

Mainly About People

N.S.W.

As reported in A.C.R., May 5, the Archbishop of York, Dr F. Donald Coggan, who is chairman of the United Bible Societies, will be visiting Australia early next year to take part in celebrations marking the 150th anniversary of the Bible Society in Australia. Dr Coggan will preach in the Sydney area on March 5, 1967, at 8 a.m., in St. Philip's, York Street; at 11 a.m. in St. Andrew's Cathedral; and at 7.15 p.m. in St. John's, Parramatta. He will speak at a united Thanksgiving Rally in Sydney Town Hall on Tuesday, March 7, at 8 p.m.

Miss Nancy Collett, a C.M.S. missionary from Tanzania, will be the speaker at the annual C.M.S. Children's Rally to be held in Scots Church, Sydney, on Sunday, October 16, beginning at 2.45 p.m.

C.M.S. will be conducting its Northern Beaches Rally on Friday, October 21, at St. Matthew's Church of England, Manly, N.S.W. The program commences at 7.45 p.m. and the speakers include the Rev. John Brook, the Rev. Ken Short and Miss Wanda Sams. Over the weekend of October 21 to 23, a C.M.S. Prayer Conference will be held at St. Stephen's Church of England, Mittagong, N.S.W. Some of the missionaries present will include Miss Josephine Brennan, Miss Wanda Sams and the Rev. Geoff Croft.

The Rev. Harlin Butterley, a C.M.S. missionary on furlough from Hong Kong, left Sydney on September 30 to spend three weeks taking deputation meetings in the diocese of North Queensland.

The Archbishop of Sydney has appointed the Rev. R. J. Barham, D.S.O., O.B.E., rector of St. Paul's, Cobby, as rural dean of Liverpool.

The Rev. R. A. Dyson, rector of Macksville, Grafton diocese, has accepted nomination as rector of St. Cuthbert's, Tweed Heads, in the same diocese.

The Rev. Peter Ball, curate-in-charge of St. John's, Keiraville (Sydney) since 1964, has been appointed a Naval chaplain.

The Rev. B. L. Bovis, curate of St. Luke's, Liverpool (Sydney) at St. Mark's, Green Valley since 1964, has been appointed curate-in-charge of St. Aidan's, Hurstville Grove.

Victoria

Recent appointments in Melbourne diocese have included:—The Rev. R. Gabb, to St. John's, Diamond Creek (from October 2), the Rev. J. C. Howells, to St. George's, West Footscray (from November 22), and the Rev. G. Hall to St. Theodore's, Wattle Park (November 15).

Upon the recommendation of a specially convened committee in the diocese of Melbourne, the Archbishop, Dr F. Woods, has announced the appointment of Mr A. P. Reynolds, M.B.E., as executive officer of the Diocesan Rolling Fund, set up to enable loans to be made to parishes carrying out building and development programs. Mr Reynolds was for 43 years a banking executive and prior to his retirement earlier this year held the position of senior administrative officer in the National Bank of Australasia.

The Dean of Washington, the Very Rev. Francis B. Sayre, Jr., preached in St. Paul's Cathedral, Melbourne, on Sunday, September 25, at both the 11 a.m. and 7 p.m. services. Dean Sayre is visiting all capital cities prior to leaving for the U.S.A.

We have now been advised that the name of Canon Guy Harmer, Missioner of the Mission of St. James and St. John, Melbourne, was inadvertently omitted from the list published in A.C.R. of Australians attending the World Congress on Evangelism in Berlin this month.

The Rev. J. H. Shields, rector of Cohuna, Bendigo diocese, has accepted nomination as rector of Cobden, Ballarat diocese.

Elsewhere in Australia

Mr Keith Dan, Headmaster of Slade School, Warwick, Q., since 1959, has resigned his appointment as from the end of this year. Mr Dan has been on the staff of the school since 1946 and is leaving to seek wider experience.

MR C. C. Means, an American citizen, who is Projects Coordinator of the Western Australian Development Corporation, has been elected a lay canon of St. George's Cathedral, Perth.

The Rev. R. B. Cranswick, rector of Mundaring, Perth diocese, is to be an honorary canon of St. George's Cathedral, Perth.

Overseas

The Rev. Peter Clifford, and his wife, Valerie, of the South American Missionary Society, have adopted a seven-week-old Paraguayan baby, Paul Gilbert.

The Rev. E. G. Buckle, vicar of St. Matthew's, Auckland, has been appointed Commissary to the Bishop of Auckland to direct an appeal for the new Auckland Cathedral.

The Rev. W. Dodgson Sykes, Rector of St. John the Baptist with St. Mary-le Port, Bristol, retired in September. Mr Dodgson Sykes is a scholarly Evangelical, a prolific writer and a former principal of Tyndale Hall, Bristol.

The Ven. B. D. Jameson, vicar of Takaka (Nelson diocese) and Archdeacon of Mawhera, has accepted nomination as vicar of Brightwater in the same diocese. He will retain his Archdeaconry.

The Rev. Michael Underhill, an assistant curate at Millom, Cumberland, thirty-years ago, has been appointed Dean of Christchurch, New Zealand. He succeeds the Very Rev. W. A. Pyatt, the new Bishop of the diocese.

Mr Underhill went out to New Zealand in 1938. Apart from service as a war-time chaplain and two incumbencies in Cumberland — Addingham (1947-49) and St. John's, Upperville (1949-61)—he has spent the whole of his ministry there. He is now Vicar of Fendalton, Christchurch.

The Rev. James Song has been appointed vicar of Holy Trinity, Matlock Bath, Derbyshire, U.K. He will be the first Chinese to become an incumbent of an English parish. He takes office on October 6. He is at present curate to Bishop A. W. Goodwin Hudson, at St. Paul's, Portman Square, London.

HISTORIC ORGAN RESTORED

Early last month the old pipe organ of St. John's, Parramatta, N.S.W., which has been restored, was rededicated by the Archbishop of Sydney. Some notes about this historic organ have been supplied through the Public Relations Department of Sydney diocese:

The organ was built by J. W. Walker of London and installed in St. John's, Parramatta, in 1863. It is said to have been the largest organ in Australia at that time.

It is something of an elderly aristocrat among organs in this country, having fine diapason and mutation stops, good tonal characteristics and variety. There are many of this period and make in England and several in Australia.

The present organist, Mr F. E. Johnstone, had the privilege of giving a series of organ recitals on a Walker organ of similar design, dated 1861, at St. Barnabas', Soho, London, a few years ago.

The famous organist, Dr Albert Schweitzer, has written in glowing terms of the Walker design of the 1860s as an instrument for the performance of the music of Johann Sebastian Bach.

The movement to acquire this organ was launched at a meeting of parishioners held on March 7, 1862, and on April 9, 1862, it was decided to ask the Rev. W. F. Gore to purchase an organ

in England at an approximate cost of £300.

The purchase price was £325 and with amounts incidental to packing, freight, insurance, installation and tuning, the ultimate cost was £415/16/10. These particulars are most interesting, for to build an organ of similar capacity today would cost in the vicinity of £15,000.

Before the work of restoration, which is now being completed, was agreed to, considerable research was made regarding other possible alternatives and at one stage it was thought it would be better to rebuild and extend the organ and bring it up to modern standards.

However, this proposal was rejected as it was recognised that the tonal qualities of the organ, which are outstanding, would suffer and that there would be much to commend the preservation of the organ in its original form. It has been found to be adequate for the purpose for which it is used and therefore has been retained in its historic form and in the manner which will therefore appeal to organists and will be in keeping with the historic setting of St. John's, Parramatta.

The use of modern materials has enabled the organ-builder, Mr Ronald Sharp, to restore the organ to a condition which is believed to be better even than when it was first installed. The organ case has been french-polished and the total effect both in sound and appearance is therefore most pleasing. The overall cost is approximately \$5,000.

PROPOSALS FOR AUSTRALIAN THEOLOGICAL SCHOOLS

Proposals for an Australian Association of Theological Schools have been made by a meeting of theological teachers and Christian educationists at Moore Theological College, Sydney.

The meeting, on the training of the professional ministry, was arranged by the Division of Studies of the Australian Council of Churches. Fifty theologians and Christian educationists from all States attended.

They proposed that the Division of Studies take steps to inaugurate the Association of Theological Schools "in order that a continuing evaluation of the educational enterprises of the church in the area of clergy training may be carried out in a reflective and probing way."

Association

The aims and objects of such an association were suggested:

●To provide a meeting ground in which the needs and problems of the various theological schools in Australia could be shared.

●To explore the chief areas of concern so that theological teaching may be kept relevant to the changing situation.

●To determine standards of accreditation.

●To encourage theological colleges in Australia to meet these standards.

The meeting envisaged that the Association's standards would be "flexible enough to maintain adequate standards without driving weaker schools into isolation."

The meeting also asked the Division of Studies to undertake an investigation of the nature

and function of the ordained ministry and to see that the necessity for field education of clergy was kept before the churches.

Chairman of the consultation was the Rev. J. F. Peter, of Sydney. Speakers included Dr. Max Charlesworth (Melbourne University), Professor Norman Young (Queens College, Melbourne), Mr Alan Ashbolt (A.B.C. Sydney), Mr R. E. Stroobant and Mr Edward St. John, Q.C. and Mr I. LeMaistre (A.C.C. Service).

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OFF THE RECORD

REVEALED TO BABES

From "The St. Arnaud Churchman" comes the story of the four-year-old child piping up at the end of a family discussion as to where each would like to be buried: "I want to be buried in heaven."

THE PREACHER'S DILEMMA

A very young preacher named Topp, said, "My preaching's a terrible flop. When the pulpit I'm in it is hard to begin, And a jolly sight harder to stop. ("The Australian Christian.")

SPACE PROBLEMS

From A.C.R., May 27, 1943, comes the following report, highlighting an acute shortage of space at Diocesan Church House, Sydney:

The office of the Chaplain for Youth has been moved to the foot of the stairs in the basement of Church House. This step was necessary because of the increase of work....

SILENT BISHOP

The Bishop of St. Edmundsbury and Ipswich "says that as he has nothing specific to say to the diocese this month, he will not write his usual message."—September Diocesan News.

THE AUSTRALIAN CHURCH RECORD

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First-hand account

AUSTRALIAN PREACHES IN MOSCOW

A RARE opportunity to preach the Gospel came recently to the Rev. Bernard Judd in Moscow, Mr Judd is Rector of St. Peter's, East Sydney, Hon. Secretary of the N.S.W. Council of Churches and President of the N.S.W. Temperance Alliance. He returned on October 3rd from a world trip which included the U.S.S.R.

Mr Judd has written the following report on his Moscow visit especially for "The Australian Church Record":—

We were in Moscow on the Sunday after Ascension Day. The three Orthodox Churches we visited during the morning were filled.

True, most of the worshippers were elderly women but there were some men present and not all the worshippers were old people. The Orthodox Church claims a membership of at least 25 million.

The Baptist Church stands in Maly Vuzovskiy Street. Evening Services are conducted on Tuesdays, Thursdays and Saturdays. There are 3 services on Sundays and each lasts 2 hours. The average congregation numbers 1,000 persons with many more crammed in at such times as Easter, for example.

I accepted an invitation to speak at the 1 p.m. service and this was an unforgettable experience.

The Sunday after Ascension Day was an appropriate occasion to remind the congregation that the believer's greatest loyalty belongs to Christ our Risen and Ascended Lord. He is King of Kings and Lord of Lords: there is no higher loyalty.

Our Lord's question to His disciples: "Who do the people say that I am?" revealed the mistaken notions of the crowd. "THIS SHOWS THAT EVEN THE MASSES CAN BE MIS-TAKEN." We must be careful lest we be deceived by propaganda. Peter's confession, "Thou art the Christ, the Son of the living God" is the foundation upon which the Church is built and its truth is timeless and unchanging.

LOYALTY

The plain church building was so crowded that many had to stand and a favoured place was the end of a pew on which to lean. A more attentive and appreciative congregation would be hard to find anywhere.

As we left the church at the conclusion of the service the folk crowded around us to express their goodwill.

One person handed Mrs Judd a paper which said "Dear guests and friends, we greet you from

the depths of our hearts. Please give Christians wherever you meet them in your travels our hearty greetings. May God keep you in your journey and be with you always."

There were four brief sermons during the service and whispered translation of a church member enabled us to understand what the preachers were saying. They were simple Bible expositions with very direct application to practical Christian living.

Women made up the majority of the congregation but there were men present and the men who conducted the service and preached were impressively capable. A choir of 80 adolescents sang beautifully but there were no children present.

When it is realised that all children have to join the Communist Pioneers and that Sunday Schools are prohibited, the validity of the suspended priests' charge (see below) of alienating children from the Church must be conceded.

I was greatly moved as I looked out upon this sea of faces in the Moscow church. Here, in the middle of the twentieth century, surrounded by all the manifestations of the most formidable power of militant secularism, were these courageous people holding resolutely to their faith in Jesus Christ, their Lord and Saviour.

RESTRICTED

Let us remember in prayer all who worship Christ in the restricted societies of our time.

The pastors of this Baptist Church declared on several occasions that "they had no complaints to make about the secular authorities."

It is easy for the visitor to criticise their apparent willingness to acquiesce in what the government is doing but they have to remain and carry on in Moscow whereas the critical visitor returns to the safety of the Free World.

● Continued, page 5.

The November 3 issue of ACR will be a special...

REFORMATION ISSUE

... watch for it!



● The Rev. Bernard Judd is seen here speaking to the congregation in the Maly Vuzovskiy Street Baptist Church in Moscow. Interpreting for him is Pastor Illya Orlov.

PRAYERS FOR THE DEAD NOW LEGAL IN ENGLAND

With the passing by the English House of Laity of an Alternative Service for the Burial of the Dead it is now legal in the Church of England to pray for the dead.

The service was approved by 184 votes to 76 in the face of appeals from Evangelicals not to split the Church over such a controversial issue.

The service, along with a new Service for the Burial of a Child, now has lawful authority for a period of seven years and can be used where no objection is raised by the bereaved family. The 1662 service may be used where the family insists on it.

Introducing the service Chancellor Wigglesworth claimed that the first task of the Church was to give lawful authority to that which was already current practice.

Dr H. Morgan Williams said that in his opinion such prayer was unscriptural, unnecessary and undesirable. If these prayers were printed in an official prayer

book they would become established doctrine in the Church of England.

Evangelicals wanted to advance in Prayer Book revision, he said, but without prejudice to sound doctrine. If such prayers were included it might lead to loyal members of the Church of England seeking their spiritual fellowship elsewhere.

Supporting Dr Williams, Mr A. C. W. Kimpton said that if bishops and clergy wished to change the doctrine of the Church they should do it openly in revision of the formularies and not by the liturgical "side-entrance." Evangelicals would then know there was no further place for them in the Church.

DOCTRINE

Opposing this viewpoint, Brigadier H. A. Shewell said that when he died he would not be worthy to be with the Lord and would value people's prayers so that he might grow.

Miss Valerie Pitt strongly denied the Scriptural validity of the doctrine of assurance and expressed concern that the Church should be able to pray for unbelievers after their death.

Commenting on the action by the House of Laity the "English Churchman" said that it would come as "a grievous disappointment to Evangelicals."

"One speaker," said the paper, "implied that it is possible to sin in the hereafter. Another denied that there is any Scriptural basis for the doctrine of assurance."

It is also significant that as in Convocation there was no real attempt to answer the Scriptural arguments put forward by Evangelicals.

"One point stands out clearly, the paper continued, "Those who believe in prayer for the dead preach another Gospel to that which the Christian Church is called to proclaim. We say this sadly, but deliberately and with conviction."

JUSTIFICATION

"No one who believes in the grace of God revealed through our Lord Jesus Christ, and in the doctrine of justification by faith could possibly propound the arguments used in last Saturday's debate in favour of prayer for the dead."

"The alternative service is now legal, but we can continue to fight it together with other unscriptural innovations, and we can best do this by preaching the Gospel, while we have liberty, from within the Church of England."

"For too long Evangelicals have sincerely tried to persuade themselves and others that the Church of England must retain its comprehensiveness. That view has been proved by events to be nonsense, and diabolical nonsense at that."

"The Church of England must either become Evangelical in fact as well as, precariously, in theory, or it will become an amorphous collection of spiritual nonentities, a religious body perhaps, but hardly the Body of Christ."

YES! WE HAVE NO BWANAS

Warning! Do not read this if you feel complacent about the role of your parish church in society today. It will disturb you. A well-known speaker on national radio and television, the Rev. Peter F. Newall, of St. Stephen's, Glenunga, South Australia, has written this article for the ACR . . .

It was in the nineteenth century that the Christian churches of Europe took seriously again the command of Christ to preach the good news of His coming to the whole world.

As Christian missionaries went to India, Africa and the places of the Pacific, it was natural that they should take with the Gospel, the technical products and skills of Western society in the form of machinery and drugs and doctors.

Those to whom the missionaries went came to believe that Christianity and this technical proficiency went together: you couldn't have one without the other. Accordingly, the Christian missionary was seen as a person of power and prestige.

The non-Western world today knows that it can have a modern industrialised society without Christianity (even though Christianity is largely responsible for such a development). Accordingly, the status of missionaries is quite different.

RECTOR'S HARD-HITTING COMMENTS ON BAPTISM

"THE Baptism Service is a dangerous ceremony," writes the Rev. R. W. Hanlon, rector of St. Paul's Chatswood, in his parish paper.

Although it is a sign of God's desire to bless, says Mr Hanlon, "parents wishing to have a child baptised should be warned of the dangers as well." The minister should explain carefully all that is involved and discourage parents from saying things they do not mean.

Mr Hanlon continues:— "There is danger in the Service of Baptism because we are coming directly into contact with the Living God. Many people take God for granted like Television or Aeroplanes, but the Bible tells us that God is like a consuming fire.

You need to be very careful how you treat fire. Baptism is like electricity—use it in the way intended and it brings greater benefits—use it carelessly, and it can bring disaster.

OUTRAGEOUS

They are required to confess that they have renounced their old self-centred life and are living a God-centred life; that they truly believe in Jesus Christ and that they are determined to follow Him in obedience all their lives.

Unfortunately many parents are ready to make these solemn vows with their lips but have no intention of honouring them in their lives.

To draw near to God in this way is a very dangerous exercise. To make solemn vows lightly simply because it is necessary to get little Johnny "done" is a tremendous affront to Almighty God.

It is to take God's name in vain in the most outrageous manner. The Minister must make every effort to discourage this patent deceitfulness, for it is tantamount to perjury before God.

Many parents want their children baptised simply because it has become a social custom. This attitude has developed because of the failure of the Church to administer Baptism faithfully.

Because of this there are a number of people who seem to think they have a right to receive Baptism from the Minister just as they receive Child Endowment from the Government.

If a Minister, feeling that he doesn't like to encourage people

to tell lies to Almighty God, tries to explain that Baptism is much more than naming a child and pouring water on it in an impressive ceremony, his efforts are often resented as an unnecessary intrusion.

The Baptism Service can be a source of tremendous blessing. But there is nothing automatic about it. If an atheist were to go through the form of service for his child it would have no meaning and it would achieve nothing.

True faith and real repentance must be present in the family if the Baptism is to mean anything. Baptism should certainly only be administered to true believers and their children.

The Service is not a magic spell—it does not automatically bring about any change in the child. There is nothing mysterious about the water it is the ordinary kind which comes out of the tap!

And the man who performs the ceremony is a Minister, not a magician.

We need to beware of the danger of a superstitious belief that Baptism is a sort of lucky charm. It was in this enlightened age that I was told by a parent, "they don't seem to do any good until you get them 'done'."

If the Service of Baptism is to achieve its purpose, it must be because those who share in it know what they are doing and mean what they say.

It is the Minister's task to make sure beforehand that the parents understand what they are doing. It is the parents' responsibility to make sure that they only make statements to God which are honest.

If they are unable to do this it is far safer to postpone the Baptism until the vows can be made honestly. God's anger may be kindled by deliberately making a mockery of these solemn things.

Baptism is without meaning if the parents do not possess a real faith in Jesus Christ. Unless they have accepted God's salvation for themselves, how can they claim it for their child?

They must first ask for God's forgiveness for themselves. Then we need to face the obvious fact that those who have experienced the forgiveness of sins worship Christ in Church. There is no such thing as a "Robinson Crusoe" Christian. It is true that not all who attend Church are true Christians, but it is also indisputable that all who are true Christians do attend.

They now have nothing more to commend them than their message which is being increasingly opposed as Asian peoples re-discover something of their own religious traditions.

In many ways Christian missionaries today have a much harder task than their grandparents, for they now carry no umbrella of European superiority to shade them from criticism. But, at the same time, they are closer to the New Testament understanding of what a missionary should be, a servant to those to whom he goes.

He must belong to those to whom he goes and not to some superior group from which he comes, for no such group is now recognised as existing.

Fresh insight

This fresh insight into the status and work of a missionary has yet to work its leaven in the life of the local congregation. If we really want to share with others the good news of God, which is our principal thrust into the world, then we also must do as servants of God to humanity. This will bring, is bringing many changes.

The large parish church generally sets itself as a master in the community. Its siting, size and architectural features attempt to dominate the plots of suburbia.

The interior reflects values different from those of the New Testament of joy, meekness and self-sacrifice. The centrality of the Word of God with its complementary emphasis of judgment and liberation gives place to a sweeping sanctuary, where an all too self-conscious "drama" may be enacted. Even the choirs pontificate!

It seems unfortunate that in so many churches the physical dominance of the east end makes it impossible for the congregation to exercise that mutual recognition so important in New Testament worship.

These defects of architecture and the imbalance of the roles played by minister and people are, not surprisingly, made vocal in attitudes taken up to those outside.

Those who don't come often enough are accused of lacking a sense of responsibility, a note which sounds very painfully when the local church wants for money.

It is alarming to note how many congregations of unimpeachable orthodoxy regularly misuse parish magazines in this way, some indeed verging on hysteria in their impassioned pleas to others to experience the joy of giving till it hurts. (Most of us who have written parish magazines will not decline the soft impeachment).

Imbalance

There seem to be two theological factors involved here. The first is that the bwana image of the parish church is fixed by the desire of many church people that their local grouping should demonstrate patterns of success that belong properly to business ventures.

These goals are secular, not specifically Christian at all. They want their church, congregation, organ, finances, clergyman to be big time.

Because of a sense of spiritual insecurity that many clergy have among their people, these goals, if achieved, will frequently be offered (unconsciously, for the most part) as reassurance — they chose the right man after all.

There are few worshippers sufficiently mature to appreciate

that faithfulness to God's Word and the spirit of love are the only marks of "success" they ought to seek from their pastor. The cause for so much pleading for complete strangers to come to the aid of the party, found in parish papers, comes from loneliness and false pride.

The solution is not easily applied, yet the steps to it are, a sense of identification with his people by the pastor and an honest invitation from both sides to share in the day-to-day activity of the Holy Spirit.

Mistaken

The second factor involved is the mistaken determination to regard every name on the parish role as a member of the congregation. Generally, two-thirds of such names have no congregational face and it is these two-thirds who have sent to them acid-drop appeals for money.

Presumably, it is not intended to insult the worshipping congregation, though this is frequently the result.

The only people to whom the pastor can speak concerning regular participation in worship and giving, is the body of the church!

faithful, gathered together week by week. The fiction that all baptised are members of the congregation should be abandoned. The truth is that perhaps three-quarters of the baptised have never belonged.

Christians must learn that they have no claim for support on those who are not part of the regular worshipping community.

With due respect to stewardship schemes, they owe us nothing. On the contrary, it is we who owe them the Gospel, and the whole community, deeds of service.

It would be wonderful if parish papers and correspondence generally could make it clear to the non-subscriber that he is valued on his own account, that we had something good which we ached to share. It would be wonderful if we accepted any refusal generously.

What we have to share is not our success as an on-going concern but the good news that Jesus Christ is the measure of God's giving to the world, that God and His People, love like that!

EDITORIAL

REFORMATION PRINCIPLE ATTACKED

Saturday, September 24 was a sad day in the history of the Church of England in England. The House of Laity of the Church Assembly registered a vote for amendments to the service for the Burial of the Dead which, in effect, gives official sanction to prayers for the dead for the first time since the Reformation.

The comprehensiveness of the Church of England will now be stretched to limits which will threaten its unity. The English Press has been quick to point this out and has added that it will tend to loosen the bonds which hold the Church of England together.

Henceforth, there will be large numbers of Anglicans who will be tormented by the fact that they cannot give approval to forms of service used officially in English parish churches.

Many of them, through the intransigence of their opponents, will be obliged to face the decision as to whether they can remain in a church which has in 1966 rejected the Bible as the sole rule of faith.

Let there be no doubt that it is the authority of the Bible that is at stake here. Not one of the advocates for the change attempted to justify it from Scripture. The one reference in the Apocrypha received the merest mention. It became clear that it could never be justified from Scripture. Reports of the debate indicate that it was a triumph for Anglo-Catholic and Liberal sentiment, nothing more.

It was a blow at the very citadel of Reformed doctrine—the gospel of justification by faith alone.

Our readers may well ask—"Can it happen in Australia?" We can thank God that the Constitution of the Church of England in Australia provides the most adequate safeguards.

The Ruling Principles state that the Book of Common Prayer (1662) and the 39 Articles are the authorised standard of worship and doctrine and no alterations are permitted which contravene such doctrine and worship. The Ruling Principles cannot be altered except by a vote of three-quarters of our diocesan synods, including ALL THE METROPOLITAN SEES.

As long as one metropolitan see (Brisbane, Sydney, Melbourne, Perth) remains evangelical and so committed to the principle that the Bible and the Bible only is the rule for Protestants, it cannot happen here.

But let us be quite honest about it. There are forces at work in every part of the Australian Church which are against the Reformation settlement.

The remedy is in our hands. As we understand the dangers which always beset the paths of those who love the gospel of salvation through Christ alone, our urgent concern will bring us together.

Our dedication must express itself in every aspect of parish life, on councils and vestries, in synods and in our personal witness to the whole world. As evangelicals, we must stand together now. We must also pray for our brethren in England and give them all possible support and encouragement.

CHARLTON ANNIVERSARY



• A dinner was held in Sydney recently to mark the 24th anniversary of Charlton Homes for Boys.

Seen at the dinner are, left to right: The Rev. Neville Keen, General Secretary of the Home Mission Society; the Hon. A. D. Bridges, F.C.A., M.L.C., Minister for Child Welfare in N.S.W.; Archdeacon R. G. Fillingham; and Mr Ray Menzies, Executive Officer of the Charlton Homes.

BOWRAL CHURCHES GET TOGETHER

The start of Tulip Week in Bowral, in the N.S.W. Southern Highlands, was marked by a Choir Festival in St. Jude's Church.

All of Bowral's churches, including the Roman Catholic, were represented in the festival by both singers and congregation. The Roman Catholic choir took part along with choirs from St. John's, Moss Vale; St. Stephen's, Mittagong; Tudor House; and S.C.E.G.G.S. Altogether there were 118 singers taking part.

The church, which was full for the occasion, heard an anthem written specially for the occasion by a local musician. A short address was given by the Rev. H. Hunter, minister of the Bowral Methodist Church.

A further combined service, on Monday, October 10, was held during the Tulip Festival. This was in the form of a Thanksgiving Service in the Methodist Church. It was conducted by the minister of the Presbyterian Church and the address was given by the Rev. G. A. Hook, rector of St. Simon and St. Jude's, Bowral.

Offertories from both services are being given to the "Milk for India" Appeal.

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New Christian TV programs

The Church of England Television Society, Sydney, has under production a new series of Christian musicals entitled, "Songs for Saints and Sinners" being shown on capital city and country stations throughout the Commonwealth.

These programs replace "Strike a New Note," which received national popularity over a period of three years, one particular episode being telecast 15 times in four States.

Episode One of these "new look" sessions has already commenced on six stations and is yet to be seen on CBN 8 Orange on October 23 and NEN 9 Tamworth on November 13.

Episode Two can be viewed on TCN 9 Sydney, at 2.30 p.m. on Sunday, October 23.

The musical content includes traditional hymns, Gospel songs, Negro spirituals and twentieth-century Church light music material.

"Songs for Saints and Sinners" features well-known vocalists Martha Nixon and Clive Way with the C.E.T.S. Chorus and Orchestra. The programs are produced and hosted by David Longe.

News in brief

GRAHAM ON TV—A series of four programs taken from the recent Billy Graham Crusade in England will be screened on television station TEN 10 (Sydney), on Tuesday, October 23 at 10 p.m.

MEDICAL UNION—A corporate Communion for members of the Union of St Luke was held in St John's, Balmain (Sydney) on Tuesday, October 18. The Union is intended to be a means of linking Anglican medical practitioners. Further inquiries should be directed to the Rev. D. Williams, 82-1396 (Sydney).

MEN MEET—The Church of England Men's Society is holding its fifth annual Provincial Conference at Bathurst, N.S.W., on November 5 and 6. At the 7.30 p.m. meeting on Saturday, November 5, the guest speaker will be Bishop R. C. Kerle, National Vice-President of C.E.M.S.

1st BIRTHDAY—A luncheon was held in St John's Hall, Greenacre (Sydney) to mark the 1st anniversary of the formation of the provisional district of Greenacre. Over 100 people attended. At the luncheon a Parish Visitation Scheme was launched.

CHOIRS FESTIVAL—The Royal School of Church Music observed its annual Choir Festival in St. Paul's Cathedral, Melbourne, on October 8. Over 400 choristers from the dioceses in the Province of Victoria took part. The conductor was Michael Brimer and the organist Lance Hardy.

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(7) THE CHURCH

"Why doesn't the Church do something about it?" he said, rather angrily.

Playing for time to think, I answered. "And what do you mean by the 'Church'?"

"You people who call yourselves Christians," he replied quickly.

Thinking back on that conversation, I couldn't help thinking that his definition of the Church was much nearer the mark than we often are.

Notice its breadth and inclusiveness—"all people who call themselves Christians." Instructed people may argue about the qualification "call themselves," but even so, it is not unlike the New Testament Church as we see it in the early chapters of the Acts.

In our local congregations we are often so absorbed with local concerns that the term "church" means our particular parish church. This has become such a fixed belief that it is now positively dangerous.

Other people see the "church" as their particular denomination, be it Anglican, Roman Catholic or something else. They calmly declare others to be outside the "church," in schism or separation. We used to think of this as a peculiarly Roman Catholic attitude. It is now the hallmark of a type of Anglicanism.

The term "church" probably has its origins in God's calling out of Israel from Egypt in Exodus, although the idea is often present in Genesis. Literally, the Church is a body of called-out, separated people — separated unto God.

It is a most entrancing study to trace the development of the idea of the "church" right through the Bible until its culmination in Revelation 12. But space does not permit here.

Our Church, in Article 19 adopts this concept of a body of called-out people. The Article reads: "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. . . ."

The latter part of the Article points out that churches have often been mistaken in matters of faith as well as in living example and in ceremonies.

Three things emerge from this statement in Article 19. First, the visible church is seen at work fundamentally in the local congregation of the faithful. Dioceses and denominations occupy no place in the New Testament. Secondly, the visible church can err in matters of fundamental importance to Christians.

The third thing is vital to our understanding of the meaning of "the church." It is the use in the article of the phrase "the visible church."

The local congregation is surely visible. But there are millions of Christians in the world and countless more millions are not living on earth. These "faithful men" make up the invisible Church of Christ whose existence the article acknowledges. Indeed, this concept of "the blessed company of who belong to Christ but who all faithful people" is the one that predominates in the New Testament.

Books

Faith healing

SOME THOUGHTS ON FAITH HEALING, ed. by Vincent Edmunds and C. Gordon Scorer. The Tyndale Press, London, 1966, pp. 72. Eng. price 4/.

A second edition of this work, first published in 1956, is most timely, in view of revived interest in the whole question of healing in relation to the Church.

It contains the findings of a study group set up by the Christian Medical Fellowship and it is well-documented and in addition, brings the reader back again and again to the Scripture. Theologically, the group states its acceptance of the historic creeds and the reformed confessions of faith.

In the first chapter it poses B. B. Warfield's question: "Does faith give us as clear a title to the healing of our bodies as to the salvation of our souls?" In the epilogue, the answer emerges as an unequivocal "No!"

Chapter headings are: I. Healing: Natural, Psychotherapeutic and Miraculous; II. The Scriptural Evidence; III. The Evidence of Early Church History; IV. Medical Evidence; V. Some General Conclusions.

The editors are a well-known London physician and a surgeon, both prominent in I.V.F. work. All interested in healing and its relation to faith and prayer should familiarise themselves with this work.

—R.M.

HEARTS AFLAME

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Background data

THE POLITICAL BACKGROUND OF THE NEW TESTAMENT, by Stewart Perowne. Hodder & Stoughton, London, 1965. pp. 219. Aust. price, 18/9.

Both the ordinary reader of the New Testament and the theological student frequently find themselves confused about which Herod is which and other details.

Mr Perowne's book (which is a paperback reprint of his earlier "The Later Herods") will be found a real help in this direction.

While written for the non-specialist, it is not superficial and contains all the information about the history of Judaea in the first century that even a theological student can be expected to need.

Perhaps the new title of the book should have made it clear that it deals only with the background of the New Testament in Palestine; the Gentile world is not touched on.

This is a book which is well worth reading and then keeping for reference purposes.

—G.S.C.

Bible chapters

ALL THE BOOKS AND CHAPTERS OF THE BIBLE, by Herbert Lockyer. London, Pickering and Inglis, pp. 313. Eng. price 30/.

Dr. Lockyer has produced a number of books such as this one, including "All the Promises of the Bible" and "All the Doctrines of the Bible."

The present book seeks to provide a capsule commentary of every chapter of the Bible, a panoramic view of the Bible as a whole and a general compendium of Bible information.

For someone wishing to gain a general picture of the Bible from cover to cover Dr. Lockyer's present work would prove useful.

College barbecue

A barbecue for young people (17-30) will be held in the grounds of the Sydney Missionary and Bible College on Saturday, October 22, beginning at 5.30 p.m.

There is an open invitation to youth fellowships to join in the barbecue. Organisers ask—"Bring your steak—and let us know how many people are coming." The College is situated at 43 Badminton Road, Croydon.

Moore College activities

DOOR KNOCK CAMPAIGN
Staff and students of Moore College carried out a door knock visitation in the suburbs of Newtown, Chippendale, Redfern and Erskineville, which surround the College.

The area was divided up into districts, two visitors being assigned to each district.

The mission proved a very valuable experience for all who took part and provided many opportunities for evangelism.

JESUIT VISIT
A party of 20 members of Canisius College, Pymble, N.S.W., the Jesuit Theological Seminary, visited Moore College for a day recently in order to share in the study of the doctrine of sin.

Papers were read by students of Moore College on the teaching about sin in the Bible, in the Thirty-nine Articles and in the documents of the Second Vatican Council. A profitable discussion ensued.

For some years past the students from Canisius College and Moore College have exchanged visits in this way.

Personal record

THESE MY PEOPLE by Lillian Dickson. Hodder and Stoughton, London, 1966. Pp128. 95c.

First British edition of a work first published in the U.S. in 1958. Dr Bob Pierce, of World Vision Inc., commends this book in a preface.

It is a fascinating personal record of experiences in Taiwan (Formosa) where Mrs Dickson has served Christ since 1927. The people and the land come alive as she unfolds the joys and frustrations of long - sustained missionary endeavour. Very readable.

Notes and Comments

CHURCH & LIFE

The Revd. Dr John Munro of Canberra, in a national radio broadcast recently, spoke of some of the implications for Australia of the Church and Life Movement organised by the Australian Council of Churches.

He quoted the Revd. E. H. Robertson of the United Kingdom as saying that he had found that the Movement was to some extent influenced by fundamentalist-modernist controversy, a controversy which is not an issue overseas.

Some Australians had been at pains to know whether the basis of the movement was to be found in the Word of God. Are we to assume that Bible-believing Christians overseas are not asking similar questions?

It is most heartening to learn that the question was asked so often in Australia. The Movement has nothing to fear and much to gain from those who seek a biblical basis for its work.

FOUR CORNERS

This national television program recently did an interesting documentary on Sunday Schools and their effectiveness today. The producer and his camera crews did an excellent job under what must often have been difficult circumstances.

Viewers must have appreciated some of the unrehearsed antics of the kindergarten children and at the same time the sincerity and depth of personal commitment of the men and women

who teach the kiddies.

It came as a very rude shock to the viewer to see, immediately after a Sunday School picnic scene, Bishop Witt, of North-West Australia, whose face expressed revulsion at what he and the viewers had seen.

His statements that "Sunday Schools do more harm than good" and that "teaching religion is difficult and should not be left to the untrained" scarcely bare examination.

We do not believe that the bishop meant what he said. More over, at least 50,000 men and women who teach in Anglican Sunday Schools in Australia would gladly support him in the expression of a different view.

ERROR'S VICTORY

It is almost inconceivable for evangelicals that they should belong to a church which permits prayers for the dead.

Our hearts go out to our brethren in England, who, as a result of a recent decision of the Church Assembly, (see editorial) permitting prayers for the dead in the burial service, will face such torment of conscience. Our prayers will be with them, too.

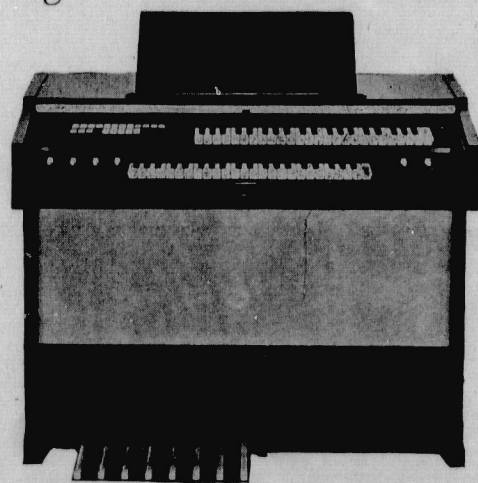
We congratulate the many evangelical stalwarts, particularly in the House of the Laity where the deciding debate was held, who were valiant in fight for a key principle of our reformed and Protestant faith.

All the press reports agree that they debated with courtesy but with firmness and deep conviction, seeking in vain from their opponents a biblical basis for this change.

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AUSTRALIAN PREACHES IN MOSCOW

Continued from page 1.

None the less a vocal minority of Baptists rejects the official leadership's "collaborationist" attitude.

Moscow is a city of 6 million inhabitants and today it has only 56 "working churches," as the authorities quaintly describe those which they allow to function.

This means that hundreds of churches have been closed since the 1917 Revolution. These 56 churches include one Protestant church (the Baptist), one Roman Catholic church, one synagogue and one mosque: the remaining 52 are Russian Orthodox.

In Leningrad, with a population of 3 million, there are 19 working churches, 15 being Orthodox in addition to the other four as in Moscow.

The Soviet Union is the RESTRICTED SOCIETY wherein the citizen is always conscious of the coercive influence of the State. He is enveloped in a system of propaganda and authoritative command which leaves little room for individual thinking.

Nevertheless it is impossible to seal off a great nation from all contact with the outside world and in this resides hope for the future of the Russian people.

The interchange between Russian and Western scientists has released beams of enlightenment which have penetrated into various strata of Russian society. At the scientific level, objectivity has won some notable battles against Communist ideological mythology and this is a great victory for truth.

The system is designed to encompass the citizen and to control him so that he will always be a useful cog in the State machine but this will prove increasingly difficult to maintain.

The grim, unsmiling overlords in the Kremlin are paying more heed to what their restricted citizens want and, to that extent, the citizens are becoming less restricted.

CONSUMER GOODS

The fact that Fiat has recently been permitted to establish its plant indicates that consumer demand does not go unheeded. It also indicates that there are now Soviet citizens whose incomes will enable them to purchase private cars — Western decadence, surely!

Some Western observers aver that young people in Russia are as restive as they are in the capitalist countries and there are signs of this, but we have no evidence that Russian young people do not consider their system superior to the Western way.

The objectives of the U.S.S.R., summarised by Nikita S.

Khrushchev's gentle phrase, "We will bury you," remain unaltered. But for NATO, all Western Europe would lie at the mercy of Russian military might. Clearly the Chinese rulers have made the Russians somewhat "respectable" by Western standards at least for the time being.

The Russians are masters of the device of policy uncertainty. They like to keep their opponents guessing as to the next policy move. Today, the policy is friendly; tomorrow, hostile. A soft line now, to be followed, unaccountably, by harsh inflexibility.

This is seen at all levels of Government activity from the highest international confrontations right down to the minor official whose ambivalent attitude strikes a chill of apprehension into citizens who come before him. Customs officials are good examples of this.

The system wages this war of nerves at all levels and if things are now getting a little better in this regard it is high time they did so.

OPEN LETTER

The Russian Constitution guarantees freedom of religious worship and freedom of anti-religious propaganda, but the State is avowedly and resolutely atheistic.

It is, however, untrue to say that there is freedom of worship in the U.S.S.R. as we know it in the West. It is equally untrue to say that no religious worship is allowed.

Last December, two Orthodox priests, Nikolai Eshliman and Gleb Yagudin, wrote an open letter to the President of the U.S.S.R. and to Patriarch Alexei, protesting against the way in which churches were being closed and demolished and against the practice of prohibiting services in various places, including cemeteries, and even in private homes and at the State's efforts to estrange children from the Church.

They appealed to the Patriarch to "put an end to the intrusion of Caesar into the internal life of the Church."

The Patriarch promptly suspended both priests from their duties. He said that he disapproved of open letters!

On June 8, 1966, a certain Archbishop Alexis, Chief Administrative Officer of the Moscow Patriarchate, told Mr Richard Longworth, of United Press International, that the priests' charges were substantially true, but denied that this constituted a Government campaign against religion. Some observers feel that, while the State is not prepared to launch another wave of all-out persecution, a period of renewed severity is now developing in Russia.



• A scene in the Manly Vuzvsky Street Baptist Church, Moscow, during the recent visit there by the Rev. Bernard Judd.

Letters to the Editor

On being a "Christian"

I would like to express my complete agreement with the views stated by M. Cowling of Telopea, N.S.W. (A.C.R. of 28th July, 1966). I also am very concerned about the practice of baptism of infants.

The following was published in an Anglican Parish Bulletin recently: (the capitals are the author's).

"ON BEING A 'CHRISTIAN'"
If you have been admitted into the Christian Church through the Sacrament of Holy Baptism you are entitled to be called a Christian. It makes not one whit of difference whether you were so admitted as a little child, or later as a grown-up.

You may be a good practising Christian, faithful to our Lord Jesus Christ, in your daily conduct, in your regularity of private devotion and public worship, or you may be a poor Christian, careless in your life, forgetful of your duties in prayer and worship. BUT, UNLESS YOU HAVE DELIBERATELY REJECTED CHRIST, OR ARE A MUSLIM, BUDDHIST, SHINTOIST OR FOLLOWER OF SOME OTHER PAGAN CULT YOU ARE STILL A CHRISTIAN.

There are no 'perfect' Christians down here on earth, but by the Grace of God, every baptised member of the Church can progress daily towards Christian perfection. And this Grace of God is dispensed through the Church, which the Bible says over and over again is His Body, the Pillar and Ground of the Truth, DO NOT ALLOW ANYONE TO PERSUADE YOU OTHERWISE.

This article gives the personal opinion of a sincere minister, but is this the teaching of the Anglican Church? I have always believed that one can only become a Christian through repentance, and personal faith in, and acceptance of, Jesus Christ as Saviour and Lord, and that Baptism (whether infant or adult) does not make one a Christian.

When the Bible in the writings of St. Paul refers to the Church as the Body of Christ, surely the invisible Church of true believers is meant, not the local Church which can number non-believers among its ranks?

S. LANE,
C/- Post-office,
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A.C.R. and the C.E.S.A.

I write in protest about the continued support by your newspaper for the so-called "Church of England in South Africa" and its contrary antagonism toward the Church of the Province of South Africa.

The facts of the matter are quite simple. The Church of the Province is a member church of the Anglican Communion (as is the Church of England in Australia). As such, the Church of the Province is in full communion with both the See of Canterbury and the Diocese of Sydney. The C.E.S.A., on the other hand, followed Bishop Colenso into schism during the last century, after the said Bishop was solemnly excommunicated by the assembled world bishops at a Lambeth Conference.

Thus, C.E.S.A. is not in communion with any Churches of

the Anglican Communion and hence is not in communion with the Diocese of Sydney. Her members are in schism from all other Churches possessing an Anglican heritage.

It seems strange, to say the least, for a Church of England newspaper to support the claims of a Church with which she is not in communion against a Church with which she has full inter-communion.

The reasons for such support seem to be based solely on churchmanship. (The original schism was not on these grounds at all, but on Bishop Colenso's extremely liberal interpretation of the Old Testament books of the Pentateuch.)

Churchmanship differences are not, to my mind, sufficient reason for supporting a schismatic group in opposition to a sister Church with whom we are in full communion.

It is exactly equivalent, for example to supporting the Baptist Church in, say, north Queensland, because the C. of E. is Anglo-Catholic in that diocese. It would be exactly the same as an Anglo-Catholic bishop from some other diocese supporting the Roman Catholic Church in Sydney because the C. of E. in this city is so protestant.

I am not claiming the C.E.S.A. has no place in the life of the Church. I would like nothing better than to see her reconciled with the Church of the Province in order to provide a little evangelical leaven. Until such time, however, I firmly believe that the sympathies of Australian Anglicans must be with our sister Church, the Church of the Province and not with C.E.S.A., a small insignificant sect which is still needlessly in schism.

G. C. McEACHARN,
Croydon, N.S.W.

The Church and politics

May I comment on the letter of your correspondent, D. Hughes, (A.C.R. 22.9.66) who appears to exhibit some confused thinking on the question of the Church in relation to social and political problems.

I question the statement "The effect of the Church in social and political spheres is only secondary or incidental."

While I, too, firmly believe that the primary task of the Church is to evangelise and preach the Gospel, I also believe that this same Gospel must be "applied" or incarnated into our society.

Now this involves a very definite and positive Christian program and its effect is certainly not secondary or incidental. Militant Christians will have no difficulty with this point.

I agree that social and political problems are rarely simple matters, but they most certainly can all be related to a Christian principle. Your correspondent goes on to make a most alarming and dangerous statement that "no one view can be called 'right' or 'christian' . . . and there is nothing to guarantee that the Church is more able to 'pick' the right solution than anyone else."

If we, as Christians, cannot claim to know the truth and proclaim it then may I ask . . . who can? Let me assure your correspondent that there are those who are ever ready to proclaim the "truth," that the "false prophets" of evil are only too happy to brush past the hesitating Christian. This widespread idea, that there is no "right" or "Christian" view is blatantly sapping the strength of the Church, and strikes at the very heart of the Gospel.

Continued on Page 6

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Mainly About People

N.S.W.

Mr W. L. J. Hutchison, A.C.A., A.C.I.S., Th.L., has been appointed Honorary Federal Treasurer of the Church Missionary Society. He succeeds Mr A. L. Short, who resigned recently after holding the position for many years. Mr Hutchison is Sydney Diocesan Secretary and has for many years taken an active interest in CMS work.

The Rev. A. R. Miller, Th.L., Dip.R.E., rector of St Mark's, Brighton-le-Sands (Sydney), has been granted a Certificate of Proficiency in Religious Knowledge by London University.

The Rev. Bernard G. and Mrs Judd, from St Peter's, East Sydney, arrived back in Sydney on October 3 following a six months' overseas tour.

The Rev. R. W. Douthwaite, a minister of the Church of England in South Africa, at present visiting Australia for personal reasons, is acting as locum tenens at St. Stephen's, Penrith, N.S.W.

Mr S. P. Gebhardt, English Master at Sydney Church of England Grammar School, has been appointed headmaster of All Saints' College, Bathurst, N.S.W.

Mr R. L. Rofe, senior master of Sydney Grammar School, has been appointed headmaster of Brighton Grammar School, in succession to Canon St. John Wilson, who is retiring after 24 years as headmaster.

The Rev. Michael Corbett-Jones and his wife Christine, of Turramurra, are rejoicing in the birth of a son, Jonathan Michael, brother for Cathryn.

The engagement has been announced of Miss Adrienne Green to Mr Allan Steele, eldest son of the Rev. C. N. Steele, rector of St. John's, Sutherland, N.S.W.

The Rev. A. C. Tipping, rector of St. Peter's, Campbelltown (Sydney diocese), has accepted nomination to St. Anne's, Strathfield, in the same diocese.

The Rev. J. H. Humphreys, curate at St. Clement's, Mosman (Sydney), has been appointed curate-in-charge of St. James', Berala.

Victoria

The death has occurred in Melbourne of Mrs Edith Sanders, wife of Mr J. O. Sanders, General Director of the Overseas Missionary Fellowship. Mrs Sanders had been ill for some time prior to her death and after a period in hospital had been living at her home in North Balwyn. She is survived by her husband and a son, Dr Wilbur Sanders of Sydney.

The Rev. D. M. Shepherd, curate of Wagga Wagga (Canberra and Goulburn) has been appointed to the staff of the Melbourne Diocesan Centre.

The Right Rev. W. E. Elsey, Bishop of Kalgoorlie from 1919 to 1950, died in Perth on September 25 at the age of 86.

Overseas

The Bishop of the Church of England in South Africa, Bishop Stephen Bradley and his wife Shirley, are rejoicing in the birth of a son, David.

The Suffragan Bishop of Michigan, U.S.A. (the Right Rev. C. Kilmer Myers), has been chosen to succeed Dr James Pike as Bishop of California.

Bishop Pike, who has become known throughout the world for his controversial statements on Church and secular matters, has resigned the see to devote his time to research.

Bishop Myers is leader of the Church's Urban Work and Social Reform Movement. He was the clergyman who gave open-air Communion to civil rights marchers in Selma after being forbidden the use of the local church by the Episcopalians Bishop of Alabama.

The Rev. Gilbert Baker, vicar of St. Nicholas, Cole Abbey, in the City of London, for the past 10 years, has been elected Bishop of Hong Kong and Macao in succession to Bishop R. O. Hall, who has retired.

Mr Baker, who is 56, has been in Hong Kong since the summer as Acting Director of the Christian Study Centre and theological lecturer in the diocese. Educated at Christ Church, Oxford, and Westcott House, he served in China from the time of his ordination in 1935 to 1951.

The death has occurred of Canon Roger Lloyd, residentiary canon of Winchester since 1937 and a prolific writer on Christian themes. He was 65.

Joint hymn book?

An inter-church hymn book may be produced in Australia. It is expected that, following a decision of General Synod, the Primate, Archbishop Strong, will make approaches to other Churches to discuss such a possibility.

Most denominations are using either hymn books produced overseas or books largely based on ones from overseas. One of the most popular Anglican books, the Book of Common Prayer, although produced in England, has an Australian supplement.

A recent General Conference of the Methodist Church of Australia acknowledged the need for a modern Australian hymn book but decided not to act except in consultation with other denominations.

Action on a joint hymn book is being urged in the light of negotiations taking place between the Presbyterian, Methodist and Congregational Churches. The move will receive even greater impetus if the Church of England joins the negotiations. It is seeking to do so.

LONDON B.D. EXAM RESULTS

In the recent B.D. examination of the University of London seven students of Moore College were successful, five passing in the honours examination and two in the pass. The successful candidates were:

Second Class Honours (Lower Division): Howard Frederick Dillon, Colin Graham Kruse, Robert Boyne Maidment, Lance Clifford Spencer.

Third Class Honours: Philip John Grouse.

Pass: Brian Ralph Stanmore, Owen William Thomas.

The other candidates who were successful in the overseas examination for the B.D. were John Warwick Wilson, Diocese of Armidale (Second Class Lower Division), Genevieve Kelly of the U.S.A. (Third Class), David William Pickering, Christchurch, New Zealand (Pass), Ian Sinclair Macdonald, Dunedin, New Zealand (Pass), John Harvey Sadler, Grahamstown, South Africa (Pass), and Virgil Lyle Gingrich, Kisumu, Kenya (Pass), Allen Stainthorpe, Sydney (Pass).

CONFIRMATION AGE

A proposal to change the age for Confirmation to 14, has been made by the chairman of the Italian Bishops' Conference and patriarch of Venice, Cardinal Giovanni Urbani. He made the suggestion to 700 Italian priests during a week for pastoral agitations in Rome.

English General Synod by 1970?

A Commission appointed in 1964 by the Archbishops of Canterbury and York has recommended establishment of a General Synod for the Church of England by autumn of 1970.

The new body would exercise the authority and powers of the existing Convocations of Canterbury and York and of the Church Assembly. It would thus enable clergy and laity to co-operate fully in Church government.

The report suggests that the proposed General Synod should not be a new body but should be a renamed and reconstituted Church Assembly, which would take over the functions and authority of the two Convocations and would have power to pass Measures, to promulgate Canons and to issue other instruments, such as formal Acts possessing moral authority, but no legal force.

The Convocation would remain in being, but with limited functions, including power to consider and debate any matter concerning the Church of England.

Diocesan

"The General Synod," states the report, "can only hope on the one hand adequately to represent the mind of the Church, and on the other to have its actions known and understood, if there is a proper supporting organisation in the diocese."

It considers that the present diocesan conferences cannot be effective policy-making bodies because of their excessive numbers and it therefore recommends the creation of new Diocesan Synods with a membership not exceeding 250 and with wide powers of debate.

Their deliberative powers would not be restricted to diocesan matters and they would have an active consultative function in relation to the General Synod.

To ensure the provision of adequate machinery for consultation below the diocesan level the Commission recommends the establishment in every part of the country of Ruri-decanal Synods with 50 to 100 members, consisting of two Houses, one of clergy and the other of laity, with power to sit and vote together or separately, as either House chooses.

C.M.S. RALLY: The C.M.S. Annual Meeting in Melbourne was held on Friday, September 16, with the theme, "In the Purpose of God." Speakers included missionaries accepted for Tanzania, Iran, India, Sabah and Peru. Bishop G. T. Sambell chaired the meeting.

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ARCHBISHOP WOODS' CHARGE TO SYNOD

THE Melbourne City Council came in for congratulations in the Archbishop's Charge to the recent synod of the diocese of Melbourne.

He commended their vision and bravery in the purchase of buildings at the corner of Collins and Swanston Streets and their clear determination eventually to acquire all the buildings that separate the Cathedral from the Town Hall.

Their intention is to demolish all those buildings and to make space for a city square.

Commenting on the ministry in the diocese, the Archbishop pointed out that there were 319 active clergy, 54 of whom were engaged in chaplaincy work in hospitals, prisons, schools, universities and industry.

The supply of clergy, however, was dependent on the numbers in training and he quoted figures to show that 23 were training at the moment, 4 fewer than in 1965.

He has commissioned the Rev. Dr M. M. Thomas to look into the whole question of recruitment for the ministry.

Theological colleges

Speaking of candidates for ordination, he said that students reading theology at Trinity College would in future do a degree course and then Th. Schol. rather than Th.L.

Ridley College has now become an affiliated college of Melbourne University and a majority of its students must in future be reading for a university degree.

He congratulated the Rev. Dr Leon Morris for his vision and energy as Principal of Ridley.

Referring to new diocesan appointments, the Archbishop referred to the new archdeacons, the Venerable W. H. Graham and the Venerable P. R. Monie. The new Rural Deans were the Revd. J. E. Romanis, C. R. Miles, L. Burgess, G. B. Mus-

ton, E. J. Cooper, R. T. Durance, Canon C. N. Thomas and David Chambers.

Pentridge Gaol lacked a chapel of any sort and the Archbishop referred to this as a first-class scandal. The place in use as a chapel is used on occasions as a dormitory with up to 40 beds in it.

Property gift

He announced the gift to the diocese of a property in the Dandenongs called Mount Selby, together with 16 acres of ground around it. It is the gift of Commander D. S. Hore-Lacey. It will be known as the Booth Lodge Memorial Centre and it is planned to erect a series of home units around the main house to make it a modern conference centre.

The Brotherhood of St. Laurence property known as Avalon and located at Lara near Geelong, is to become a home of Christian refreshment and fellowship along the lines of Lee Abbey in England.

The dialogue with the Roman Catholic Church and the ecumenical movement received considerable attention in the Charge.

He expressed the opinion that the dialogue with Rome has begun in earnest. He also referred to the development of a new town, Churchill, in the diocese of Gippsland. Before a single house was built, all the Protestant churches formed a united council to provide a single ministry in Churchill from its beginning.

Communion

The Archbishop set out the principles which should guide the clergy who were concerned with members of other denominations receiving Communion in the Church of England. Among them he stated that a communicant member of another denomination should not be refused unless he is known to be a notorious evil liver.

Readers of the "A.C.R." will commend the Archbishop for his Christian courtesy in this matter. It is in accord with our Anglican reformers and the Book of Common Prayer.

Carrying out a decision of last Synod to set up a Diocesan rolling fund, the Archbishop announced the appointment of Mr A. P. Reynolds, M.B.E., A.A.S.A., as full-time promotion officer.

His task will be to persuade individuals and corporations to give or lend money to the fund at the lowest possible rate of interest.

The fund will eventually enable the diocese to become its own banker for financing parish capital expenditure.

NEW DEAN OF SYDNEY AT HIS DESK



CANON A. W. Morton, whose appointment as Dean of Sydney has just been announced, has behind him a long record of worthwhile activity in the Evangelical cause.

A graduate of Trinity College and the University of Auckland, with a B.A. in 1935, an M.A. in 1936 and a Dip. Ed., Canon Morton later studied at Moore College, Sydney, and Wycliffe, Oxford, the latter under a Carnegie Research Grant.

Canon Morton received the D.Phil. from Oxford, his thesis being, "The Contribution of Evangelical Revival to the Philosophy and Practice of Education."

While in New Zealand he was, for several years, President of the Inter-Varsity Fellowship, Auckland. He was ordained in 1938 in Sydney and joined the staff of Moore College, where he worked until 1943. In 1948 he was again involved in theological education, lecturing at London Bible College.

Apart from work in various parishes in Sydney diocese Canon Morton has always been active in denominational and interdenominational work. He was Founder and Chairman of the South American Missionary Society (Australian Association) from 1955 and has always taken an active interest in this work, visiting the field on several occasions. He has also served on the CMS General Committee since 1950.

In 1946 Canon Morton visited the U.S.A. and Canada for four months of lecturing and preaching. A similar tour was undertaken in 1951 and again, this time including visits to Britain and Asia, in 1965-66.

Lecture tours

In 1947 he was Commonwealth Delegate to the United Bible Societies' Conference in Amsterdam and is currently visiting Germany as an Australian.

Continued on page 3

GENEROUS GIFTS TO CHURCH

THE Church of England in both Sydney and Melbourne has been involved in two recent generous benefactions.

In Melbourne Mr Frank Albert Leith, an investor who died last May, left the bulk of his \$900,000 estate for a general charitable trust to be administered by members of the Church of England Trust Corporation of the Diocese of Melbourne. The main object of the trust is to help needy children.

Mr Leith and his wife lived for many years in a private hotel in St. Kilda. They had no children. His wife has been provided with an annuity.

Speaking about the bequest the registrar of the Diocese of Melbourne, Mr C. W. H. Barnes, said that although the diocesan trust is to administer the funds none of the money would go directly to the Church.

For children

Mr Barnes said he had met Mr Leith only once but had spoken to him on the phone many times and that he had gained the impression he was very fond of children.

"His will stated that the charities had to be registered charities and specially for needy children," said Mr Barnes.

In Sydney diocese a gift of 22 acres of land in the heart of Dapto has been given to establish a village for aged persons. The gift has been made by Mr Lindsay Evans, the Rector's Warden at St. Luke's, Dapto, and is valued at approximately \$30,000.

It is expected that accommodation will be available eventually for some 400 people. The Governor of N.S.W. will set the Foundation Stone for the first stage in February, 1967, and it is hoped that this might be opened by October, 1967.

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