





AUGUST 30, 1963

## An Anglican Hierarchy?

From Toronto we learn that primates of the 18 autonomous churches making up the Anglican Communion are to meet together every two years. The move, which is part of a plan to form a centralised authority over the affairs of the Church with a budget of £A28 million, will cause grave misgivings in the minds of many Anglicans.

The plan was decided upon by bishops meeting together as the Advisory Council on Missionary Strategy. Although we have been assured from time to time that the Council is, as its name clearly implies, an advisory body only, it would now seem that this is not, in fact, the case.

Support is lent to this view by the fact that, on the eve of the Congress, an article appeared in a leading Canadian newspaper in which great pains were taken to point out that the Council was indeed a decision-making body. Now it is true that newspapers are not always correct, but it is clear that this information must have been passed on to the paper from some official source.

When Bishop Stephen Bayne was appointed as secretary of the Lambeth Committee on Missionary Strategy it was stressed that this was not a central Anglican secretariat. Bishop Bayne has long been given the title of "executive officer" of the Anglican Communion by most Anglicans, although, in point of fact, he is merely the "liaison officer."

There is, of course, a vast difference in the meaning attached to the two titles. For someone to act as a liaison officer is a useful and worthwhile move, but the creation of a central organisation with a budget of nearly £30 million is wholly unnecessary and has dangerous implications.

The prospect of 18 primates meeting together in conclave every two years will sound suspiciously like the setting up of a miniature College of Cardinals to many Bible-loving Anglicans.

Of course, it should be remembered that individual dioceses are in no way committed to such a dangerous plan. Those going to Toronto went there, at the invitation of the Congress organisers, merely as representatives of their dioceses. In many cases they were not appointed by their respective synods. This was certainly true of Sydney and would have been true of many other dioceses.

One of the much-vaunted "glories" of the Anglican Church is the fact that it is a fellowship of auto-

nomous churches spread through 80 countries. In recent times this fellowship has been slowly eaten away by the desire on the part of many to echo, in ecclesiastical terms, the demand of the Israelites to "make us a king... like all the nations."

Dazzled by the repeated displays of (outward) monolithic solidarity in the Church of Rome, especially seen on the great occasions of state, such as in the Coronation of a Pope, members of the Anglican Communion have come to desire a similar organisation for their Church. This same trend is evident in our own country where pressure is increasing for the creation of a primate's secretariat.

Of course, the Archbishop of Canterbury, when first announcing the plan at a Press conference prior to the Congress, was careful to draw attention to the fact that such a plan would mean less influence to Canterbury.

It is an unfortunate fact that whether or not a church is "in communion with" the See of Canterbury is taken as the test of Anglican orthodoxy today (if there can be any such thing as "orthodoxy" in such a heterogeneous body!). The case of the Church of England in South Africa is a glaring example of how this works against true orthodoxy.

The speciousness of such a test becomes clear when it is applied against a church that is loyal and faithful to the traditional Anglican "deposit" — the historic Creeds, the Articles and the 1662 Prayer Book. Likewise, by the same test, the C.P.S.A. is accepted as a member of the Anglican Communion, although it is disloyal to true Anglican doctrine and practice.

It is to be hoped that Evangelical bishops will not lend their support to such a plan. Unfortunately, all too often the desire to maintain harmonious relations with other members of the Anglican Communion and the desire to maintain the comprehensiveness of the Church outweigh the passion for truth and little by little the foundations of Reformed faith in the Church are being eaten away.

It is to be hoped that, as is pointed out in a Note and Comment in this issue, the day will not come when Evangelicals will be forced out of their Church, as has been happening in South Africa. If that day ever comes then Evangelicals must be content to go "out of communion" with Canterbury in order to maintain communion with the Father "with Whom is no variableness, neither shadow of turning."

# AUTHORITY OF BISHOPS

WHAT is authority? It is the right to rule, a claim on us which ought to be acknowledged and obeyed.

TO whom does authority over the Church belong? Ultimately, to God; but He has committed the rule of the Church to Jesus Christ, its Head.

How does Christ rule the Church? Through Holy Scripture, His sceptre, wielded by the Holy Spirit, and through the Church's officers, who represent Him to the faithful.

Among these officers are bishops: what authority, under Christ, should we ascribe to them?

Cardinal Newman wrote of his Anglican days thus: "What to me was *divino jure* (of divine right) was the voice of my Bishop... My own Bishop was my Pope; I knew no other... Was that a right attitude? If not, on what principles should I have been modified?"

## Exaggerated Deference

In the Church of England one sees signs of exaggerated deference to bishops in some quarters and insufficient regard for them in others.

Lack of clarity as to the nature and limits of episcopal authority leads some bishops to claim too much for themselves, and some clergy and laity to react against this too violently.

It is important, therefore, to think the question through thoroughly. We shall try to do this now, in the light of the general view of episcopacy which our previous articles have set out.

It is usual, and constitutionally correct, to say that consecration confers upon a bishop power of (a) *order* and (b) *jurisdiction*—power, that is, to ordain and confirm, and to exercise discipline over clergy and layfolk within his diocese. To deal adequately with episcopal authority, however, we must add in two other themes: the exercise of *pastoral care*, and the determining of *doctrine*. We start with the last-named, which will occupy us for the whole of this present article.

What is the bishop's authority in matters of doctrine? In the second and third-century church the norm of doctrine in each church was its own tradition of teaching, of which the bishop was held to be the authorised custodian and interpreter.

## Supernatural Inspiration

More than one writer expresses the belief that God grants bishops supernatural inspiration to hold and teach the faith truly. In an age when each local church elected its bishop from among its own number, and normally picked its most outstanding leader and teacher for the job, we can understand this idea getting abroad.

Later, after Constantine had given Christianity the status of first religion of the empire, it became usual to call synods and councils to settle doctrinal disputes, and then it was held, as it still is in the Church of Rome ("we never changed"), that the doctrinal decisions of general councils of Christian bishops carried what we would call infallible authority.

But the Church of England has rejected this idea categorically. "General councils may err, and sometimes have erred, even in things pertaining unto God" (Article XXI).

And that goes, of course, for

individual bishops, too. Indeed, at the time when the Articles were drawn up all the bishops of Western Christendom except those in Sweden and Britain were aligned against the theology of the Reformation. (And the bishops of the Greek East would have been as well, had the challenge been put to them.)

## Decisively Refuted

The view that bishops are divinely equipped to give the faithful authoritative doctrinal guidance was decisively refuted by the events of the sixteenth century, as indeed it was twelve hundred years earlier, when almost all the bishops went Arian (and more evidence to confirm this refutation has been provided by other bishops since the Reformation, notably the 10,000-odd that the Roman church has had during that time).

The Anglican norm of doctrine is not tradition expounded by bishops, but Scripture interpreted by Scripture. "It is not lawful for the Church (nor, therefore, for its bishops, corporately or individually), to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another" (Article XX).

By  
**Dr. J. I. Packer**

This and the foregoing quotation from the Articles ought, one feels, to settle the whole matter. They show that in the Church of England bishops are not held to have any independent authority to fix doctrine. Doctrine is, rather, to be fixed by agreement of the whole Church as to what the Bible is teaching; and, as a means to that, the laity must be allowed to test by Scripture what the clergy (bishops included) affirm that the Bible says.

## Defined Teaching

Meanwhile, the bishops' task is not to define new teaching, but to uphold the already defined teaching which, under the guidance of Scripture, the Church of England as a whole—its laity acting through Parliament to ratify the judgment of the clergy in Convocation—has

established for itself. The Anglican bishop is to be the servant of the Anglican constitution.

It is, however, disconcerting to see that in our day the idea that bishops possess inherent authority to determine doctrine has begun to revive.

Its influence appears, for instance, in the insistence of some that the Convocations alone—i.e., the bishops acting with representative clergy, but no lay people—are the right bodies to decide whether in a given case (e.g., a new service, such as the Prayer Book [Alternative Services] Measure will give us, or the recent Revised Catechism) Anglican doctrine is being infringed or not.

It appears, too, in the expectation that if the Lambeth Conference makes a doctrinal pronouncement it will be treated as binding upon Anglican consciences throughout the world. It is voiced whenever we are told (as we often are these days) that we should listen to bishops as the mouthpiece for "the mind of the church"—this "mind" being regarded as a God-inspired crystallising out of the faith for our time. (This idea is demonstrably borrowed from recent Roman expositions of the nature and authority of church tradition).

## Novel Doctrine

In the last Lambeth Conference report, for instance, a novel and quite un-Anglican doctrine of eucharistic sacrifice was broached; it has justly come under heavy criticism.

It is to be hoped that future Conferences will eschew the practice of attempting fresh doctrinal determinations in this way, for all this practice can do is to undermine the moral authority which the combined judgment of the chief pastors of the Anglican communion ought to have on matters of Anglican practical policy, which are what the Conference meets to discuss.

The episcopate, as Anglicanism has received it, has no doctrinal authority for the Church as a whole, and our bishops would only undermine the authority which our church does give them, and which all Anglicans ought to respect, if they tried to claim a kind of teaching authority, to which they have no constitutional or theological right.

(Reprinted from "The Church of England Newspaper")

## Another Clergyman Dismissed

NEWS has come to hand of a further dismissal of a clergyman from the Church of the Province of South Africa. He is the Reverend John Hall and he follows the Reverend Frank Phillips (see ACR, August 2).

Mr Hall is the author of a report telling how high officials of his diocese prevented, by illegal means, his attempt to get the South African Alternative Prayer Book debated in their synod.

The Bishop of Kimberley, in dismissing Mr Hall, applied the provisions of Canon XXII, 5b. However, it is significant that, according to an observer with long and intimate knowledge of the area, many clergy, some high-ranking, have, although guilty of grave moral offences over the years, escaped the provisions of the same Canon. These men toed the Anglo-Catholic party line and did not question the Alternative Prayer Book or

current practices and doctrines in the Church.

The Rev. A. J. Sexby (Rector of Kensington in the Church of the Province) comments in his parish paper: Although a convinced Anglican and loyal to the Prayer Book and Articles, he was refused preferment and forced out of his Church against his will. The bishop's action in doing this clearly acknowledges the need for such a separate body where Evangelical Anglicans can find a spiritual home.

"In past years, the Church of the Province has claimed to be comprehensive, but in truth Anglo-Catholics everywhere have long been white-anting such comprehensiveness.

"It would be logical now for Evangelical bishops in other dioceses around the world to recognise the Church of England in South Africa as carrying on the traditions of historic Anglicanism."

## Australian-born "New Zealander" For U.S.A. Post

AN Australian-born "New Zealander," the Reverend Harry Harper, has accepted a call to be Rector of the Church of the Incarnation, Atlanta, U.S.A.

Mr Harper, ordained in the Diocese of Nelson, New Zealand, in 1957, spent two years of his training period at Moore College, Sydney.

His first contact with the Atlanta Church came during a trip to the U.S.A. to gain parish experience and to attend a School of Pastoral Care. At the school he met the Reverend Cecil Allgood, who was resigning as Rector of the Church of the Incarnation.

Mr Harper was invited to serve as interim pastor until Mr Allgood could be replaced. Soon he was asked to stay. However, due to various commitments, Mr Harper will not be able to take up his work in Atlanta until March of next year.

At present he is attending the Toronto Congress as a representative of the Diocese of Waiapu, New Zealand, where he is chairman of one of the discussion groups.

He will attend a College of Preachers course in England following the conference, and then visit mission fields in the Middle and Far East on his way to New Zealand.

Picking up his wife and children there, he will continue to Australia to visit other members of his family before leaving for the U.S.A.

## Memorial Service

ON Friday, August 9, a Memorial Service for the late Mr F. L. Dexter Homan will be held at St. Mark's, Camberwell (Melbourne).

Mr Homan who died recently in Sydney, was formerly Chief Examiner of Titles, and served the Church with distinction.

He was a son of Canon Homan, sometime Vicar of Ararat. He was a member of the Council of the Diocese (Melbourne) for forty years; was a member of all Synods (Diocesan, Provincial and General), being a member also of the Standing Committee of General Synod; for some time he was a Churchwarden of St. Thomas', Moonee Ponds, and then was a Vestryman of St. Mark's, Camberwell, for thirty years.

He served as a Trustee of the Church Missionary Society, and was Chairman of its General Committee; he was a senior member of the Honorary Readers' Association; and was also a leading member of the Church of England Men's Society.

Canon Wilfrid Holt, Vicar of St. Mark's, Camberwell, gave the Address at the Service.

## THE APOSTLES' CREED

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## WORK BEGINS ON SCHOOL



At the close of Education Week work began on the first stage of the new St. Andrew's Cathedral School in Sydney. The new school forms part of the planned development of the Cathedral site and is designed to take an expected enrolment of 330 boys (present enrolment 265). It is planned that the Governor, Sir Eric Woodward, will lay the Foundation Stone on October 12.

## WIDESPREAD INTEREST IN SEPTEMBER 1 OBSERVANCE

A SIGNIFICANT upsurge of interest in this year's observance of Bible Society Sunday is reported by officials of the British and Foreign Bible Society.

Throughout Australia "God's Word in This New Age" will be the theme as the country moves into the world-wide Bible Society campaign to treble world circulation of Scriptures. Launched in Tokyo on June 2, the campaign calls for an annual distribution of 150,000,000 Scripture portions by 1966.

It is reported by officials of the Society that in N.S.W., three times as many churches have asked for Bible Society Sunday literature than ever before.

Commenting on the great interest in evidence, the N.S.W. Secretary, the Reverend Alan F. Scott, said: "In many churches special offerings will be taken to meet the costs of the increased production."

Mr Scott went on: "The implications of circulation increase and a rising subsidy need is evident in New Guinea and Papua. Last year's circulation in New Guinea required £9,583. This year, the estimated figure is £50,000.

"As Australia's political and educational contribution to the Territory increases in effectiveness, so will the number of literate increase and so will the need for Scriptures."

The Victorian State Secretary of the British and Foreign Bible Society, Mr S. Russell Baker, has called for the observance of the Sunday in these words:

## AFTER-CHURCH MEETINGS ON SP

AS part of its campaign against the legalising of off-the-course betting, the Council of Churches in N.S.W. arranged a series of after-church meetings in various suburbs in the Sydney metropolitan area.

The first of these meetings was held, with the co-operation of the local Ministers' Fraternal, at St. Giles' Presbyterian Church, Hurstville, on August 25.

The speaker was the Secretary of the Council of Churches and Rector of St. Peter's, East Sydney, the Reverend Bernard Judd. At the same hour in the Gladesville Presbyterian Church hall a similar meeting was addressed by the Reverend W. J. Hobbin, of the Methodist Social Services Department.

Similar after-church meetings are also planned for the suburbs of Parramatta, Ashfield-Summer Hill, Rockdale, Chatswood-Wiloughby and Concord. In each case the co-operation of the local Ministers' Fraternal has been

sought and great enthusiasm has been shown in the preparations for the meetings.

Mr Judd has warned that "unless responsible citizens spoke up without delay, another form of Government-sponsored gambling will be foisted upon the 80 per cent of the people who obey the law on the pretext of meeting the needs of the 20 per cent who break the law concerning off-the-course betting."

## Excuses

"The recent Royal Commission was a device to find plausible excuses to introduce yet another form of revenue-raising from gambling. Very much against its will, the Crown called Inspector C. L. Brebner, the Chief of the Vice Squad of the South Australian Police Force. He testified that the South Australian Police had virtually eliminated S.P. YET THIS VITAL EVIDENCE FROM AN EXPERT WITNESS WAS IGNORED BY THE ROYAL COMMISSIONER IN HIS REPORT."

"Mr Justice Kinsella did acknowledge in his Report that... it is notorious that off-the-course betting has been rampant throughout N.S.W. and there has been no effective suppression for very many years. Why should we believe that a new law would be enforced if successive Governments have been indifferent to its enforcement in the past? What South Australia can do N.S.W. could do also," concluded Mr Judd.

## Education Week in Victoria

EDUCATION WEEK in Victoria was launched on Sunday, August 18, with special services in many parish churches.

The official service was held at St. John's, Toorak. It was attended by the Governor of Victoria (Sir Rohan Delacombe), the Minister for Education (Mr Bloomfield) and the Director of Education (Mr A. McDonnell).

Lessons were read by the Governor and the Minister for Education. The preached was the Director of the Council for Christian Education in Schools, the Reverend A. V. Maddick. "A heavy responsibility," said Mr Maddick, "rests upon our teachers, heavier than a generation ago. Children in many instances grow up in an unstable environment."

"Worst of all, pressures in society make the teacher's task even more difficult. The trivial is made appallingly popular. Vice is openly glorified. Sexual licence is accepted in the name of freedom, and radio and television pour in stories of horror and violence."

"All of these make the teacher's task heavy and onerous."

## Victorian Crusade

Continued from page one

The Convenor of the Counseling and Follow-up Committee, Mr Adam Morton, writes: "These are desperate and challenging days in human history, but great days for the Church that has a faith that works, a faith that works by love."

"Never since the early days of the Christian Church has the need and opportunity for faithful Christian witness been greater. Every Christian is called to share his faith. Every Christian can share his faith."

Writing to all vicars, Mr John Bishop, well-known for his work in the Church of England Men's Society, says: "We would be thankful to believe that you will remember our needs in your prayers: for dedicated men to help us, and, to ask God for His blessing and power in this Crusade to bring men into the Church."

## Victorian Crusade Program

THE following is the program for the forthcoming Crusade for Men in Victoria:—

Sunday, October 27: Dr Hal- verson arrives; 7 p.m., Divine Service, Collins Street Baptist Church.

Monday, October 28: 11 a.m., Meeting for Clergy; 1 p.m., Business Men's Luncheon; 8 p.m., Traralgon Rally.

Tuesday, October 29: 8 p.m., first City Rally, at Festival Hall.

Wednesday, October 30: 9.30 a.m., Meeting for Men's Society men — Prayer and Bible Study;

1.15 p.m., Scots Church Rally; 8 p.m., Bendigo Rally.

Thursday, October 31: 8 p.m., second City Rally, at Festival Hall.

Friday, November 1: 8 p.m., Ararat Rally.

Saturday, November 2: 5 p.m., Tea and Thanksgiving Rally of Men's Society men.

Sunday, November 3: 7.45 a.m., Communion Service; 11 a.m., Divine Service, Geelong; 3 p.m., Rally at Colac.

Monday, November 4: 8 p.m., Wangaratta Rally.

Tuesday, November 5: 10 a.m., leave Wangaratta for Canberra.

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## Canadian Visitor at N.Z. Conference

DR Ronald A. Ward, Professor of New Testament at Wycliffe College, Toronto (Canada), has been the chief speaker at a conference organised by the Evangelical Churchmen's Fellowship of New Zealand during the last week of August.

The conference has been held at Scots College, Rongotai, Wellington, except for the evening meetings which have been held in the National Party Rooms, Customhouse, Wellington.

Dr Ronald Ward was educated in England and holds the degrees of M.A., B.D. and Ph.D. After serving in a parish he was appointed lecturer at St. John's Hall, University of London (London College of Divinity) and in 1952, became Professor of New Testament at Wycliffe College.

Since 1955, he has been an Examining Chaplain to the Bishop of Toronto; Commissary in Canada to the Bishop of Jam-

icaica; Chief Missioner for the Jamaica Diocesan Mission, 1958-1960; and has conducted Evangelistic missions in the Pacific and Atlantic coasts of Canada and in Ontario. He has also been the speaker at a number of Diocesan Clergy schools. In 1955, he was Summer Preacher at Montreal Cathedral. He is a member of the Studiorum Novi Testamenti Societas.

Other speakers at the conference were the Assistant Bishop of Wellington, the Right Reverend G. M. McKenzie; the Vicar of Motueka, the Reverend Roger Thompson (who gave the Bible Studies); the Reverend H. F. Thomson, General Secretary of N.Z. CMS; and the Reverend Brian Carrell, Vicar of Hororata.

The delegates were welcomed on Monday, August 26, by the chairman of the E.C.F., the Reverend M. J. Goodall and the presidential address was given by Bishop F. O. Hulme-Moir, Bishop of Nelson.

## Overseas News in Brief

### Atheists' Colony

MRS Madalyn J. Murray, an avowed atheist who started legal proceedings, resulting in the Supreme Court banning devotional prayers and Bible reading in public schools, announced here she would establish an atheistic colony near Stockton, Kansas. She said an organisation called Other Americans, Inc., has been created under Maryland State laws to operate the colony. It will include, she said, a university, radio station, printing press, home for the aged and information centre. Purpose of the colony, Mrs Murray stated, would be "to promote and advance the philosophy of materialism by whatever means the Board of Directors may determine." ("Challenge," N.Z.)

### Lincoln Cathedral

THE sum of £750 towards the cost of restoring the roof of Lincoln Cathedral has been raised by the officers and airmen of Royal Air Force Bomber Command, and a cheque for this amount has been forwarded to the Cathedral authorities. Lincoln Cathedral, which acts as a landmark to fliers of the bomber bases at Scampton, Waddington and Coningsby also houses the Bomber Command Memorial rolls and stained glass window. Over £80,000 has so far been received in response to an appeal for funds to carry out extensive repairs and restoration at the Cathedral.

### Healing Services

REGULAR services of healing will be held in the chapel of a new Home of Healing which has been opened at Ogston Hall, Higham, near Matlock. The Home, which is set in rural country, will provide residents with the services of both doctors and clergymen. Miss Helen Noble, who has been working in the Healing Ministry of the Church in the Manchester diocese for the past eleven years, will be in charge.

### W.C.C. Meeting

THE 100-member Central Committee of the W.C.C. is meeting in New York from August 26 to September 2. It will be the first meeting in the U.S.A. since 1957 of the policy-making body which represents the W.C.C.'s 201 Protestant, Anglican, and Orthodox member churches in more than 80 countries. The Committee, which was named at the W.C.C.'s Third Assembly held in late 1961 in New Delhi, India, meets annually to direct the work of the Council between assemblies which are held every six or seven years. Two official Roman Catholic observers to the meeting are expected to be named by the Vatican Secretariat for the Promotion of Christian Unity. Roman Catholic observers have attended previous meetings of the Committee. Major discussions will be concerned with two topics: the meaning of World Council membership; and the role of the Church in new societies. Other topics under discussion will include disarmament and the cessation of nuclear weapons testing, religious liberty, and race relations.

### Anglican "Pilgrimage"

THE Bishop of Crediton, England (the Rt. Rev. W. Westall) left by air on August 23 with a party of 56 Anglican "pilgrims" to Lourdes. The party included nine clergymen and three handicapped children, the latter's expenses being paid by a Roman Catholic organisation. They were met on arrival by the Bishop of Tarbes and Lourdes, to whom they presented a copy of the New English Bible. A second pilgrimage was to follow by coach on August 27, the leader being the Reverend Colin Stephenson, Administrator of the Anglo-Catholic "Shrine of Our Lady of Walsingham."

### Salvation Army Election

FOR the purpose of electing a successor in office to General Wilfred Kitching, who will retire in November of this year, a meeting of the High Council of the Salvation Army will be held at Sunbury-on-Thames, Middlesex, England, on September 19. The High Council will comprise 49 officers from various parts of the world.

### Ecumenical Officer

THE Protestant Episcopal Church in the U.S.A. has appointed Mr Peter Day, Editor of "The Living Church," to be its first Ecumenical Officer, a new post created by the Church's General Convention in 1961. In his work for the Church Unity Mr Day will be closely concerned with three Episcopal Church joint commissions, dealing respectively with approaches to unity, ecumenical relations and co-operation with the Eastern and Old Catholic Churches.

### Roman Catholics

ACCORDING to "The Witness" (England) the number of Roman Catholics in England and Wales has increased during the past year by 66,500 to a total of 3,726,000. The estimate comes from the "Catholic Directory, 1963." The world Roman Catholic figure has risen by 22,714,000, making the present world total 550,357,000.

## Letters to the Editor

### Parish Paper

Sir,  
I should like to draw the attention of readers of the "Record" to a Central Australian venture in church journalism: "Bull's Eye" issued by the parish of Alice Springs. Two issues have so far appeared, and give quite a lot of useful information about the work of the Church of England in what must be, geographically, its largest parish, just 100,000 square miles. Subscription is 3/ per annum, and the editor's address is: Brother George, P.O. Box 51, Alice Springs.

The Church of England in the Centre would appear to make good use of its womenfolk. I note that, at Alice Springs, there are six women on the parish council, and also six at Tennant Creek.

Incidentally, there are now well over 4,000 people in Alice Springs, and some 1,200-odd in Tennant Creek.

Those with Territory associations may be interested in obtaining the new paper. It is a readable little journal, and does give quite an amount of local news.

Yours faithfully,  
DOUGLAS C. TILGHMAN.

### REVISED LECTIONARY

September 1: 12th Sunday after Trinity.

M: 2 Kings 18: 13-end, or Micah 6; Luke 4: 1-15, or Philemon.

E: 2 Kings 19, or Isaiah 38: 1-20, or Micah 7; Matthew 18: 15-end, or Ephesians 1.

September 9: 13th Sunday after Trinity.

M: 2 Kings 22, or Habakkuk 2: 1-14; Luke 4: 31-5: 11, or 1 Timothy 6.

E: 2 Kings 23: 1-30, or 2 Chronicles 36: 1-21, or Habakkuk 3: 2-end; Matthew 20: 1-28, or Ephesians 2.

September 15: 14th Sunday after Trinity.

M: Ezra 1: 1-8 and 3, or Zephaniah 1; Luke 7: 36-end, or 1 Corinthians 13.

E: Nehemiah 1: 1-2; 8, or Daniel 1, or Zephaniah 3, Matthew 21: 23-end, or Ephesians 4: 1-24.

Has your parish an agent for A.C.R.?

See P.11

## The King's School

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### Stained Glass

Dear Sir,  
In my capacity as a stained-glass artist, I was recently called upon to repair a stained-glass window in St. John's Church at Darlinghurst. This window was a good example of late nineteenth century artistry and craftsmanship, and had been so severely damaged by vandalism that the complete lower half of the window had to be removed, pulled to pieces and re-lead. In addition to re-leading, a number of pieces of glass were missing completely, including the head and body of the central figure, and these had to be redrawn, cut and painted and fired to match the original.

The repair or renovation of these old windows is always costly, and a great deal of research and skill is usually called for on the part of the artist if he is to successfully match the original work. It will be obvious that the artist's task could be made easier, and the job therefore less costly, if photographic records were kept of all the stained-glass windows in our churches.

May I, through the medium of your columns, suggest that Church Authorities obtain photographs—preferably colour transparencies—of their stained-glass and store them with church records as some insurance against possible future damage. The cost of carrying out this work need not be great, as I am sure that with the present popularity of colour photography there would be at least one member of each congregation willing and competent to undertake the task.

Incidentally a great deal of my experience in renovating or restoring damaged windows was gained in England and Scotland after World War II, during which a great number of stained-glass windows literally just "disappeared" in the bombing raids. The relief of the artist, upon being presented with photographs from which to work was unbounded, but alas all too rare.

Thanking you for the opportunity of putting this idea before your readers, and hoping that it will serve some useful purpose.

I am, sir,  
Yours sincerely,  
ROBERT L. JOHNSON,  
Oatley, N.S.W.

(Our correspondent has done well to draw attention to this need. However, it should be pointed out that, for accurate reproduction of the original colour, several factors need to be taken into account. Camera lens, film type, exposure, lighting and processing all influence the final result and, in the most adverse circumstances, could combine together to produce something completely different to the original. Those acting on Mr Johnson's suggestion would do well to consult with a competent photographer in the matter.—Ed.)

### "New" Image?

Dear Sir:  
As an interested reader of your paper over many years I cannot but feel that the image of Evangelicalism as given by you is undergoing great change. Not only is the 1962 Constitution C.E.A. suspect but even the 1662 Prayer Book is under a cloud.

Thus one writer contends that "the C.E.A. is not a church or part of a church" and it is pre-tentious to make such a claim. Now this is a discovery which has escaped the notice of many "old" Evangelicals who steered the Constitution through various synods in what were lengthy and exhaustive debates.

Again, since my boyhood days I have heard "old" Evangelicals praising the ethos of the Church of England and the simplicity of her worship. In particular, they extolled the orderliness of Morning and Evening Prayer which they described as "full of Scripture" and which to them were the chief services of Sunday worship and in which congregations participated in a manner which suggested they were worshipping with some knowledge and not without some edification.

But now we have a "new" appreciation. Another writer states (Books, July 19) these services "grind to their inevitable conclusion," and they are "a recitation of half-understood phrases" and "the unity of praise and prayer . . . is often too difficult to express by this liturgical means."

This is certainly "new" and one can only wonder how the more doctrinal services (e.g., Baptism and Confirmation) would fare. I can imagine the reaction of some of the "old" men to this kind of thought. Moreover, a third from another State makes his contribution to this "new" image (Letters, July 5).

To him Cranmer was in error on Baptism and his expressions "Cranmerian age" and "our Church is tied too strictly to Cranmerianism and has departed from N.T. principles" sound like theological swear words and would certainly stir the "old" Evangelicals as I knew them.

As these statements to date have gone almost unchallenged in an avowedly Evangelical journal I can only assume they constitute a true image of contemporary Evangelicalism in C.E.A. and this is a "new" image which gives an interesting indication of the attitude of Australian Evangelicals to the Prayer Book of 1662 and to every local revision.

Yours sincerely,  
(Rev.) Roy Wotton,  
Gordon, N.S.W.

Mr Wotton's criticisms are unfair. (a) He omits the second half of the statement and thereby seriously misrepresents it. (b) The point at issue is not a new "discovery"; it was discussed, with reference to the opening words of the constitution, in the pages of this paper between Mr Robinson and the late Archbishop Hammond (and others) while the constitution was still in draft form. In the General Synod the phrase "a part of the one holy Catholic Church" was criticised by the then Bishop of Goulburn, who suggested that the phrase "an expression of" should be substituted for "a part of". (c) The review—written at our request—of Canon H. E. Hopkins' "Exposition of the Daily Office" begins by describing what it judged to be the situation which calls for such expositions. Canon Hopkins is an English evangelical who, presumably, would not have bothered to write such a book if everything in our services was fully understood, and there were no difficulties of participation in worship by means of them.

Mr Wotton might reflect that the "old" opponents of evangelicals usually made sure of their facts before criticising.—Ed.)

## MORE HOUSING FOR AGED



A NEW development in the provision of housing for the aged was marked in a ceremony at Paddington (a suburb close to the heart of Sydney) on Sunday, August 18.

A cottage in Cooper Street, Paddington, three doors from the Scottish Hospital, with views over Rushcutters Bay, has been converted into self-contained accommodation for seven aged persons by the Church of England Aged Persons Board.

The cottage was the home of a well-known Double Bay family for more than fifty years. It will be known as "Adda Pepper House" in memory of Mrs Adda Pepper who bequeathed it to her sister, Mrs Ada Taber. Mrs Taber gave the home to the Church of England for the use of aged persons.

The Archdeacon of Sydney, the Ven. C. A. Goodwin, opened the cottage at a ceremony on August 18. It was dedicated by Bishop R. C. Kerle, who also addressed the gathering.

Bishop Kerle referred to the need for such accommodation and then went on: "Up views over Rushcutters Bay, the development of housing for the aged at Mowll Village. Now we have moved into a new phase in the expansion to other parts of the diocese. This cottage is the first of the extensions to the Mowll Village idea."

The sum of £9,000 was made available by the Federal Government Social Services Department to restore and convert the building to its present use. Photo: Mrs Ada Taber being handed the key of "Adda Pepper House" by Archdeacon Goodwin.

## Governor to Visit Historic Church

THE Governor of N.S.W., Sir Eric Woodward, will read the second lesson at the 125th Anniversary of the consecration of St. Thomas' Church, Mulgoa on Sunday September 22 at 11 a.m.

The Rector of St. Thomas' is the Reverend A. J. Richards, Th.L. In a report released to "The Church Record," Mr Richards said he anticipated that the largest congregation ever to worship at St. Thomas' would attend this historic service. Seating accommodation had been increased to 400 and unlimited parking was available.

The preacher for the service will be the Reverend Canon Basil H. Williams, B.A., L.Th. Canon Williams is Rural Dean and Rector of Wollongong.

The first rector of St. Thomas' was the Reverend Thomas Hassal, M.A. Mr Hassal conducted the first services in "The Cottage" at Mulgoa in the year 1827. The Cottage is still habitable and is the oldest dwelling in Mulgoa. Mr Hassal is buried in the old cemetery at Cobbitty.

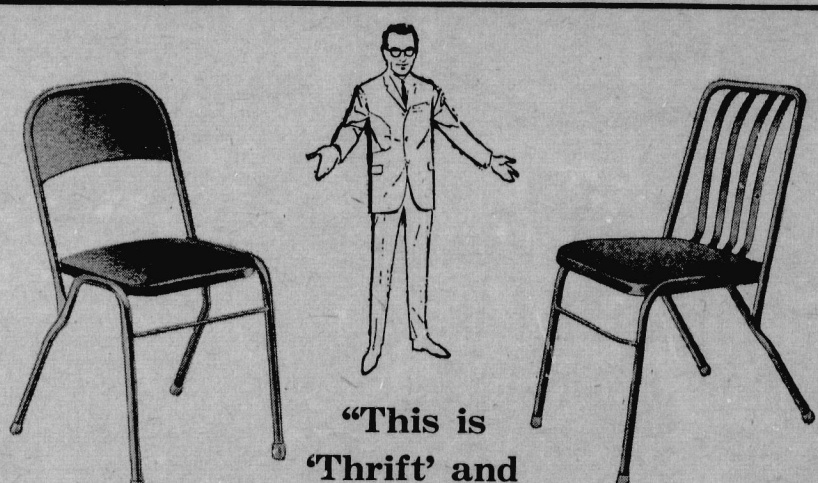
Ten acres of the church lands were given by Mr Edward Cox of "Fernhill" and the forty acres of glebe land which was used to

run Mr Hassal's horses, were given by Mr George Cox of "Winbourne." It was Mr George Cox who supervised the building of the road over the Blue Mountains.

The church is a solid sandstone building of excellent workmanship. Contrary to much belief St. Thomas' was built by free labour and not convict labour. The original shingle roof which had rotted over the years, was recently replaced with charcoal coloured tiles which have enhanced the beauty of the honey coloured sandstone church.

Its square tower rises 50ft and houses a bell weighing half a ton, which, in 1856 cost £150 and was subscribed for by parishioners. Until recently the great bell was rung before each service. But on June 30 this year the bell suddenly cracked while being rung before Evening-song. The makers of the bell (a London foundry) have advised that it will cost approximately £400 to recast and replace the bell in St. Thomas'.

Bishop E. N. Wilton, who was Rector of St. Thomas' in 1905-1906 and believed to be the oldest living past Rector of St. Thomas', will attend the Anniversary Service and will read the first lesson.



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## Japan

IF you are a fairly ordinary Japanese citizen, the likelihood of your meeting a Christian in Japan today would be about 200 to one, and your chances of meeting an Anglican about 3,000 to one. In the towns and cities the percentage of Christians is higher, but in the rural areas only one in 10,000 is a Christian. Scattered therefore in a population of 94 million the total number of Christians is about 600,000.

## Missionary News

A recent inquiry among Japanese High school students reveals that as many as 80 per cent are either favourable to or neutral about Christianity.

Of 619 students of an industrial High school who were asked, "When somebody mentions Christianity what is your reaction?" 28 per cent replied that their reaction was favourable and 25 per cent that their reaction was neutral, while only 19.2 per cent answered that they reacted unfavourably.

Interviewed following publication of the results of his survey, the Professor (a non-Christian research assistant in religion at Tokyo University) said that it shows the headway which Christianity is making in Japan.

## Balmain Missionary Exhibition

UNDER the auspices of the Balmain - Rozelle Ministers' Fraternal, an interdenominational Missionary Exhibition will be held in the Balmain Methodist Church hall from September 12 to 15.

Missionary speakers from various churches will participate and a full program of exhibits, films, etc., has been arranged.

## Middle East

WITH the newly formed alliance of Arab Nations (Egypt, Syria, Yemen and Iraq), the march of Islam takes on a new meaning, writes Mr Noel Hunt, in the recent prayer letter of the Middle East General Mission. "Islam claims that converts are being won in Africa at the rate of nine million a year!"

"From Egypt there is going forth a tremendous Islamic missionary campaign to win converts. Let us remember that Islam is aggressively anti-Christian. The challenge to the Church is to face adequately one of its oldest and most powerful antagonists before it is too late!"

("Challenge," N.Z.)

## Indonesia

THE British and Foreign Bible Society in Australia has been advised that the Indonesian Government has waived the proposed 100 per cent duty on the machinery for printing plant being established in Djakarta for the production of Scriptures. This means that the equipment already ready for shipment will probably leave Europe on the first available ship and by the end of the year major Scripture production will be possible. The Reverend Alan F. Scott, commenting on the importance of the Indonesian Government's action, said, "This is a tremendous relief and of great importance as Dr Seokarno and his Government aim to make all Indonesians literate by the end of 1964."

## Jungle Dr. Visits N.Z.

DR Paul White, Tanganyika's original Jungle Doctor, will be conducting an evangelistic crusade in the City of Wanganui, New Zealand, during part of September.

Dr White will be leaving Sydney on August 30. His first stop will be at Auckland, from where he will travel to Palmerston North. Here he will preach at three services on Sunday, September 1. From Palmerston North, Dr White will go to Wellington and then on to Hastings. In Hastings he will be the speaker at a missionary school.

The Crusade in Wanganui will be held from September 8 to 15, at the invitation of the Wanganui Branch of the National Council of Churches. A program of pre-Crusade training has been undertaken by local Christians, with emphasis on personal counselling.

Dr White expects to be back in Sydney by September 18.

## Ordination Service

The Reverend G. T. Butler was ordained Deacon in St. Matthew's Church, Marryatville, South Australia, on July 21. Rt. Rev. D. Redding, a retired bishop, took the Ordination Service in the absence of the Bishop of Adelaide overseas.

The preacher was the Reverend Anthony Snell of the Society of the Sacred Mission, whom the Bishop requested to take the retreat prior to the ordination of Mr Butler. Archdeacon M. C. W. Gooden, the Archdeacon of Adelaide, presented the candidate; the Dean, the Very Rev. A. E. Weston, read the Epistle, and others participating were Archdeacon J. L. Bond, and Canons C. W. E. Swan, C. J. Whitford and A. L. Bulbeck.

Mr Butler has found that he knew some of the members of the parish when he lived in Adelaide prior to his training as a marine engineer. Mr Butler was later trained in Moore Theological College, Sydney.

## Swedish Shortage

OWING to the lack of pastors in Sweden, there has been a considerable increase in the applications to be exempted from the normal theological training. Between 1958 and 1962, 20 per cent of newly ordained pastors came into the ministry after a shortened pastoral training. The Swedish Episcopal Conference has now empowered a special commission to decide along unified lines about applications for exemption.

## "Pressures Against Evangelicalism" . . .

In an article on Evangelicals in Australia in the current issue of the well-known English Evangelical quarterly, "The Churchman," Dr S. Barton Babbage draws attention to the strengths and weaknesses of Evangelicalism in the Church of England in Australia. One of the points he mentions is the intolerance of Evangelical practices manifested in many dioceses. Dr Babbage instances refusal to ordain men who will not wear eucharistic vestments, the demand of many Bishops that any clergyman should be able and willing to serve in any parish within the Diocese to which the bishop sends him, and the practice of forcing ordination candidates to train in a specified theological college.

It is well-known that all these things are going on, and that at a time when the new constitution of the Church in Australia has laid it down that a Bishop's powers are restricted to permitting certain deviations from the Book of Common Prayer. He has no power at all to require any deviation from it. Evangelical Anglican is synonymous with Prayer Book Anglican, and the

This is indeed a bad omen for the Church of England in Australia. It may yet come to pass that God will say to Evangelical believers in this Church: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18.4). However, that time has certainly not come yet, and until it does, those whom God has led or placed within this Church have the duty of striving within it for the faith once delivered unto the saints.

## The Darkness of This World

Dr W. G. Pollard, a speaker at the Anglican World Congress at Toronto, has warned against conforming the Church's message to the limited thought forms of this age, which he characterises as a dark age despite its scientific achievements and successes. The temptation to do this is great.

But although we should become all things to all men, that we might by all means save some, the Scriptures also urge us to hold fast that which is good, to keep that which is committed to our trust, and to regard ourselves as stewards of God who must rightly divide the word of truth. The Gospel is not our Gospel or the Church's Gospel; it is God's Gospel.

The main way in which the Church is tending to debase and impoverish its message and its life begins with our dealings with teenagers. We too often forget,

## "Biblical" Films . . .

their own religious beliefs or lack thereof.

And it hardly needs to be pointed out what a state our "Christian" community is in when large sections of it are content to derive all their knowledge of the word of God from popular films. Surely the time has come for the whole Church to initiate a nation-wide campaign for regular Bible reading. Scripture Union Weeks have done a tremendous amount of good, but something more official, along the lines of the Lambeth Conference resolution of five years ago, would do more good still.

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## The Contribution of the Missions to Education in Papua and New Guinea

IN the Territory of Papua and New Guinea today, some 2,400 Christian missionaries of 52 different religious missions are devoting their lives to promoting the welfare of the indigenous people.

Their history is a long and honourable one, starting from toward the end of last century, when some missionaries were in the field before officers of the Government arrived to begin their tasks of exploration and pacification and extending up to the present day.

During this time, thousands of dedicated and vigorous men and women of the missions, often enduring great personal hardship and facing grave risks, penetrated this strange and primitive country.

The main function of missions is to bring the Christian religion and civilising influence to a pagan people, and in this they have been highly successful. They saw quite early, however, that they could not advance the people spiritually without, at the same time, promoting their physical and mental welfare.

### Responsibility

In 1955 the Papua and New Guinea Education Ordinance was introduced—an event of great significance, as it was to provide the legislative basis for the development of education. The ordinance gave recognition to the responsibility of the Government in providing education in the Territory.

It also gave recognition to the place of the missions in this field and, by rationalising the provision of grants-in-aid to the missions for their educational work, gave the missions an assurance of continuing financial support which would enable them to increase the effectiveness of their contribution. The ordinance also laid the basis for liaison between the Administration and the missions at the policy level by establishing an Education Advisory Board, which was to advise the Administrator on any matter relating to education in the Territory.

Since 1958, when Administration officers started inspecting all mission schools applying for registration or recognition by the Department of Education, enrolments in mission schools reaching the required educational standard have increased from 27,000 to 96,000. Over the same period enrolments in mission schools which have not yet reached the required standard have declined from 121,000 to 71,000.

### Assistance

The total amount of money paid in grants-in-aid to the missions has increased from £78,000 in 1951-52 to £340,000 in 1961-62, and is expected to rise to £450,000 in the current financial year.

In addition, there are other forms of assistance to the missions which do not come within the grants-in-aid system. Loans are provided on a long-term basis at a nominal rate of interest.

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ance of providing education for the indigenous people—an awareness which was felt not only by the Administration but also by the people themselves.

It was clear that no Australian Administration could avoid its responsibility for the overall direction of education. It was no less evident, however, that the course of education could only be advanced through an integration of effort between the Administration and the missions, in which each would have an essential and complementary part to play.

During the next few years the missions rapidly built up their schools again and by 1950 they were providing some form of education for 127,000 children, assisted in this work by an Administration subsidy of more than £100,000.

Interest so that the missions may build teacher training institutions and associated schools used for practice teaching.

Administration teacher training facilities are made freely available to mission students, and every opportunity is provided to enable mission teachers without formal teaching qualifications to gain the qualifications necessary for subsidy.

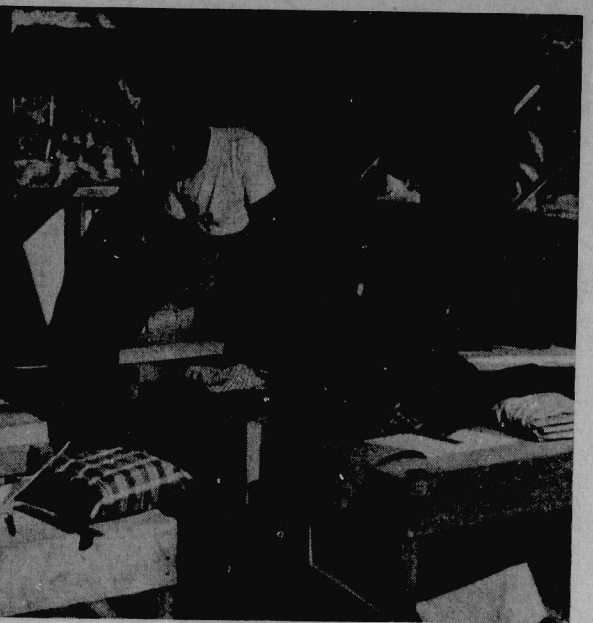
On the mainland, at the Australian School of Pacific Administration, three free places are offered annually to teacher trainees who intend taking up appointments in mission schools in the Territory. Every measure which may help the missions raise the general level of education in their schools is being actively explored.

This, then, describes how the everyday running of schools is managed by the missions. But equally important are the methods of co-operation that have been developed between the Administration and the missions, which ensure that the long and varied experience of mission teachers may have its proper place in the formulation of education policy for the whole Territory.

The most important instrument of liaison is the Education Advisory Board which was established by the Ordinance to advise the Administrator on any matter relating to education in the Territory. The board consists of the Director of Education as chairman, four mission representatives and four other representatives, all appointed by the Administrator. Meetings are held regularly, and the board's views and recommendations are submitted to the Administrator and to the Minister for Territories.

Education in the Territory has now reached a turning-point. As the result of unremitting efforts over the past decade or so the broad base of an education system involving many thousands of children already educated to the primary school level has been built. Already many of these children are entering secondary schools, and a small but increasing number of students are attending tertiary institutions either in Australia or the Territory.

The next few years will see the education system growing upwards and diversifying in new forms of training. This same expansion at the higher levels will provide an increasing flow of trained teachers so that the expansion of schooling at the village level will accelerate and the roots of education will spread wider and deeper into the community.



This present position could never have been reached were it not for the thousands of mission teachers who, over the years, in often conditions of hardship on remote stations, have established some 3,300 of the Territory's 3,700 schools. As in the past, so in the future, it is believed that the missions working with the Administration in a close and vital relationship will bring their experience and initiative to meet the new challenge.

## 40 YEARS AGO

THE Bishop (of Goulburn) invited the Rev. Dr. Meyer, the distinguished Baptist preacher and writer, to give an address in St. Saviour's Cathedral on the subject of Christian Reunion.

The invitation was gladly accepted, and on Tuesday afternoon, August 14, the late president of the Council of the Free Churches in England gave a most helpful and interesting address on the difficulties and possibilities of Christian Reunion to a congregation representative of all the non-Roman Churches. Dr Meyer was deeply interested in all he saw in the Cathedral, and especially in the Soldiers' Chapel. When he was shown the inscription from "Pilgrim's Progress," "And so they passed over and all the trumpets sounded for them on the other side," he cried out with delight, "John Bunyan, the Baptist tinker, inscribed in an Anglican Cathedral—I must tell my people at home." And he assented genially when the Bishop pointed to the inscription on the other wall, "Grant them eternal rest, O Lord," and said, "Tell them also that John Bunyan's opposite number was an ancient Christian prayer for the departed."

(FROM a Correspondent). "Dear Sir.—There are many difficulties that one would like solved re the administration of Holy Baptism. The one that puzzles me most at the present time is why there should be any difference between the administration of the sacrament to the child of an African heathen, and the administration of the same sacrament to the child of an English heathen. In the mission field one of the conditions of child baptism is that the little one must be under the control of a 'genuine' Christian guardian, in order that the covenant idea of baptism may have some real meaning. Why, then, should there not be some equal guarantee as regards the child in the home field? If a minister refused the sacrament of Baptism to the child of some unregenerated member of the home Church, his Bishop would come down on him for irregularity; and yet in the mission field the same action would be looked upon as quite in order. Is it ex opere operato at home and covenant baptism abroad? Somehow, one feels the need of getting back to the use of missionary practices in the work of admitting new members to the home Church."

(Extracts from "THE CHURCH RECORD" of August 31, 1923).



# BOOK REVIEWS

## Clerical Separateness

### ODD MAN OUT The Shape of the Ministry Today

By Eric James. Hodder and Stoughton, pp.115, price 15/9. Readers of Canon Max Warren's "Newsletter" will remember some pertinent quotations given there from the writings of Eric James. They will find in this book the same keen insight brought to bear upon the most uncomfortable of all the disadvantages of clerical life—that of separateness from other people.

This book, then, is addressed to the minister. It seeks to encourage him in that separateness which belongs to his life as one of the redeemed, to his office and to his priesthood. It seeks also to uncover the causes for needless or unworthy separateness; the fiendish unnaturalness of some clergymen; the desire in others for authority and status in the community. We learn of other causes for separation from parishioners in the minister's reading habits, his education and cultural background.

The factor of his wife's refusal to accept "hiddenness" in her role is revealed as another cause of unnecessary separation. "Not once does Christ insist that men should respect him" is an insight needed by clergy and their wives.

I enjoyed the book very much. It has a sharp taste, although it is never foolishly contentious.

Like the love of which St. Paul speaks the writer "looks for a way of being constructive" in an area in which very little work has been done. I liked this: "Eccelesiastical furnishings survive mainly because the Church neglects what is natural and prefers what is ecclesiastical."

I like, too, his suggestions for a new pattern of Morning and Evening Prayer, his wry observations about the "Imperialism" of clerical dress. But I would be doing you a disservice if I not conclude by saying that there is a good deal here for all of us that is of the highest moment, having to do with discipleship and love and a better service toward God and men.

—P. F. NEWALL

## Newsletters

### LETTERS ON PURPOSE

By Max Warren. London: The Highway Press, 1963. Pp. 141, English price 6/.

Canon Max Warren needs no commendation as a great missionary statesman. Few of his writings have been more appreciated than his monthly newsletter, through which, since 1942 until his retirement this month, he has informed and stimulated not only members of C.M.S. but many people far beyond the boundaries of that society. It is fitting that a selection of these newsletters should now be made to form a small book. This book is hardly one to review but certainly one to be read. It contains, as did the letters themselves, references to books mentioned in the text.

—D.R.

## Holy Communion

### TABLE AND MINISTER

By Arthur Bennett. London: Church Book Room Press, 1963. Pp. 148, English price 4/6.

This is the best little book on evangelical churchmanship to appear for many a long day. Its sub-title is "A historical inquiry into the meaning of the fourth rubric in the service of Holy Communion" and it is divided into two sections labelled "The Table" and "The Minister."

It is, however, a more comprehensive treatment of the character of public worship than this title would suggest.

It sets out to show the principles which moved the compilers of the Prayer Book in their provisions for public worship and to illustrate how well the rubrics of their Prayer Book conform to these principles.

There is a lot of most interesting historical information as to how the rubrics have been conformed to (or not conformed to) in the succeeding centuries from the sixteenth to the present and puts to flight a large number of popular myths which have grown up to account for the modern eastward position.

The writer makes use of Bishop John Williams' long neglected book "The Holy Table, Name and Thing" (1636), which affords abundant testimony to the universally accepted north side position of the celebrant in an age of bitter conflict and controversy.

Mr Williams presents a really vigorous and positive case for the north side position: "The conditions which originally caused the fourth rubric to be formulated are still real. The principles underlying Anglican worship, insofar as they are abiding tenets of Christian liturgy, are valid for all time, and the church of every age has to ask itself how far it is fulfilling them in its public ordinances. Simplicity, dignity and audibility must inevitably govern the siting of an Anglican priest in his ministerial duties."

It is a pity that the book contains a large number of printing errors and some uncorrected lapses (e.g., "midst" on page 86, line 10, should be "people," and the statement on line 19 of page 97 should be the opposite of what it says). Nevertheless, this book should certainly be read carefully by all evangelicals, clerical and lay, who care for the principles of Anglican worship. It should also be read by all taking part in Prayer Book revision.

—D. W. B. ROBINSON.

### Also Received:

THE BOOK OF REVELATION: By Mrs Lorna Nichols. Evangelical Press, India. Pp. 40. Studies in the Book of Revelation.

CHRISTIAN NEWS FROM ISRAEL: Vol. 14, No. 2, July, 1963. Includes articles on Archaeological Activities and "Merchants at Ugarit and the Patriarchal Narratives."

## Bush Ministry PARSON ON THE TRACK Bush Brothers in the Australian Outback

By Ivan Southall. Lansdowne Press, Melbourne, 1962; pp. 214, Aust. price 28/6.

This story of the Brotherhood of the Good Shepherd (and more especially of some of its personalities) has been written by a professional writer (who is not an Anglican) not because he was commissioned to write it, but because of the romance and human interest which he found in it. It reads like a novel and tells a story of self-sacrifice in the extraordinary difficulties of the outback in the first half of this century. It is based on good sources, but is not a precise history of the Brotherhood, nor does it provide a real assessment of the value of this type of work, or of the Brotherhood in particular.

—D.R.

## "Singing Sermon" in Parish Church

ARISING out of a request by the organisers of the North Shore Festival of Arts, the Rector of St. Giles', Greenwich (Sydney), presented a "singing sermon" at the Evening Service on August 18.

The Rector, the Reverend L. J. Wiggins, traced the development of hymns from the early plain-song and mediaeval settings, through the era of the martial hymns of Martin Luther, the

hymns of the Evangelical revival and the Oxford movement, and the sentimental Victorian compositions, to the revivalist hymns of the outdoor evangelists, and finally to those in the modern 20th century jazz idiom.

The congregation and choir joined heartily in singing hymns from each period as they were described, concluding with the Geoffrey Beaumont setting of the 150th Psalm from the "20th Century Folk Mass" and Harlitt's "Holy Holy Holy."

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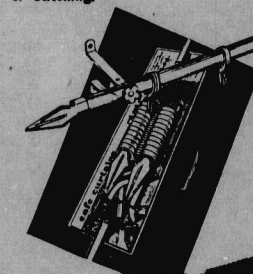
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## YOUNG PEOPLE'S PAGE

### The Salamander

MOST likely you have never seen a salamander. These little creatures are not found in Australia, though there are plenty of them in European countries like France and Germany and Italy.

The salamander looks something like a lizard, from four to eight inches long. It breeds in stagnant water, just as a frog is born from frog-spawn, and at first it swims about like a tadpole. Then, in the same sort of way as a tadpole, it changes, its legs appear, and it leaves the water and crawls out on to dry land.

Once people believed that the salamander had the power to live in fire, and not only to endure, but even to put out the flames. The ancient Egyptians pictured this fable in their hieroglyphics (picture-writing) and some of the old Greek writers treated it as true. Aristotle said about the salamander: "When it walks through fire it extinguishes it."

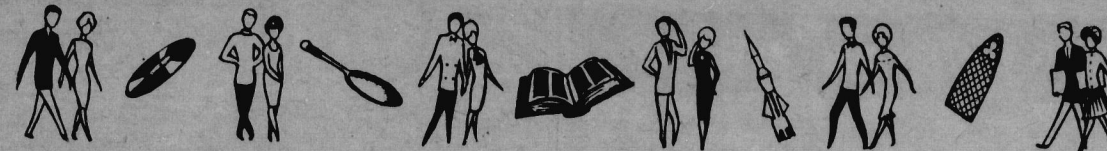
Aelian, who wrote a Greek book on natural history, said that "when a blacksmith cannot get his forge to work properly, and his bellows won't make the flames burn brightly, he knows what is the matter; he looks among the ashes for a salamander, which he kills and so puts things right."

Such an odd idea perhaps arose because the salamander has a cold, wet, slimy skin, which chills your hand if you take hold of it. The idea lasted right through the Middle Ages. You have heard of asbestos — the material that is used as a barrier to fire — when asbestos was first discovered people began by calling it "Salamander's hair."

In heraldic design the salamander is usually shown as a kind of small dragon, surrounded by flames of fire. It was made famous in such a use when King Francis I, King of France, used it as an emblem on his shield. These shields can still be seen in parts of France today and underneath are the words (in French): "I live in it (in the fire) and I quench it."

You will remember the wonderful story in the book of Daniel about the three young Hebrew boys who were thrown into a burning, fiery furnace because they refused to worship the gigantic golden image which Nebuchadnezzar, King of Babylon, had set up. But God delivered them from the heart of the fire, and they came out safe and unhurt. Now the story of the salamander's power over the flames is only a legend but the story of the boys in the fiery furnace is true.

However, even though the story about the salamander is a legend it reminds us that God still helps His Children through the furnace of trouble and difficulty. He has given us His promise: "When thou walkest through the fire thou shalt not be burned, neither shall any flame kindle upon thee."



## BIG HOBART CEBS RALLY

CEBS from all over Tasmania are gathering together in Hobart during the coming weekend (August 30 to September 1) for the 10th annual rally weekend of tests and competitions.

This year's rally falls within the CEBS Golden Jubilee Year in Australia, marking the commencement of the first CEBS group at Holy Trinity, Kew, on October 25, 1913.

Early in the development of the movement, the need for some form of tests was felt and the coming weekend will be a time when many of the boys will take part in such tests.

On the Friday night, August 30, boys over the age of 12 will take part in a program of gymnasium work, bandage work, Bible reading, pyramid building, games and other activities. The program will take place in St. John's Hall, New Town, and the team gaining the highest score of points will be the holders of the Esquire Shield for the coming year.

## Boy's Brigade Camp

BOYS from Australia have been attending, along with boys from 26 other overseas countries, the Boys' Brigade International Camp at Glenalmond, Perthshire, Scotland.

The camp has been in progress from August 14 to 22 and in all some 1,500 members have attended. The camp commandant was Sir John Hunt, director of the Duke of Edinburgh's Award Scheme and honorary president of the brigade. The senior chaplain was the Reverend Dr R. Leonard Small, St. Cuthbert's Parish Church, Edinburgh.

On Monday, August 19, a civic reception was held for the entire camp in Edinburgh. It took 40 coaches to transport members to the reception.

There are 200 companies of the brigade in Australia, totalling some 10,000 members. Of these companies, there are eight in Anglican churches. Five Australian representatives attended the camp.

This is only the second camp of its type which the boys' brigade has organised in Britain. The first was held in 1954 on the playing fields of Eton College.

In this, the movement's eightieth year, it is fitting that this international camp should be held in Scotland, where the boys' brigade was started in 1883. It was in Scotland that the first boys' brigade camp was held in 1886, at Tighnabruach, Argyllshire (which was the pioneer camp of the present widespread camping facilities for young people).

## Daily Vacation Bible Schools

During the August-September school holidays, the Sydney Diocesan Youth Department will again by conducting several D.V.B.S. programs in several centres.

During the last school holidays in May, 900 boys and girls were reached in this way. Graded classes and separate departmental programs provided splendid opportunities for teaching boys and girls from three years of age to teens.

The theme "Sailing on the Sea of Life," was used to teach selected Bible stories how life was like sailing on the sea with the Lord Jesus Christ (as our Captain and Pilot and the Bible as our Compass).

## Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.  
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Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

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Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S.

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## Sydney Youth Convention

"This Dynamic Faith" is the title given to the forthcoming Sydney Diocesan Youth Convention, to be held at Port Hacking over the weekend, October 4 to 7.

The Convention for young people over seventeen years of age will take place at "Deer Park" and "Chaldercot," where Bible studies from the Epistle to the Romans will be taken by the Reverend E. D. Cameron, B.D., Th. Schol., Lecturer at Moore College and Rector-elect of St. Stephen's, Bellevue Hill. For those of High School age, to 17 years, a Convention program will take place

at "Rathane" where Bible studies from Hebrews will be taken by the Reverend E. J. Emery, Th.L. It is expected that groups from fellowships in various parts of the Diocese will attend, as well as individual fellowship members. Those unable to attend for the full weekend are invited to attend individual sessions. The program is as follows:—

10 a.m. BIBLE STUDY.  
3 p.m. "Commitment to Christ," the Rev. P. F. Newall, B.A., Th.L., Minister of St. Luke's, Clovelly.  
7.30 p.m. BIBLE STUDY.

SUNDAY, October 6:  
9.30 a.m. HOLY COMMUNION.  
11 a.m. BIBLE STUDY.  
3 p.m. "Commitment to Neighbour," the Rev. B. Gook, Minister of St. Barnabas, Broadway.  
7.30 p.m. EVENING PRAYER.  
8 p.m. BIBLE STUDY.

MONDAY, October 7:  
10 a.m. BIBLE STUDY.  
3 p.m. "Commitment in Action," the Rt. Rev. R. C. Kerle, B.A., Th.L., Bishop Coadjutor in the Diocese of Sydney.

## THE KING'S SCHOOL PARRAMATTA

An examination for the award of two "Violet Macansh Scholarships" will be held on 20th and 21st September, 1963. All candidates must be under 14 years of age on 1st February, 1964. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £350 to £450 per annum according to the circumstances.

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

Entries close on 6th September, 1963.

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## NEWS IN BRIEF

### Windsor Appeal

MORE than £4,000 has so far been received by the National Turst toward an appeal, launched recently, to restore the historic church of St. Matthew's, Windsor, N.S.W., together with the rectory at Windsor. Gifts should be sent to the honorary secretary, National Trust St. Matthew's Windsor Appeal, Church House, George Street, Sydney. On Sunday, September 1, the 11 a.m. service from St. Matthew's will be televised. The preacher will be Archdeacon Goodwin, chairman of the Church of England Historic Buildings Committee.

### Bible Dedicated

ON Sunday, August 11, the Rector of St. Mark's, Darling Point (Sydney), Archdeacon C. A. Goodwin, dedicated a two-volume Bible in memory of the late Lady Hiley. It was given by her son and daughter in England. The Lectern at St. Mark's revolves and was constructed to hold two volumes. However, the originals were placed aside some years ago and the two Morocco-bound books will bring the Lectern back to its original use. One Lesson after the dedication was read by Sir Kenneth Street, a distant relative of Lady Hiley, and the other by Mr R. Clive Teece, a friend of many years. The service also marked the 12th anniversary of the foundation of "The Friends of St. Mark's."

### Armidale Conference

A RESIDENTIAL conference for church members living on the New England Tableland and in north-west New South Wales will be held at Armidale from August 30 to September 1. The gathering, sponsored by the Inverell Inter-Church Council, will be the first regional conference of Churches in Australia. It is expected that about 150 people will attend. The conference will be held at The Armidale School, which is conducted by the Church of England and is made available by the Headmaster, Mr A. H. Cash. Starting at 8 p.m. on Friday, August 30, it will continue until 6 p.m. on Sunday, September 1. Attending the conference will be members of the Church of England, Methodist, Presbyterian and Congregational Churches, Churches of Christ and Salvation Army.

### Gift for Hospital

BISHOP Kerle, Chairman of the Board of Management of the Mowll Memorial Village at Castle Hill, has received a cheque for £25,000 as a gift towards the erection of a £90,000 Geriatric Hospital on the Village property at Castle Hill. The couple who made the gift prefer their names not to be published, but have been suitably thanked by the Deputy Chairman of the Board, The Venerable C. A. Goodwin. The gift will attract a Government subsidy to the extent of £50,000. A site has already been chosen where it is proposed to erect the Hospital.

### Melbourne Rally

THE Annual Thanksgiving Day Rally of C.S.S.M., Scripture Union (Vic.) and Crusader-I.S.C.F. will take place in the Assembly Hall, Melbourne, on Saturday, September 14, at 7.45 p.m. The guest speaker will be the Reverend Dudley Foord, Rector of St. Thomas, Kingsgrove (Sydney).

### First Confirmation

THE first Service of Confirmation to be held at the Blue Mountains Church of England Grammar School, Wentworth Falls, was conducted by Bishop M. L. Loane on Sunday, August 11. Twenty-five boys were presented to the Bishop.

### Iona Keystone

A THIRTEENTH century granite keystone from the ruins of Iona Abbey was unveiled at St. Silas', North Balwyn (Melbourne), on Sunday, August 25, by the Governor of Victoria, Sir Rohan Delacombe. The stone was presented to the church by the Trustees of Iona and the unveiling commemorates the landing of St. Columba and his monks on the Scottish island of Iona. It has been set in a wall of the church.

### THE APOSTLES' CREED

For a helpful and detailed discussion of the Creed, read TO TAKE IT UPON HIMSELF

By B. W. POWERS

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## TORONTO CONGRESS—from page 1

Bishop Karuiki said the Church Army in Africa faces great difficulties, but is making slow progress. "We need your prayers," he told the audience. "Do not forget us on the other side of the water."

The opening service took place in the Maple Leaf Gardens Stadium on Tuesday, August 13. A long procession of representatives from the various dioceses took half an hour to wend its way into the stadium. More than 14,000 attended the service, which took two hours, concluding at 10 p.m. Two sermons were preached, one by the Primate of All Canada, the other by the Archbishop of Canterbury.

### Evangelical Meetings

The first public meeting of the Evangelical Fellowship in the Anglican Communion was held in St Peter's Church, Toronto, on Sunday, August 11. Five hundred people attended, including local Evangelicals and overseas visitors.

Archdeacon Desmond Hunt, Rector of St James', Kingston, and Canadian chairman of the E.F.A.C., introduced the World President, Dr H. R. Gough, who spoke on "Evangelical Essentials."

The Archbishop began by stressing a statement he has often made: "True Evangelicalism is Anglicanism in its purest form." As the O.T. Church in our Lord's time was clouded by many accretions so is the Church in many places today.

We should not go back to the Reformers alone, said the Archbishop, but to the Scriptures, which the Reformers themselves used. What, asked the Archbishop, are the essentials of true Evangelicalism?

1. Authority in Scripture: God's Word written is the ultimate authority of the Church of England, as expressed in the 39 Articles, to which we must hold fast.

2. Worship: The Evangelical's response to God in worship must be in sincerity and reality. The Evangelical prefers the dignity of simplicity to fussiness and elaborate ritual. The Archbishop stressed, however, the need for Evangelicals to be reverent.

3. Preaching: Preaching must be with conviction and authority. Not suggestion, but proclamation—"Thus saith the Lord." This must be backed by prayer, meditation and study. Evangelicals must preach for a verdict.

4. The Church: In stressing personal Christianity, the Archbishop said, Evangelicals have often neglected the Church. However, Christian faith bonds believers together into a fellowship.

5. The Individual: Dr Gough went on to stress that Christ is the only mediator and concluded by emphasising the centrality of the doctrine of Justification by Faith.

On Monday, August 12, a Conference and Luncheon was held by the E.F.A.C. at St. James the Just, Toronto. Dr Philip Hughes, Dr Ronald Ward and the Reverend A. J. Dain formed a panel to answer questions of interest to Evangelicals. Stimulating discussion took place on matters of faith and the conduct of the Holy Communion Service. The Archbishop of Sydney spoke very briefly at the luncheon table.

The Council of the E.F.A.C. met in the afternoon, under the chairmanship of Archbishop Gough. N.S.W. Branch representatives were the Ven. H. G. S. Begbie and the Reverend A. J. Dain. Victorian representatives

were the Reverends R. Marks and I. Ellis.

The same evening the Council Arms Hotel and invited certain held a dinner at the Frontenac other Evangelicals to attend. These included Bishop Chandu Ray; the Assistant Bishop of Tanganyika; the Bishop-elect of South America; the Coadjutor Bishop of Toronto (Bp. Hunt); Bishop Goodwin Hudson and the Reverends J. Turner and J. Chapman, from N.S.W.

## Overseas Visitor

The wife of the Bible Society's secretary in East Africa, the Rev. L. V. D. Ashley, Mrs Ashley, accepted an invitation extended by the Commonwealth Council and will tour all States in the two months, September and October.

The joint meeting to be addressed by Mrs Ashley in Sydney will be a rally arranged by the Women's World Day of Prayer organisation in the Chapter House, St. Andrew's Cathedral, on Thursday, September 12, at 11 a.m. This will be followed by combined meetings at Bible Society branches in the suburbs and country areas. Detailed information is available from the Bible Society.

### Discoverers' Camp

A NUMBER of missionary guests will be present at a C.M.S. Discoverers' Camp at Belgrave Heights from September 4-9. The camp is for boys and girls from 11-14 years.

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### POSITIONS VACANT

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NURSING Staff (Double Certificate) — Hospital Assistants and Domestic help for Old Folks Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, SYDNEY (Tel. 26-3164, Sydney Exchange) or 276 Collins Street, MELBOURNE (Tel. 63-8962, Melbourne Exchange).

TEACHERS: C.M.S. needs teachers for Tanganyika, in particular a graduate teacher prepared to give two years service or more in a secondary school, and Primary teachers with at least five years' teaching experience. Details available from C.M.S. in your State.

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### MEETINGS

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● Revisions Evangelicals seek.

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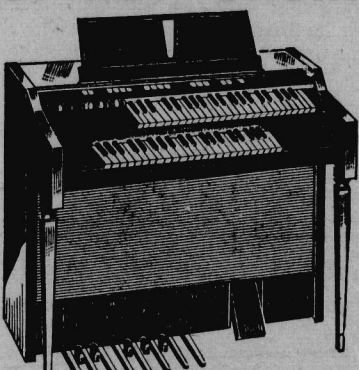
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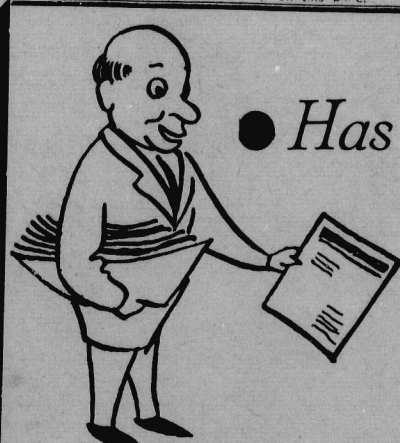
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## Personal

### Melbourne

The Reverend Harrie Scott Simmons was the Bible study leader at C.S.S.M. Beach Mission Leaders' Conference, held from August 23 to 25 at Belgrave Heights.

The Reverend W. R. McEwen, well-known Presbyterian minister and Secretary of the Bible Union of Australia, arrived back in Melbourne at the end of August following an overseas trip. Mr. McEwen visited Ireland (his home country), Holland, Canada, the U.S.A. and other countries.

The Reverend Stephen Wong, formerly of Hong Kong (see A.C.R., August 16) has taken up his duties as Curate with the Missions to Seamen and as Curate of St. Paul's Cathedral, Melbourne.

A Licence was presented to the Reverend R. J. McCall, Director of C.E.B.S. and Chairman of the Standing Committee of Youth Work in the Diocese of Melbourne, by Bishop Sambell on August 14. At the conclusion of the service the Bishop, together with members of youth organisations in the Diocese and clergy, proceeded to the new Anglican Youth Centre at 262 Flinders Lane where Bishop Sambell dedicated the new offices.

### Sydney

The Reverend D. C. Abbott is acting as Locum Tenens at St. Anne's, Ryde, until September 19 when the Reverend D. G. Livingstone will be inducted as Rector in succession to the Reverend R. N. Langshaw.

## BISHOP KARIUKI'S VISIT

The Bishop of Fort Hall (Kenya), the Rt. Rev. Obadiah Kariuki, will be visiting Australia from mid-September (A.C.R., August 16). His itinerary is as follows:

The Bishop will arrive in Sydney on September 16, en route for Brisbane. He will speak at meetings in the latter city from September 18 to 24. On September 25 he will return to Sydney, where he will stay until

October 9. During his visit to Sydney Bishop Kariuki will address a meeting at the Chapter House, together with other churchmen back from Toronto.

From Sydney the Bishop goes to Adelaide, where he will be from October 10 to 16, then on to Melbourne, October 17 to 29. He will be in Tasmania from October 30 to November 5 and in Perth from November 6 to 8. He leaves for Singapore on November 8.

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### Adelaide

The Reverend L. R. Shilton, Rector of Holy Trinity, Adelaide, will leave on September 2, for an overseas visit. Mr. Shilton will be spending six weeks in the U.S.A., mostly at the Church of The Redeemer, Baltimore; four weeks in England, where Mr. Shilton will study the work of some of the city churches, such as All Souls', Langham Place, and will visit C.M.S. work in West Pakistan, North India, Iran, Nepal and Hong Kong. Mr. Shilton expects to be back in Australia before Christmas.

### Overseas

Sir Kenneth Gribb, chairman of the Church Assembly House of Laity, left England on Friday, August 16, for Rochester, U.S.A., where he will preside at a series of meetings of the officers and executive of the Churches' Commission on International Affairs. When these are completed he will stay in America to attend the meetings of the Executive and Central Committee of the World Council of Churches.

Canon Oliver Somkene, at present Priest-in-Charge of St. Andrew's Western Commonage, Bulawayo, has been appointed by the Bishop of Matabeleland (the Right Rev. Kenneth Skelton) to be Archdeacon of Bechuanaland to the Ven. H. M. Kay, who is returning to England to become Vicar of St. Nicholas' Church, Lincoln. Canon Somkene is the first African to be appointed an Archdeacon in Southern Rhodesia.

It is also reported from Bulawayo that St. Columba's Mission, which is the oldest mission in the Matabeleland diocese, is for the first time to have an African clergyman — the Rev. Edwin Sitombe, as Priest-in-Charge. The mission already has an African headmaster.

Bishop Richard and Mrs. Lipp, of C.M.S., who have spent recent months in Germany, have been granted visas for India and are expecting to take up their work at St. John's, Secunderabad, this month.

Bishop Obadiah Kariuki, from Kenya, will be visiting parts of New Zealand early in September. He will be in the Diocese of Nelson from September to 5.

## Melbourne Evangelical Group

THE Clerical Section of the Evangelical Fellowship of Victoria has been meeting on the third Monday of each month at 10 a.m. in Ridley College. Attendances have averaged around the 20 mark. There are 37 financial members.

In the June and July meetings much discussion centred around the position of Evangelicals in the Diocese of Melbourne. At the August meeting of the Fellowship a motion was put: "That this Evangelical Fellowship deplores the increasing use of Mass Vestments in the Diocese of Melbourne and recognises the fact that many Evangelicals wear stoles and take the eastward position."

The Evangelical Fellowship has set up a Liturgical Subcommittee which meets monthly. At the present time it is working on the question of what is the best way to arrange the reading of Scripture for use at Church and in the home.

### Non-Whites

"KERKBLAD," weekly organ of the Dutch Reformed Church in South Africa, has launched a campaign of courtesy toward non-whites. It did so with the warning to church members that "thousands of non-whites live in fear of revolutionary elements in their own ranks, and unless we befriend them the Communists will do so at South Africa's peril." It said, "Virtually all whites come into contact with non-whites daily—in homes, factories, farms, and on the streets. But there are people who treat their fellow whites courteously but think the non-white may be cursed, kicked, and insulted. These are the people," the paper stressed, "who damage race relations irreparably. They create reactions of hatred, vengeance and bitterness on which agitators and Communists thrive." EPS, Geneva.

It is hoped that this sub-committee will bring an Evangelical approach to the study of pressing liturgical problems and make a definite contribution to Prayer Book revision.

## New Testament Conference

A NEW Testament Conference, the first inter-confessional and international conference of its kind in Australia, is in progress at the University of Sydney as this issue of A.C.R. appears.

The inaugural lecture was given on Monday, August 26, in the Great Hall, by Professor Dennis Nineham, of King's College, London. The subject of Professor Nineham's address is: "The Exegesis of the New Testament in the 20th Century."

Another overseas visitor, Professor Gunther Bornkamm, of the University of Heidelberg, Germany, is speaking on the subject: "Christology and Justification in St. Paul's Theology." Other speakers include Canon I. F. Church, Professor D. McCaughey, the Reverend F. Hambly, the Reverend D. W. B. Robinson and the Reverend Professor N. Young. Two Roman Catholic priests are also speaking.

Prior to the beginning of the conference a meeting was held at St. Andrew's College, of the Australian Association of Theological Teachers.

### Bible Institutes

REPRESENTATIVES of a number of Bible Institutes will meet at the Melbourne Bible Institute from August 30 to September 4. The Institutes participating are: New Zealand Bible Training Institute; Sydney Missionary and Bible College; Queensland Bible Institute; Perth Bible Institute; Adelaide Bible Institute; Tahlee Bible College; Melbourne Bible Institute and New Guinea Christian Leaders' Training College.

The Australian

## CHURCH RECORD

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

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Advertising and Business. Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

## Bathurst Conference

THE Victorian Association of Parish and People has organised, at short notice, a 24-hour conference at Bathurst, from 2.00 p.m., Monday, September 2, to (about) 3.00 p.m., Tuesday, September 3.

The conference will deal with some of the subjects raised at Belgrave Heights on July 15-16 (see A.C.R., August 2), when discussion centred around Baptism.

Among the topics to be discussed are: "The Breakdown of the Old System" (contributions by a number of Victorian clergy); "A Theological Re-assessment" by the Reverend Dr Barry Marshall, Chaplain of Trinity College, Melbourne, and "Where do we go from here?" There will be opportunities for full discussion and a Bookstall will be available. The conference will be held in the Bathurst Diocesan Centre. Further details from: the Reverend D. J. Peters, The Rectory, Gilgandra, N.S.W.

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## Comments on South African Dismissals

THE Anglo-Catholic newspaper "Church Times" has called for a statement from the Church of the Province of South Africa that Evangelicals are not unwelcome in that Church.

The paper's comments arose from the recent dismissal of two clergymen of the C.P.S.A. (reported in A.C.R., August 2 and August 30). They are the Reverend Frank Phillips, Rector of Bloemhof, Diocese of Johannesburg; and the Reverend John Hall, Rector of De Aar, Diocese of Kimberley and Kuruman.

Both men were dismissed as a result of their opposition to the South African Prayer Book, approved as an alternative to the 1662 Book of Common Prayer in the C.P.S.A. Although intended for alternate use it is clear that the alternate Book, in the words of the "Church Times," "has largely replaced the Book of Common Prayer."

Describing the C.P.S.A. as having a "tendency towards one particular brand of Churchmanship" the "Church Times" asks the question: "Is the Church of the Province safe for Evangelicals?" No definite answer is given but the paper goes on to question the attitude of C.P.S.A. authorities to the use of the Book of Common Prayer.

"To all Anglicans in England," says the paper, "where heterodox opinion flourishes and originality and variability in Church order are so rampant, it must seem a little strange that clerics should be out of favour anywhere for a fervent devotion to the 1662 Book."

Commenting on the dismissal of Mr. Phillips, the Rector of Bezuidenhout Valley, the Reverend A. J. Sexby, draws attention to the inconsistencies of the decision of the Bishop-in-Senate regarding the case.

"Although I am not a lawyer, I have enough sense to see here a grave miscarriage of justice. Clearly he was tried 'in absentia' and so had no opportunity to ensure that the points raised about the Alternative Book were understood and just how fairly and on what grounds they were considered and finally rejected. The Senators know, but they are bound not to tell us. Are secret trials just? Is the accused not permitted to speak for himself and to know why his appeal has been thrown out?"

"The decision of the Bishop-in-Senate comes out something like this. If we call the official book of Common Prayer A, and the Alternative Book B, Mr. Phillips has said that B's claim to equal A is not valid. The Bishop's letter admits the validity of A and that Mr. Phillips and those like him are right to use it. But he then pronounces judgment on Mr. Phillips because he can't use B. The Bishop says the Senate considered the reasons given in the monograph showing

## Primate at Toronto



The Primate of Australia and Archbishop of Sydney, Dr. H. R. Gough, together with Bishops from New Zealand and Africa, awaiting the start of the Opening Service at Toronto.

## Industrial Chaplain's Appeal

VICTORIA'S "chaplains in industry" movement—the Inter-Church Trade and Industry Mission—launched a £60,000, appeal on Sunday August 24.

The Mission will seek donations amounting to £20,000 a year over the next three years to extend its industrial chaplaincy work.

I.T.I.M., was appointed by nine denominations in 1960 to serve the religious and social needs of men and women in industry. Member churches were the Anglican, Roman Catholic, Presbyterian, Methodist, Congregational, Greek Orthodox, Lutheran, Baptist, Church of Christ and the Salvation Army.

At present, I.T.I.M. has a staff of three full-time and two part-time chaplains, with 12 part-time chaplains in training. Sir Edmund Herring, Chief

why B cannot equal A and yet it passes judgment on the defendant for rejecting B.

"To be just they must have been convinced that A does equal B. Therefore they must have rejected the arguments of the monograph. But Mr. Seymour and I were co-signatories with Mr. Phillips of that document. Presumably therefore we are also under censure — if not sentence. Are we not going to be told on what grounds we were ruled out of court?"

The Bishop-in-Senate comprises 15 to 20 clergymen the majority of whom are Anglo-Catholics as is the Bishop himself.

Justice of Victoria and Patron of the Appeal said the activities of I.T.I.M. were regarded as a major break-through in inter-church co-operation. Its chaplains regularly visited factories to counsel individuals, regardless of denomination, but any matters requiring denominational care were passed on to appropriate chaplains.

While staff was limited I.T.I.M. was also conducting an industrial chaplaincy consultative service which could be called in by any factory, Sir Edmund Herring added.

All industrial chaplaincy work by I.T.I.M. was under the guidance of an advisory committee which included five management and five trade union representatives.

## VISIT TO N.T.

MR John Robson, Director of the Father and Son Welfare Movement has just completed a 3½ week lecture program in the Northern Territory. The visit was conducted under the sponsorship of the Church of England Parish Council, Darwin.

In his itinerary throughout the Territory Mr Robson conducted campaigns at Alice Springs, Tennant Creek, Katherine, Batchelor and Darwin. He travelled 4,300 miles plus 500 road miles. It involved 62 lecturing or speaking appointments plus many counselling interviews.

## FINAL MESSAGE FROM CONGRESS

ON the last day of the Anglican Congress at Toronto (Friday, August 23) representatives of the eighteen participating churches approved a 700-word "message to the members of our Communion."

They ask that the message "may be read in all churches, with the approval of the bishop, on a day to be fixed by him and with a suitable introduction."

The message opens with the words: "The Church that lives to itself will die by itself . . . God has moved us to think very hard about our vocations as Christians. Selfish ways must go."

Pointing to the need to be a serving Church the statement continues:

"We are determined to learn how to serve our neighbours outside our Church walls, and our fellowmen and women of other nations and continents."

"We thank God that he has made us a world-wide fellowship of many races, so that the riches and talents of one Church may meet the needs of another."

"All receive from God; all are called to give to others. We can no longer think of some Churches doing all the giving, and some doing all the receiving. We pray that our congregations may learn to give and to receive men, money and ideas with true and sensitive Christian love."

"We are sure that our Communion must find new ways to support those provinces and peoples that are in urgent need, both spiritual and material. Some of our Churches struggle to survive; others face grave emergencies; none can meet our Lord's challenge alone."

"This calls into question what we all spend on ourselves. This is what Christian love means, in practice. We were reminded, for example, that a new organ in a city church may mean that twelve fewer clergy are trained in Asia or Latin America."

"We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's truth."

"Anglicans cannot live in isolation from other Christians. Some of our dioceses are now preparing to enter into unity with other Churches. In this new life we shall seek to offer them our support and our fellowship. And we intend to work far more closely with our fellow-Christians of other communions, both at home and throughout the world."

### Concern and Compassion

"We voice our deep concern and compassion for all who suffer on account of their race, colour or creed."

"We pledge our active support for all those who, in various parts of the world, are witnessing for Christ by their courageous stand

against discrimination and segregation. We are ashamed that barriers of race should still persist in the life of the Church."

"Again and again in our Congress we have realised the fundamental importance of the laity as partners with the clergy in the whole work of the Church."

"Our laymen have asked urgently for more adequate training. Our Anglican laity want to understand their Faith. They want to know how it applies to questions of poverty, politics, race, war and peace. They want to know how it applies to their everyday work and leisure so that they may witness to Christ."

The statement concluded: "God is calling some of our Churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration or persecution. The message of the Cross is that these are blessings and burdens to be shared in love. We are passionately concerned that he shall do what he wants with us all."

"Faithful is he that calleth you, who also will do it." (1 Thess. 5:24).

Further reports from Toronto, p. 3

## Anglican Hierarchy!

A TORONTO newspaper "Globe and Mail," makes some interesting comments on the Congress.

An article in the newspaper observes that liberalism has been increasing in the Church. If, says the paper, such congresses as the present one are not more frequent the new control envisaged by the Congress will pass to the hierarchy, with a consequent paradox.

A world-wide Anglican Communion in the hands of a new authoritarianism will be controlled by increasingly liberal leaders.

## Melbourne Sale

The Church of England Evangelical Trust of Victoria has accepted an offer by the Metropolitan Board of £70,000 for a property in Clarendon Street, East Melbourne.

The property, lots 147 and 148, on the north-west corner of Albert and Clarendon Streets, contains St. Hilda's House, operated by C.M.S. in Victoria.

Last month the board refused to allow the trust to erect a proposed office block on the site because of a projected ring-road planned to go through the area.