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## BISHOPS CONDEMN BILL

*The Archbishops and Bishops of the Church in Australia have condemned the clause in the uniform Divorce Bill which allows divorce after five years separation.*

The bishops issued their statement on the Bill at the conclusion of their recent meeting at "Gilbulla," Menangle, N.S.W.

### R.C. AGREEMENT

They objected to the clause, which provides that a divorce may be granted on the sole ground of separation, irrespective of the reasons for the separation or the circumstances of it, for four reasons.

These are that it makes divorce possible by consent, that it allows one partner to divorce the other despite his or her unwillingness and innocence of any matrimonial offence, that it would encourage illicit unions, and that it would benefit most people who take marriage lightly.

They asked that the clause be deleted, but added:

"They believe that a unified divorce code of legislation is much needed in Australia and that there are other aspects of the bill which are commendable; but they cannot support the bill as a whole if, as they fear, its total effect will be to undermine yet further the institution of marriage."

The official spokesman of the Roman Catholic Archdiocese of Sydney, the Reverend Dr L. Rumble, has issued a statement endorsing the Anglican criticisms.

### Nonconformists Concur

Dr Rumble's official statement from the Roman Catholic Church in Sydney said: "We welcome and endorse every word of the very definite and clear statement issued by the Anglican bishops about Clause 27 of the Divorce Bill.

"That clause means not only divorce by consent, but the right

to divorce an innocent party against that party's will.

"We, therefore, join with the Anglican bishops in appealing to members of Parliament to reject that clause.

The Rev. Alan Walker, of the Methodist Church, and the Rev. Gordon Powell, of the Presbyterian Church, also agreed with the stand by the Anglican House of Bishops.

### Attorney-General's Comments

The Commonwealth Attorney-General, Sir Garfield Barwick, has defended this provision against these criticisms.

"Wanton conduct of the kind suggested by the bishops will result in the refusal of the decree.

"The bill expressly directs the court to refuse dissolution where the conduct offends the public interest.

"In addition, adultery is a ground on which the court can refuse the decree."

Sir Garfield said he thought the absence of the provision under existing legislation was encouraging a great number of illicit unions and often the production of illegitimate children.

Sir Garfield added: "It is a complete misnomer to refer to this ground as providing for divorce 'by consent.'"

Sir Garfield said the community was tremendously interested in sound and regular marriages. From its secular point of view, a marriage which had lost its reality was not a sound marriage.

The community had an interest in affording the parties an opportunity to form real marriages.

### BISHOP OFF TO INDIA



The Right Reverend M. L. Loane, Coadjutor Bishop of Sydney, was farewelled by Mrs Loane and their daughters on October 26, when he left by air for a three-month visit to India and Pakistan.

### Bishop Hilliard's 25th Anniversary

St. Simon and St. Jude's Day, October 28, marked the 25th Anniversary of the Consecration of the Right Rev. W. G. Hilliard, Coadjutor Bishop of Sydney.

A number of his friends met him at a buffet tea in the Chapter House, Sydney, on that day. The Archbishop and Mrs Gough were present and the Archbishop in gracious words offered congratulations to the Bishop on behalf of all assembled on the silver jubilee of his Consecration.

Mr J. Wilson Hogg, the Headmaster of Trinity Grammar School, offered felicitations on behalf of the School and referred feelingly to the esteem in which Bishop Hilliard was held as a former Headmaster of Trinity. Mrs Hilliard was presented with bouquets of flowers.

Following tea a Service of Thanksgiving was held in the Cathedral where a very large number of the Bishop's friends and well-wishers had congregated. Archdeacon T. C. Hammond, who gave the address, spoke of the splendid service the Bishop had given in the work of the Church and assured him of the continued prayers and good wishes of his many friends.

Bishop Hilliard has signified his intention of resigning as Registrar of the Diocese in May next year.

### English Clergy Stipends

The annual report of the Church Commissioners shows an increase in income from £12.3 million to £13.2 million.

The Commissioners are contributing substantially to the improvement of the lot of the clergy. By increasing their own income they have been able to increase stipends and pensions, and make grants toward building and improving rectories.

With few exceptions, each approved by the Bishop concerned, no living is worth less than £600 a year, plus Easter offerings up to £50, after payment of rates and the official repair bill to the parsonage.

In no diocese is the minimum figure as great as £700, and most incumbents have to pay many expenses of their office out of their stipends. These expenses include postage, stationery and telephones; office expenses; transport; and hospitality to visiting preachers.

### Arrangements for Conference

Arrangements for the first conference for Evangelical Churchmen in Sydney Diocese are well advanced.

The Conference will begin on Friday next at 3.30 p.m., with an address by the Dean of Melbourne in Bible House, Bathurst Street, Sydney; he will be followed by the Reverend Donald Robinson on "Evangelicals and Worship."

At 7.30 p.m. Bishop R. C. Kerle will deliver the conference sermon in St. Andrew's Cathedral, and the final meeting will be held in the Chapter House at 8.15 p.m., when the Dean of Melbourne will speak again on "The Role of the Evangelical."

### Churchwardens' Conference

The second conference for the churchwardens of the Diocese of Sydney will be held at the Gilbulla Conference Centre at Menangle, N.S.W., on the weekend of November 20-22.

The Archbishop of Sydney and Primate of Australia, Dr Hugh Gough, O.B.E., will be present and address the wardens. The advocate of the Diocese, Mr Norman Jenkyn, Q.C., will be the main speaker for the weekend. The Chaplain will be Rev. D. W. B. Robinson.

## The Primacy and Sydney Diocese

We hasten to congratulate the Archbishop of Sydney on his election to the Primacy, and trust that through God's grace he will be empowered to give a lead to the Church, similar to that given by his predecessor Dr Mowll, to whom is largely due the recent increase in the importance of the office of Primate.

Evangelical Churchmen in particular should be much in prayer that God's blessing will be on the new Primate, since the prestige of the position is bound to increase still further when the new Constitution comes into effect.

It is right that the Primacy should be attached to a metropolitan see. The argument that it should be connected with Canberra because that is the national capital is absurd; Canterbury is not the capital of England, nor has it ever been.

Churchmen should be on their guard against any move that may encourage in the Church a faith in bureaucracy, that is, a belief that the strength of the Church resides in the perfection and extent of its administrative machinery rather than in the spirituality of its members and the vitality of its parishes. The Primate should not be a departmental head; he should be a pastor of souls.

This effectively answers the argument in a "Sydney Morning Herald" editorial that be-

cause of the extent of the Primate's duties his Diocese should be divided.

The Diocese of Sydney is a geographical unit, and there is no separatist sentiment in any part of it. It would be ridiculous to try to divide it in half. If outlying segments of it, such as the Blue Mountains area, the South Coast and the Southern Tablelands, were amputated, there would be first the problem of what to do with them. Would the neighbouring Dioceses of Bathurst and Canberra-Goulburn be willing or able to digest them? Would they form a viable unit on their own? Probably not.

Both in Australia and out of it there are too many hastily created Dioceses that have proved to be millstones round the Church's neck for such expedients to be rushed into.

Sydney Diocese has fewer parishes than Archbishop Gough's last Diocese of Chelmsford (which has over 500, and only two assistant Bishops as against Sydney's three). The largest English Diocese, London, has a population of over 4,000,000, 600 odd parishes, and four assistant Bishops.

There may be a case for altering the administration of Sydney Diocese (for example, by adopting the system of suffragan Bishops), but there is none for dividing it.

## Divorce by Consent

The Australian Bishops merit the gratitude of the community in general as well as the Church for focusing attention on the provision in the proposed uniform Divorce Bill which alters the character of marriage.

Christian marriage is a permanent, life-long union. We recognise that one party may commit an offence against the other which justifies the latter in terminating the relationship. Some Christians think that some such offences destroy the union altogether and empower the innocent party to re-marry, though there is a dispute over

this; the Biblical evidence is not altogether unambiguous.

But the new provision allowing one party to terminate the union and re-marry when the other party is entirely innocent of any matrimonial offence destroys the idea of a union until death (or a matrimonial offence) parts the parties. It reduces marriage to a legalised cohabitation with one person at a time.

Should the Church's opposition to this provision be unavailing, it may find it necessary to consider whether it can continue to perform marriages for the State.

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## New Baptism Services:

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(By the Reverend D. W. B. Robinson, M.A., Vice-Principal of Moore Theological College.)

*The most striking feature of the Baptism and Confirmation service produced by the Church of England Liturgical Commission is the new theology of confirmation which they embody, with consequential modifications of the theology of a baptism.*

First however, we draw attention to certain features in the administration of baptism which differ markedly from the tradition of the Church of England as it has been not only since the Reformation but, in some cases, from a much earlier period.

The most surprising of these features is the omission from the service of infant baptism of the Apostles' Creed as the test of Christian faith. Its place is taken by a new form modelled on wording from the Catechism, relating only to belief in the Trinity. In view of the Lambeth Quadrilateral, which in its second article stipulates "the Apostles' Creed as the Baptismal symbol," this omission is odd, to say the least. The compilers themselves say merely that it has been done "for pastoral reasons," whatever that may mean.

### Trine Immersion

Another feature which seems unnecessary and un-eretical when church union is in the air is the dropping of permission to baptise by dipping, in the "archetypal" service, for those of age to answer for themselves. No reason is given for this omission. Dipping is retained for infant baptism alongside affusion or pouring; and if, as all believe, dipping is a legitimate mode of baptism, it ought to be retained among the provisions for all services. Legitimacy was the reason given by the Reformers for allowing affusion. It is still the reason why we should allow immersion.

Further, the commission has prescribed, in both its baptism services, a method of administering the sacrament never before prescribed in the Church of England. The new rubric reads: "The minister shall pour water upon him three times, once at the mention of each Person of the Trinity, saying . . ."

### A Novelty

Never before has the Church of England ordered a triple affusion and never before has it specified any mode to be repeated "once at the mention of each Person of the Trinity." It is true that a triple immersion can be traced as far back as Tertullian (though Tertullian does not associate it with the Trinity, and Cyril of Jerusalem (c.350) says it represents "the three days' burial of Christ"), but it is worth noting that on at least two occasions the custom has been deliberately discarded by sensible churchmen.

It was relinquished when Arians chose to interpret the three immersions as denoting a division in the three divine Persons. Gregory the Great pronounced against trine immersion

and a council of the Spanish Church in the same century decreed that only one immersion should be used. This became the rule in that church.

Secondly, the Reformers of the Church of England again deliberately discarded the medieval custom of trine immersion, though they knew as much about its earlier use, and the reasons for it, as does the present Liturgical Commission. In the first Prayer Book they retained a modified form, in which the infant was not wholly dipped three, but was dipped in three stages: "First dipping the right side; second the left side; the third time dipping the face toward the font." Affusion was allowed if the child was weak, but one pouring only was required.

### One Name

But in the second Book of 1552, the triple action of dipping was quite discarded. To judge from the writings of Cranmer, Becon and others, this was on the ground that such customs (along with unction, giving of milk and honey, hallowing the water, etc.) were not necessary parts of the sacrament, and should not be allowed to cause any confusion in the mind of the worshipper as to what is, and what is not, essential to baptism.

Our present revisers offer no justification for reviving this triple application of water. Since we acknowledge one baptism, not three; and are baptised into one Name, not three names, there is every reason why we should prefer the simplest and clearest mode possible for the actual administration of this sacrament ordained by Christ Himself.

### Reception

A striking and original feature of the Anglican service since 1552 has been the reception of the candidate after baptism, in the words: "We receive this (child) into the congregation of Christ's flock."

This reception is now omitted, though no explanation of the omission is offered. One suspects it is due to the new theology of confirmation, which shifts so much of the true meaning of baptism to the secondary rite, that a reception "into the congregation of Christ's flock" at baptism would now appear to "beat the gun."

The signing with the sign of the cross is retained, though the service no longer has the important safeguard of a reference to Canon 30 for "the true explication and the just reasons for the retaining of it." To this ceremony may (at the discretion of the minister) be added another, that of handing a lighted candle to the baptised person (or sponsor). The latter ceremony was used in the medieval services, but was discarded as undesirable or

impracticable even by the first English Prayer Book of 1549, which retained the giving of a white robe and anointing; as post-baptismal ceremonies.

It should be noticed, incidentally, that, by omitting the reception, Canon 30 (which defines the meaning of the sign of the cross in baptism) is deprived of one of its defensive arguments, viz: "It is apparent in the Communion Book that the infant baptised is, by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof."

If the compilers no longer believe that one is made "a perfect member" in baptism, let them say so plainly, and then we can argue the matter on theological grounds.

The theology of the services, and their general structure in relation to that theology, will be considered in another article.

### Pi in the High

This is the title of a volume of humorous verse just published by Dr E. L. Mascall, a noted Anglican scholar in England.

The "Church Times" says that most of it is very erudite, but quotes the following specimen, with the comment that even it requires a knowledge of Irish pronunciation: "There was an old priest of Dun Laoghaire, Who stood on his head for the Kaoghaire."

When people asked why He explained it all by The latest liturgical thaoghaire

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## Graham at Wheaton

ON Sunday, September 27, Dr Billy Graham opened his brief campaign in Wheaton, U.S.A. (3 miles from Chicago.)

18,000 attended the opening meeting, and 350 to 400 responded to the invitation.

Billy Graham told a crowd of 9,500 gathered at Wheaton College on Monday, September 25, that it was "easy to neglect God," at the Bible-centred institution.

An estimated 192 came forward to make "decisions for Christ" at the end of the service. Over 100 students came forward at a morning service to "dedicate their lives to Christ."

The evangelist continued in his campaign to lash out against mere religiosity. "Today in America, many people believe in God, they believe in Christ. There are millions of religious people to whom Christ has not committed Himself, because He knows the motives of their heart."

### Financial Problems

Dr Billy Graham is to conduct meetings this autumn in New York, Little Rock, Sulphur Springs, Minneapolis, Wheaton, Indianapolis and Kansas City.

"About the middle of January we are planning an extensive tour of 10 African countries. We would appreciate your prayers for all these activities," he writes.

"For the first time we have bills that we cannot meet. We are facing the most serious financial emergency in the history of our organisation. Our entire team is gathering this week here in Minneapolis for a joint session of prayer with the office staff about this matter. I would deeply appreciate your joining us in prayer that God will lay this burden upon the hearts of our friends."

### CENEFF Rally

The 20th annual rally of the Church of England National Emergency Fund and its Auxiliary the Sydney Diocesan Churchwomen's Association will be held on Tuesday, November 17 at 11 a.m., when the Archbishop of Sydney will preside and receive gifts from groups, individuals and parishes.

Those who intend to come are asked to advise Mrs Richards (MA9641).

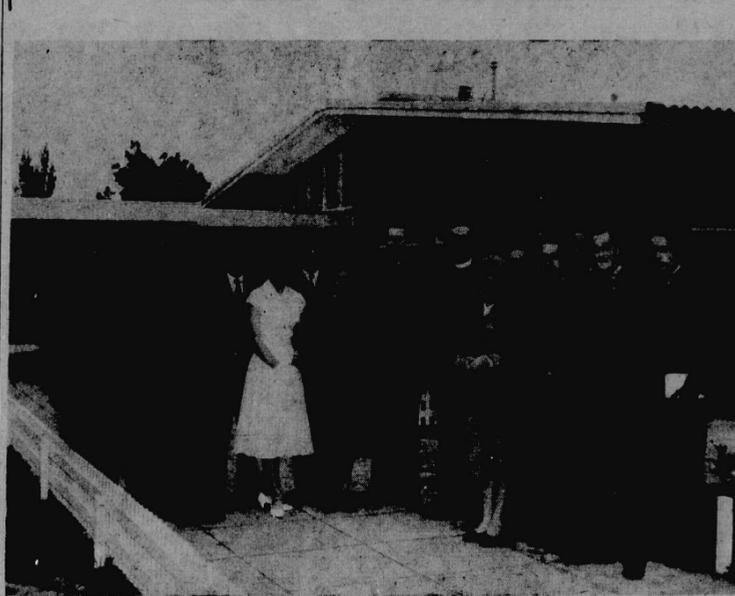
## Blood Test Urged for Drunken Drivers

A public meeting in St. Stephen's, Macquarie Street, Sydney, on October 30 decided to send a deputation to the Premier of New South Wales, Mr Heffron, to urge compulsory blood tests for suspected drinking drivers.

The meeting passed a motion by the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney, urging legislation for compulsory blood tests "with the line of demarcation of .05 per cent blood alcohol."

Bishop Kerle said that a drinking driver was as great a menace as a deranged man with a gun; the road toll had become a national emergency, and during such emergencies personal liberty often had to be sacrificed.

## R.A.A.F. CONFIRMATION



On October 9 the Archbishop of Sydney held his confirmation at the Base Chapel, Richmond, N.S.W. Fourteen confirmees were presented by the R.A.A.F. chaplain, the Reverend David Harris. Chaplain Harris is on the left, and the Archbishop is seventh from the right.

## B.C.A. Mission and Ordination

The Bishop of Ballarat, the Right Reverend W. H. Johnson, made Brian John O'Grady a deacon at St. Aidan's, Apollo Bay, Ballarat Diocese, on October 28.

This was the first such service held in the district, which is under the supervision of the Reverend T. F. Morgan, B.C.A. Missioner at Beech Forest.

Mr O'Grady is a candidate for the Bush Church Aid Society, and has been working in the Otway Mission as a lay reader; he will continue at Apollo Bay.

The Reverend John Greenwood, Organising Missioner of B.C.A., preached at the service. The Reverend Lance Shilton, Rector of Holy Trinity, Adelaide, has conducted a mission at Tarrareah, Tasmania, from October 19 to 26. There was a marked response; at the first service 15 out of the congregation of 40

made first commitments to Christ. A total of 60 decisions was registered.

Tarrareah is a B.C.A. Mission area under the Reverend W. Warburton.

### Progress at Holy Trinity

On their annual Freewill Offering Sunday, parishioners of historic Holy Trinity, Adelaide, gave £1,020 to be used mainly towards erecting a new office block and Fellowship Hall to be named the "Charles Beaumont Howard Building," after the first South Australian Colonial Chaplain and first Rector of Holy Trinity.

The volume of administration arising from meeting the needs of a regular congregation of about 300 at 11 a.m. and 500 at 7 p.m. has made the necessity of the new offices particularly pressing. The fact that the 60 strong Senior Fellowship has outgrown the Rectory Lounge where they meet because 50 Youth Fellowshipers meet at the same time in the Parish Hall, makes the new small Hall imperative for the Fellowships and other smaller groups.

Tenders have just closed for this building, the Foundation Stone of which will be laid on December 6 by the Hon. Sir Herbert Mayo, who is Justice of the Supreme Court, President of the British and Foreign Bible Society in South Australia, and whose grandfather laid the Foundation Stone of the Parish Hall.

## Aust. Missionary to be Bishop

The Venerable Neville Langford-Smith, Archdeacon of Central Kenya in the Diocese of Mombasa has been appointed Assistant Bishop of Mombasa, to reside in Nairobi. He will probably be consecrated on St. Matthew's Day (September 21), 1960.

Archdeacon Langford-Smith, who is a graduate of Sydney University, is a son of the late Canon S. E. Langford-Smith, for many years Rector of Summer Hill, N.S.W.

## Home Mission Congress

Nearly 1800 members of Sydney metropolitan parishes attended the 1959 Home Mission Congress for men in the Trocadero, Sydney, on October 29.

The Archbishop of Sydney, Dr H. R. Gough, presided, and at the beginning of the meeting Bishop Hilliard presented him with a study-table clock on behalf of the Committee of the Home Mission Society, to mark his elevation to the Primacy.

Slides of the work of the society were shown, including the Chesalon Homes, the parish nursing service, the Charlton Boys' Homes, the Children's Court work and chaplaincy work on Lord Howe and Norfolk Islands.

The highlight of the evening was an interruption to Archdeacon Delbridge's address outlining the Society's programme by an apparently disgruntled parish delegate. He demanded answers to specific cases which he alleged the Church was doing nothing about.

This intrusion led to counter-interjections from the audience, until the compere, Mr Bill

## Ridley Coll. Commemoration

A service in commemoration of the founders and benefactors of Ridley Theological College was held in St. Paul's Cathedral on October 16, being the anniversary of the martyrdom of Bishop Nicholas Ridley.

The Dean, who is also the Principal of the College, was the preacher. The service was conducted by the Senior Student, Mr Jack Goodridge, who is a qualified pharmaceutical chemist, and the lessons were read by two Deputy Senior Students, one Asian and one Australian. Students of the college formed a choir, and another student, Mr Laurie Bartlett, was the organist.

## Dedication at Ormond

A large and representative congregation saw the former Archbishop of Melbourne, Dr J. J. Booth, dedicate the completed church of Christ Church, Ormond, Melbourne Diocese, on October 31.

The original weatherboard church was dedicated by the Right Reverend F. F. Goe, Bishop of Melbourne, on October 13, 1901. In 1938, a chancel in brick was attached to the wooden church.

In 1955 the weatherboard church was demolished and the nave and furnishings added. The church has now been completed by the addition of the tower, baptistry and porches.

The outstanding feature of the complete church is the 65 feet high tower, with its symbolic mosaic. At all evening services the tower will be illuminated.

The vicar is the Reverend H. J. Thorp.

### Interviews

Brief interviews were conducted by Mr Arthur which greatly impressed the audience with the scope and value of the work being done. Among those interviewed were Deaconess Dixon on hospital visiting, Mr Ray Menzies on the Charlton Home, the Rev. Keith Grisdale on the work on new housing areas.

The Archbishop concluded the formal proceedings with an address in which he spoke warmly of the work being done and mentioned names not yet being met by any Church agency, including homes for unmarried mothers, and rehabilitation of discharged prisoners.

The general secretary of the society, the Reverend R. G. Fillingham, and his helpers are to be congratulated on the success of the gathering.

**METROPOLITAN OF AUSTRALIA**

Dear Sir,  
On the front page of the current issue of the A.C.R. (28/10), you mention that the Archbishop of Sydney is, whether or not Primate, the Metropolitan of Australia by virtue of his see.

What rights, privileges and duties, etc., are conferred by such a title? And how would such a position fit into the scheme of things under the proposed Constitution?

I should be glad if you could indicate where information on this point could be obtained.

Yours faithfully,  
I. R. I. Cox,  
East Kew, Victoria.

(The Bishop of Sydney, and his successors in the see of Sydney, was given the title of Metropolitan of Australia by the Crown, by Letters Patent last century. The same Letters Patent purported to give the Bishop the sort of coercive authority the bishops in England exercise over the clergy, according to the ecclesiastical law of England. In this respect the Letters Patent were void. But they were not void in conferring the rank of Metropolitan of Australia on the Bishop of Sydney. The Crown is the source of titles of honour, and it cannot be doubted that the British sovereign, who is also the head of the Church of England, can create valid ecclesiastical titles and offices. The authority that the Bishop of Sydney exercises as Metropolitan is similar to that exer-

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**Letters**

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

cised in the Church of the first centuries, before the State gave the bishops the power of coercive authority. The evidence for the fact that the Bishop of Sydney is Metropolitan of Australia was reviewed by Bishop Barker in his Primalial address to the General Synod in 1876; and also in the speech by Mr Alexander Gordon, Chancellor of the Diocese of Sydney, in the General Synod of 1881. Both these speeches are in print.—Ed.)

**CHRISTMAS PARCELS**

Dear Sir,—  
During November and December hundreds of parcels are made up by the Family Service Centre for families and aged people on the pension.

For the families of Invalid Pensioners, Widows and Deserted Wives, these parcels consist of toys for each child and groceries for each family. For the aged these parcels consist of a gift and groceries for each client.

To enable us to pack these parcels, to give loving thought and care to the special needs of each person and to have them ready for distribution before Christmas, we must start packing early. For this work goes on side by side with the ordinary work of the agency.

Would those who are kind enough to give us toys and groceries let us have them in November or as early in December as possible. We would be so grateful for this extra aid.

Thanking all who have helped us in the past.

Yours sincerely,  
Marion Bennett,  
Family Service Centre,  
Church House,  
Sydney, N.S.W.

**REVIVAL**

Dear Sir,  
For some time past there has been a growing awareness on the part of very many within the Church of England of the need for a fresh outpouring of the Holy Spirit upon us. All around us are evidences that the nation has got away from God. Mounting crime, especially among young people, lowered moral standards, a materialistic outlook that reckons without God, and an absence of a sense of sin, all are indications, among others, that, if the witness of our Church is to be effective in the face of such a rising tide, we need a fresh touch from God.

Recently a small group of clergy and laity of the Church of England met at Mableton Conference Centre in order prayerfully to consider the whole situation, and to seek the Lord's will as to how the challenge can be met. We were sure that there must be very many in the Anglican Communion who felt the challenge as we did, and we were led to see that a first step would be to try to bring all such into touch with one another. It was decided, therefore, to form an "Anglican Prayer Fellowship for Revival" for the purpose of linking together those, both clergy and laity, who long for Revival and are prepared to pray for it.

We therefore invite any who would welcome such a prayer fellowship to write to the Hon. Secretary, the Rev. E. J. Maddock, 53 Onslow Gardens, Wallington, Surrey, who will gladly send further information.

Yours faithfully,  
The Rev. Prebendary Colin C. Kerr, President.  
The Rev. Canon T. L. Livermore, The Rev. A. W. Rainsbury, Vice-Presidents.

Mr George S. Ingram, Chairman.  
The Rev. Eric J. Maddock, Hon. Secretary,  
Wallington, Surrey, England.

**TEETOTALISM**

Dear Sir,  
May I point out to your correspondent R. H. Warren that a careful re-reading of my comments (16/9/59) would disclose that I did not classify teetotalism as a vice ipso facto, but merely insisted that it MAY conceal a subtle inability to understand the complicated factors involved in alcoholism and a consequent ineffectuality in dealing with it? This is surely evidenced by the fact that for too long Christians have exhibited a predominantly negative attitude to the problem; the only institutions reaching any measure of success being the medical profession and Alcoholics Anonymous — neither specifically Christian organisations, and yet it cannot be denied that alcoholism has always been an essentially spiritual problem.

The saints, sages, holy men and leaders of Christendom all reached their spiritual stature through piety and compassionate devotion to the Truth in Christ. They did NOT, as your correspondent seems to naively imagine, obtain notoriety for highly emotional anti-alcohol activities. Their understanding went far beyond that of viewing alcohol in moralistic terms — a state unknown and apparently unknowable to most teetotalers, some of whom display a self-righteous smugness in their activities that is both saddening and nauseating.

Yours faithfully,  
J. R. Blair,  
Naremburn, N.S.W.

**Notes and Comments**

**THE ADMINISTRATION OF BAPTISM . . .**

Prayer Book revision is in the air. It is fraught with difficulties; and an approach to revision must bear in mind not only points of view within a Diocese or Province, but also the consideration that the Book of Common Prayer, with all its minor local differences, is a pan-Anglican symbol and bond.

For the good name of the Church of England, the question of the administration of infant baptism will ultimately have to be faced; many feel that the sooner this is done, the better; for our principles are badly compromised by our practice. To this extent, therefore, many would welcome an approach to Prayer Book revision.

The baptism of infants born into non-Christian homes was certainly never contemplated by the Apostles or their immediate successors. The only theory that can justify infant Baptism requires that the parent or parents shall be Christian. In Anglican doctrine, Confirmation witnesses to the fulfilment of the promises made in the service of baptism; a Christian home, in which the child grows toward Confirmation, is presupposed.

There would be fairly general agreement, at least in principle, so far; but in practice we baptize any and every child brought to us, and piously hope that "something will happen" in the child's life to lead his steps to Christ. We do not assume that a baptised child is yet a Christian, in any vital or personal sense; but this does not ease the consciences of clergy who fear that by baptising some children they are both committing blasphemy and teaching false doctrine.

Whether this question can be faced adequately as part of a common approach within the Anglican Communion to Prayer Book revision, or whether it ought to receive concentrated attention in its own right, will require decision. But the Church must do something about it, even if for the moment on a diocesan level only.

**AMERICA'S DOWN TO EARTH POLICY . .**

While Russia is preparing to send its first spaceman to the moon, and U.S. experts are trying to discover why they are being beaten in the space race, some other Americans are watching anxiously a series of tests that are going on in and around a certain hangar in Toronto.

If the Russians beat the United States to the moon, the U.S. hopes to beat the Russians in the development of the flying saucer. So what is going on in that hangar is definitely America's cup of tea.

A shiny round object about fifty feet across has been seen and photographed by an amateur photographer. Reluctant officials have now released certain information about the saucer. It will do its work, not in the starry voids above, but near the earth's surface, skimming the ground, darting bird-like under trees, and moving sideways or backwards like a crab. So, while Russia hopes to get both feet firmly on the moon, America is to be content with less spectacular successes. Which of the two will prove more practically fruitful, time alone will show.

**MASS MIGRATION TO SOUTH AFRICA . .**

Many Australians, loth to leave their native land, may, nevertheless, in the near future, make a momentous choice between suffering television programs in the home and migrating to a country where such vanities are eschewed.

After careful consideration, the S.A. Minister for Posts and Telegraphs has just issued to the Press a statement that television is not for the citizens of that country.

**HEART AND HAND . . .**

Soviet science has now announced experiments successfully carried out to supply new hearts to human beings, and mechanical hands that operate automatically as prompted by the decisions of the brain.

It seems as if these achievements belong to the realm of hard facts, and as such they will be applauded by all who feel that they must honour advances in knowledge wherever they are pioneered. Christians can share in these warm congratulations, while at the same time uttering a warning note.

Advances in every direction on the physical level must be expected in this age of rapidly increasing knowledge. Let us not, however, imagine that any of these things necessarily represent improvements in the human race itself; there is no indication that any fundamental change has taken place in human aims since the documents of early man recorded them in far-distant centuries. The salvation that is offered in Christ is a timeless remedy for man's unchanging basic condition, a spiritual loss that has grown from the sin of denying God. No advances in knowledge can lessen our need of a Saviour.

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**The Thirty-nine Articles—ARTICLE XXV**

(By the Venerable T. C. Hammond, M.A., T.C.D.)

In our last article we dealt with the general definition of sacraments instituted by our Lord Jesus Christ, as laid down in Article XXV. The Article proceeds to the disputed question as to the number of the Dominical sacraments.

The term "Dominical" is used to distinguish sacraments "ordained of Christ our Lord" from other religious signs. The article states directly, "There are two sacraments ordained of Christ our Lord in the Gospel" and specifies "Baptism and the Supper of the Lord."

In dealing with this subject it is important to notice that the extended section in which "the five commonly called sacraments" are dealt with specifically belongs to the recension of the Articles sanctioned in 1563. Further in the 1563 draft the words "In which sort neither penance" were included after the words "hath not like nature of sacrament with Baptism and the Lord's Supper" and the concluding words of the section are made to apply to penance only, reading "For that it hath not any visible sign or ceremony ordained of God." It is remarkable that in the Latin form the plural is used in that concluding section.

The enlarged Article of 1563 contains a direct refutation of Canon I of the XIIth Session of the Council of Trent held on March 3, 1547, which reads "If any one saith that the sacraments of the New Law were not all instituted by Jesus Christ our Lord; or that they are more, or less, than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony, or even that any one of these seven is not truly and properly a sacrament; let him be anathema."

**Reason for Change**

It might, at first sight, seem strange that the Reformers hesitated so long before inserting this very direct refutation of the Canon of the Council of Trent. One reason may be that Cranmer when translating Justus Jonas' Catechism, had declared that we must receive remission of sins in the Church and desire absolution. That would account for the singling out of Penance in the early draft of 1563. Penance is enjoined, but is not a sacrament because it lacks a sign or ceremony ordained of God. Unfortunately this can only remain a reasonable conjecture, as we have no direct evidence of the reason for the change.

A second ground may be offered. The Reformers may have thought that the explicit assertion of The Council of Trent needed a more explicit treatment than was contained in the quotation from Augustine which formed the opening statement in the 1552 Articles "Our Lord Jesus Christ hath knit together the sacraments, most few in number, most easy to be kept, most excellent in signification, as is Baptism and the Lord's Supper." While the statement as-

serted that sacraments were "most few in number" and specifically indicated "Baptism and the Lord's Supper," it did not declare directly that there were only two sacraments or that our Lord had not instituted seven sacraments. The controversies of Mary's reign offer abundant evidence of the urgency of this question. As a confirmation of this suggestion, it is advisable to point out that the very words of the Tridentine Canon are used. Our English version translates "sacraments ordained of Christ," but the Latin for the word "ordained" is "instituta," the very word employed in the Canon of the Council of Trent. The same is true of the later phrase "ordained of God" where the Latin word is "institutum."

Much confusion has arisen through not noticing this conformity. There is indeed a significant alteration in phrasing when we come to the phrase "sacraments of the Gospel." Here the Tridentine Canon reads "The sacraments of the New Law." The framers of our Articles were deeply sensible of Paul's argument that the redemption of Christ was "Apart from the law" and hence substituted the word "Gospel" for the term "New Law." The distinction is important to observe, but it does not materially affect the definite repudiation of the Canon of Trent.

The careful reader will have little difficulty in appreciating the main message of the Article as it affects the controversy concerning the number of the sacraments. Accepting the then usual restriction of the word "sacrament" to those signs directly instituted by Christ the Article definitely asserts that there are two "ordained of Christ our Lord in the Gospel." It proceeds to assert that the five commonly called sacraments "are not to be counted for Sacraments of the Gospel." That is a most explicit statement. There is no hint in the Article of any distinction between "greater" and "lesser" sacraments. It declares very definitely that the "five commonly called sacraments" lack the authority conferred on Baptism and the Supper of the Lord. They have not been instituted by our Lord Jesus Christ.

**Main Message**

There is no difference between the Tridentine Canon and the Article on the definition of a sacrament. Both declare that it is essential for the Sacraments of the New Law, or as the Article puts it, of the Gospel, that they should be instituted by Jesus Christ our Lord. If that particular requirement be dispensed with, then it is impossible to say that sacraments lacking this characteristic are no more and no less than seven. In the older Latin versions of the Scripture the word "mystery" was frequently rendered "sacrament." St. Augustine renders I. Cor. XIII.2.

"If I should know all sacraments" (Tract on John VI.21) and St. Hilary renders Col. 1.26, "The sacrament that had been hidden from ages and generations" (Comm. in Ps. 138.578). The same word, "sacrament," is employed in the Vulgate in the next verse "God willed to make known the riches of the glory of this sacrament."

**The Homilies**

These quotations may be deemed sufficient to justify the language of "The Homily of Common Prayer and Sacraments," in which we read, "In a general acceptance the name of a sacrament may be attributed to anything whereby a holy thing is signified. In which understanding of the word the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven sacraments, but also to divers and sundry other ceremonies as to oil, washing of feet, and such like, not meaning thereby to repute them as sacraments in the same signification as the two forenamed Sacraments are."

It may be pertinent to observe that this particular passage does not occur in the Homily as appointed by Convocation, which is content with declaring "and as for the number of them, if they should be considered according to the exact signification as fully expressed and commended of Christ in the New Testament there be but two, viz., Baptism and the Supper of the Lord." Still the Homilies with Elizabeth's interpolation were accepted again in 1662, so we can regard the interpolation as expressing the mind of the divines of The Church of England. As Scudamore points out, only once in an incidental reference in "The Sermon on Swearing" (drawn up in 1547) is the wider use of the term sacrament employed. We read there "By like holy promise the sacrament of matrimony knitteth man and

wife in perpetual love" (ib. p. 71).

The important point to notice is that "the five commonly called sacraments" cannot be regarded as "instituted by Jesus Christ our Lord." Scudamore also points out that as early as 1540: "To the question whether this word Sacrament is or ought to be attributed to the seven only, two out of fifteen (divines) maintained that it ought. But all allowed that there is no determined number of sacraments spoken of in the old authors" (Notitia Eucharistica p. 22). Strype in his "Memorials of Archbishop Cranmer," Bk. I. App. 28 and 29, gives in some detail these questions and answers. It is important to notice that they were compiled before the Reformation proper had taken hold of English minds. Two years before Cranmer had condemned Lambert for denying Transubstantiation.

**"No Determined Number"**

The Article, therefore, in its repudiation of a limited number of sacraments unless the institution of our Lord is made a condition in the use of term, was expressing a view which, we may say, was still widely held before the Canon of The Council of Trent was framed. It may not be wholly irrelevant to mention that prior to the restricted use of the term, which the Church adopted and the Council of Trent endorsed the word "sacrament," was employed to designate an oath. This is the sense of the term in the quotation from "The Sermon on Swearing." The context reads: "For by lawful promise and covenants, confined by oaths, princes and their countries are confirmed in common tranquillity and peace. By holy promises, with calling the name of God to witness, we are made lively members of Christ, when we profess his religion receiving the sacrament of baptism. By like holy promise the sacrament of matrimony knitteth man and wife in perpetual love."

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# Christ's Passion

**THE GRANDEUR OF GOLGOTHA**—by Neil M. Fraser, London, Pickering and Inglis 1959. Pp. 128.

As the name implies, this book is related to the events of Christ's Passion and it has as its sub-title "A Closer Look at the Wondrous Cross." It is a book that one can read devotionally, particularly during the season of Lent.

It commences by giving us the "Divine Manifesto of the Cross" as it is contained in Matthew 16:21. The author indicates that this manifesto is a climax where Christ, the Son of God, tells of His approaching sacrifice.

The next study is on the significance of the Cross and is based on Matthew 27:42, "He saved others, Himself He cannot save." To Christ's enemies this statement signified one thing but to His friends it had a far more triumphant meaning.

The next chapter deals with the miracles of the Cross under the fourfold headings of the price, the purpose, the power and the proof of redemption.

Three chapters are given over to a discussion of Christ's cries from the Cross, and the last chapter is a discussion of the effects of the Cross on the Church and on individuals.

The author uses alliteration extensively in each chapter and sometimes it becomes a little tiresome. He is inclined to make statements without sufficiently explaining them. However, as the book is designed for devotional reading, these criticisms do not spoil the enjoyment of meditating on the various aspects of the Cross.  
— A. R. Patrick.

**THE ACTS OF THE APOSTLES** (Tyndale New Testament Commentaries).—by E. M. Blaiklock. London, Tyndale Press, 1959. Pp. 197. Aust. price 15/9

The latest addition to the Tyndale Commentary series will receive a warm welcome. Prof. Blaiklock is well known for his contributions to the understanding of the Bible from the point of view of a student of the classics. This commentary will surely enhance this reputation and put the Christian public further into the author's debt.

The Introduction deals with the nature of the writing, the author, the date (which Prof. Blaiklock finds is about A.D.62), the sources of the book, and the world of the book. This last section is particularly valuable. In it we have succinct accounts of the Romans, the Greeks, and the Jews in so far as they help us to understand the Acts. This background information is not readily accessible to the general reader who will value it accordingly.

After an Analysis of the book Prof. Blaiklock proceeds to the commentary proper. His method is to deal with the text section by section. First he discusses the section as a whole, and then pro-

# Books

ceeds to add notes on points of interest or importance. There are continual references to other writings where the matters under discussion are treated more fully. The commentary is necessarily limited by the size of books in this series, but within its scope Prof. Blaiklock has produced a very valuable little book.  
— Leon Morris.

**THE CHURCH'S MINISTRY OF HEALING**—by A. H. Purcell Fox. London, Longmans, 1959. Pp. xiv, 115. Australian Price, 13/3.

This small book offers to the committed Evangelical Christian a useful challenge concerning the Church's responsibility in the ministry of healing.

Having taken into account, the author's churchmanship, which must of necessity colour his definitions and his doctrine of the Church, this publication is practical, logical and extremely helpful.

The author establishes beyond reasonable doubt the close connection between spiritual, emotional and physical maladjustment. He reminds us that a correct relationship with God offers a solution, not only to many a functional problem, but also a possible answer to the great challenge of organic disease.

To him "more abundant life" involves SPIRIT, SOUL and BODY, and Christ's concern for EVERY department of man's life is borne out by His ministry of healing.

The writer reminds us that, unfortunately, scientific specialisation has to some extent superseded the therapeutic commission given to the Church. This commission, which has never been withdrawn, MUST at all costs be recaptured and put again into practice.

In a volume of this size, there is little room for the development in any detail of the great theme introduced. As a publication, however, it will have served its purpose, if it re-directs the gaze of the Church to her great responsibility to the sick in our Lord's commission "once delivered to the saints."  
D. R. S. Bezbie.

**STUDIES IN THE SERMON ON THE MOUNT**—by D. Martyn Lloyd-Jones. London, I.V.F., 1959. Pp. viii, 320.

Dr Martyn Lloyd-Jones needs no introduction. He is well known as the minister of the Westminster Chapel in London, where his preaching of an expository nature has been famed for many years.

This volume is a verbatim copy of 30 addresses given on Sunday mornings from the Westminster Chapel pulpit. If one is looking for some easy-to-reproduce sermons there will be great disappointment for it would be impossible to reproduce the style and material of the learned preacher, but if there is a search for an excellent exposition of St. Matthew, Chapter 5, here is a treasure house. The book works through the beatitudes, and then ser-

mon on the Salt of the Earth, The Light of the World, Christ's attitude to the Old Testament and the Christian's attitude to the law, which no longer had to be a matter of "law" but of "spirit." The volume is a very refreshing one, for it shows what can be done with expository preaching, an art which in these busy days has been almost lost. Two brilliant chapters in the book are those on "The Salt of the Earth" and "The Light of the World." The second volume which will contain an exposition on the rest of the Sermon on the Mount is eagerly awaited by the reviewer.

Graham R. Delbridge.  
**THE WORD INCARNATE**—W. Norman Pittenger, James Nisbet, London. Pp. 295. Aust. price 34/9.

Any book that Professor Pittenger writes is certainly to be widely read, but when it is a mature work of a painstaking and constructive and bold thinker on Christology, it is sure to be very widely studied by all schools of thought.

This work is the latest in Nisbet's Library of Constructive Theology.

Now don't expect any dry as dust, abstruse, theoretical, theological debate in this book! The Americans have evolved this definition of theology: Theology is the truth - about - God - in - relation - to - man. So you will always find Pittenger's arguments brought right home to us, here and now.

In his preface he says: "To see Jesus Christ, in the full integrity of his manhood, as the focus of all God-manward revelation and action, is to enter into the Christian experience, and share the Christian life in faith by grace."

He further states: "Christian theology is nothing but the effort to work out, as reasonably and coherently as possible, the significance of the facts of Christian experience and the Christian experience of facts." He points out that "a right balance must be found between the surrender in faith to the Lord, who is accepted as the Son of the living God, the focus of the divine self-manifestation and self-expression, and the careful statement of that faith in the special language of theology." Time will well test that balance in Professor Pittenger's re-statement.

"The Christian theologian must ever be at work re-thinking, re-interpreting, re-stating, the great Christian affirmations." Well said! So often our pulpit theology is couched in the language of our text-books, themselves generally fifty years behind the times, as a glance at the Australian College of Theology syllabus for Th. Theol. shows.

In carrying on this constant, theological restatement into the thought-idiom of each generation Professor Pittenger is not afraid to challenge "orthodoxy," fondly so called. He claims to be a "Scotist," believing that the Incarnation is the crowning work of creation, not being directly caused by the fall of man.

Professor Pittenger interprets "salvation" to mean "the wholeness of life, the integration, which comes through a radical adjustment to God made known and available to man in the emergent life of our Lord."

He seeks to safeguard four affirmations that are absolutely integral to the life of the Christian Church: Jesus is truly human; Christ is truly divine; Jesus

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Christ is one person; Jesus Christ is intimately related to the more general action, presence and revelation of God in his world and supremely in human history.

In all this, Professor Pittenger is seeking to answer the question of Biblical theology: "What think ye of Christ?" His answer is expressed in both Christological and soteriological terms, for he claims that the person of Christ cannot be understood apart from his work of salvation.

This, then, is a book that will help us all get our thinking straight and keep it practical and applicable to our generation. It is good that while he is here in Australia, Professor Pittenger's latest major work, sure to become a "classic," should be released here.

R. H. Saunders.  
(Our review copy from Angus and Robertson)

## Lord Howe Island Church

On November 10, the Archbishop of Sydney opened and dedicated the new Church at Lord Howe Island.

His Excellency the Governor of New South Wales, Eir Eric Woodard, who is visiting the island, was present.

As there are only 35 Anglican families on Lord Howe Island, a considerable amount has had to be provided from outside the island.

## Churches to Confer

The Australian Council for the World Council of Churches has issued invitations to a conference in Melbourne beginning on February 2, 1960.

Two Roman Catholic priests have been appointed to attend as observers.

Twelve Australian churches and societies have been invited to send delegates. 150 of the 450 delegates will be from the Church of England.

Among those present will be Bishop Leslie Newbigin, of the Church of South India; Mr M. M. Thomas, of the Mar Thoma Church; Professor Masao Tanaka of Japan; and Bishop Enrique Sobrepna, of the United Church of Christ in the Philippines.

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# BISHOP OF ADELAIDE ON EVANGELISM

The Pastoral address of the Right Reverend T. T. Reed, Bishop of Adelaide, to the 1959 Synod, has just been printed and circulated. The address noted the distinctive content of the Evangelistic message, and dealt with Evangelism in the Church of England.

The Bishop said: "During the year we have witnessed in Australia an evangelistic crusade of unprecedented proportions conducted by the famous American Baptist Evangelist, Dr William Franklin Graham Jun., commonly known as Billy Graham, whose impact upon our community cannot be assessed with any great accuracy so far as lasting spiritual efficacy is concerned.

"I am convinced that much good has been done by Billy Graham's visit to Adelaide. So far as the Church of England is concerned, there is the possibility that even greater good may yet ensue, if we are humble enough to consider and lay to heart the lessons to be learnt from the campaign as a whole so far as it applies to our work in preaching the Gospel and in teaching the Faith.

"Why then, may we ask, should a triumph of American advertising not be used to bring men to Christ? If there is one thing, above all others, that characterises the crusades of Billy Graham, it is their technical efficiency.

### St. Barnabas' College

"Our efforts to proclaim the Gospel cannot but seem puny beside this gigantic effort to evangelise mankind. It convinces me that we must put aside all envy, malice, and uncharitableness, if any there be in our hearts, and pocketing our pride, complacency, dignity, correctness, gentlemanly approach, and "good form," be prepared to employ "American advertising" technique, so far as we may be able, provided we are assured in our hearts that by means of it we can bring men and women to our Blessed Lord. Let us not forget that our Lord himself told us to go out into the highways and hedges; and preach from the house tops; and to be cities set upon hills; indeed, to do all we can, even to compelling men to come into his kingdom. Too many of us have lost that urgency which should inform our vocation to preach the Gospel to every creature.  
"The insufficient number of

Clergymen is a serious problem confronting every Bishop in Australia today and is partly responsible for our not being able to reap the harvest we should from evangelistic campaigns such as those of Billy Graham and the Bishop of Coventry. It makes difficult also our task of instructing the young and expounding the Gospel to the faithful, to say nothing of the administration of the Sacraments.

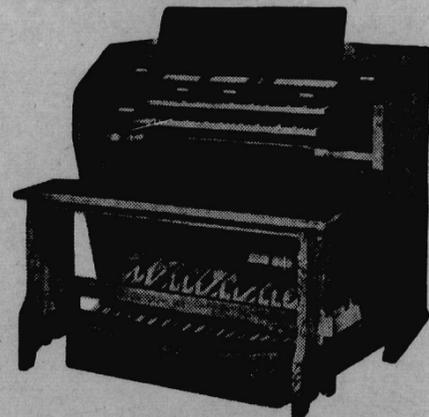
"We need also our own Theological College. The Synod of the Diocese has recognised this need and has asked me to reopen St. Barnabas' Theological College as soon as possible. To do this will mean that we must find a new site and erect new buildings, and I am already beginning to take the preliminary steps. A very large sum of money will be needed for this re-establishment and it is my hope that when the time comes it will be readily forthcoming from the Diocese as a whole.

"The re-opening of the College will greatly assist not only in the training of young men for the Ministry, but also with the training of older men. There is throughout the world an increasing number of men who are being called to the Ministry from secular callings in which they

have been for years engaged or from which they are retiring, while still vigorous in mind and body. They present a problem to those Bishops who have not a theological college within their dioceses or within a reasonable distance of them. Such men need careful training. I am not persuaded that, because a man has been successful in some secular walk of life, or has been eminent in some learned profession, or has held high rank in one of the Services, that he is thereby fitted to be a Minister of Religion without careful training and an adequate theological education. It is one thing to confer Orders upon a man in order that he may administer the Sacraments, it is quite another to allow him to preach the Word. The former may not require, if he is to do it by rule of thumb, any great liturgical or theological knowledge, but if he is to be licensed to preach and to teach the Faith he must needs be competently instructed in it.

"Lest you may assume that, in this consideration of Evangelism to which I have devoted my Pastoral Address, I look upon the Clergy merely as expositors of the Word of God, let me say emphatically and definitely that the appointed evangelist in every parish and mission district is the Rector, Priest in Charge, or Mission Chaplain. It is his duty not only to teach the faithful but to proclaim the Gospel to unbelievers, to the indifferent, and to the lapsed. This was made abundantly clear to him when he was ordained to the priesthood, for in the Ordinal he is bidden "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

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2/42-44

# Personal

The Reverend Noel Delbridge, Rector of St. Mark's, Hurstville, Sydney Diocese, has been appointed Director of Promotion in the Diocese of Newcastle.

We regret to record the death of Mr Richard Moffatt, a benefactor of Moore College, and a cousin of the translator of the Bible.

We also regret to record the death of Gerald Francis Doyle, a prominent layman of the Diocese of Melbourne. Mr Doyle was for many years a synod representative and lay reader of the Diocese, and for 30 years, until 1944, he was Lay Secretary of the Victorian Branch of the Church Missionary Society.

The Reverend David Davis, organising secretary of the Board of Education, Sydney Diocese, has been appointed curate-in-charge of the Provisional District of St. Ives and Terry Hills, which will be constituted in the same diocese early next year.

The Reverend A. F. Pattison,

of Holy Trinity, Hastings, Diocese of Melbourne, has accepted a short term commission with the Australian Regular Army, and will be posted to Central Command.

The Reverend P. D. Kinsick, of Holy Trinity, Pascoe Vale, Melbourne Diocese, has been appointed to Holy Trinity, Hastings, and will be inducted on November 20 by the Archbishop of Melbourne.

## DEPUTATIONIST-ORGANISER

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## "Fundamentalist Dangers"

The British Council of Churches, meeting at Lambeth Palace on Tuesday, heard a spirited protest by Major-General D. J. Wilson-Haffenden, secretary of the Boys' Brigade, concerning a reference to Fundamentalism in a report of the Council's Youth Department.

The Department stated that it had found that many students and young people were being attracted by a Fundamentalist and very Evangelical form of the Christian faith.

"This certainly appears to make young people very definite in their ideas and very concerned with the evangelism of their fellows. But in this limited approach to the Christian faith which they receive, there are many dangers . . ."

General Wilson - Haffenden questioned the propriety of criticising a group of fellow Christians in this way.

"It is wrong to allow a report to say this," he continued. "A great number of people are being attracted to the mission field, and many would say that this is so because they are not being attracted by a liberal and non-Evangelical type of Christian faith. I do not believe that I have a limited view of the Christian faith."

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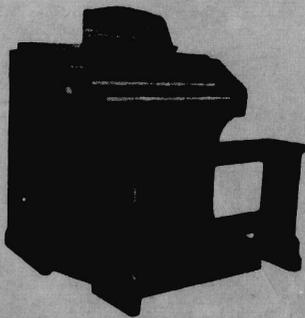
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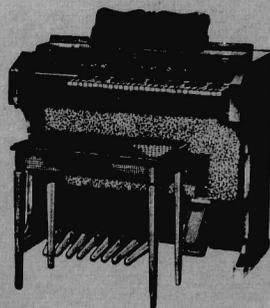
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## ARRIVES



the Reverend A. Jack last Thursday on the 6 and welcomed at the 7.

## Mission Stanway

red Stanway, Bishop conducted a parish October at the Church eorge, Bezuidenhuit

urching message. ommenting, the "English rchman" says: he difficulties of such dely Evangelical witness withn Anglo-Catholic province be obvious and we must be kful that Mr Sexby and a others do bear that witness. the need for the definite estant and Evangelical stand he Church of England in n Africa remains."

## New England Univ. Mission

ne University of New Eng- Evangelical Union is pre- ing for a University Mis- from July 10-17, 1960. ie missionary will be the rend Dr Howard Guinness, or of St. Michael's, Vau- ), Sydney Diocese. ie University of New Eng- is unique among Australian rstitutes in that it is pre- nantly residential. Six hun- students live in three col- ie Evangelical Union has a bership of about 40.

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