

NEWS IN BRIEF

TWENTY-SEVEN ENGLISH Congregational ministers signed a declaration on October 2 affirming their belief in the Trinity, the Fall, the Atonement, Conversion and the work of the Holy Spirit, and the divine inspiration and supreme authority of Holy Scripture. The declaration is critical of certain aspects of the ecumenical movement. "We regard," says the statement, "the primary need of our churches to accept and proclaim anew the Gospel of our Lord Jesus Christ."

THE ANNUAL SEAFARERS' SERVICE and Procession of House Flags will be held on Sunday, October 29, at St. Andrew's Cathedral. The Preacher will be Bishop R. C. Kerle, Coadjutor Bishop of Sydney.

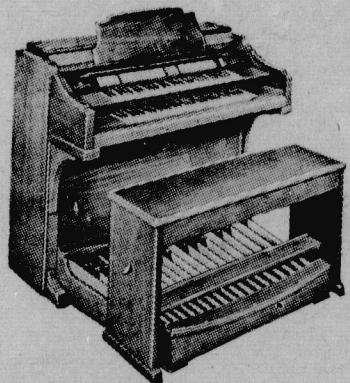
THE SYDNEY DIOCESAN RALLY and Gilbulla Fete will be held on Saturday, October 28. Special buses will leave St. Andrew's Cathedral at 9 a.m. An Open Air Service will be conducted at 2 p.m. and the address will be given by the Archbishop of Sydney.

ST. LUKE'S, ADELAIDE is holding a Mission from October 21 to 31. The Missioner is the Reverend B. W. J. Gook, formerly Diocesan Missioner for the Diocese of Sydney. The Missioner was commissioned by the Bishop of Adelaide on October 21.

THE DEACONESS INSTITUTION (Sydney) is holding its Annual Meeting on Friday, October 27, at 2 p.m. in the Deaconess House, Carillon Ave., Newtown. The Archbishop of Sydney will preside and speakers will include the Head Deaconess and the Matron of the Home of Peace Hospital. A sale of goods will be conducted from 12 noon.

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MANY RESPOND AT THE CRUSADES

Over one thousand people responded to the evangelistic appeals during the nine days of the Brisbane Crusade conducted by the Reverend Leighton Ford. In Wollongong over six hundred decisions were registered during the Greater Wollongong Crusade.

The opening meeting of the Brisbane Crusade was attended by a capacity crowd of 8,000. The crowd indicated that half of its members were under 21. The emphasis at all crusades is on youth. Busloads of teenagers surged on to the tarmac at the Brisbane airport when the Reverend Leighton Ford arrived there with his wife and daughter and song leader, Irv. Chambers.

On Sunday, October 1, Queensland TV station QTQ, Channel 9, featured the Crusade, with Mr Ford speaking and Irv. Chambers singing. Extensive visits to High schools were also a feature of the Crusade. Total attendances aggregated over 50,000 for the nine days.

The Greater Wollongong Crusade was led by the Reverend Joe Blinco who made a deep impression as he forcefully preached the Gospel. Special meetings during the Crusade included a women's rally in a Wollongong theatre, after-church rallies, a businessmen's luncheon and a meeting in Berrima Gaol.

A highlight of the Wollongong Crusade was Youth Night, on Friday, October 6, which was attended, despite heavy rain, by 2,600, 139 young people made decisions on that night.

The Crusade in Wollongong made special provision for migrants, who number over 30,000 in a city of 130,000. Every night interpreters were present to translate into German, Dutch, Finnish, Spanish, Italian, Greek and Slavonic languages.

Spirit of unity

Total attendance was over 20,000. A striking feature of the Crusade has been the spirit of unity and fellowship between the participating churches. It is the prayer of Wollongong Christians that this will continue in the future, to the glory of God.

The Newcastle Crusade is being conducted by the Reverend Joe Blinco from October 21 to 28 and the Sydney Crusade commences on October 28, conducted by the Reverend Leighton Ford. The Sydney Crusade will be held at the stadium but plans are being laid for a move to one of Sydney's large outdoor sports arenas for the closing meetings, particularly for the great open-air rally for Sunday afternoon, November 5.

Personal

• **MELBOURNE**
Miss Dulcie McLeish, of C.M.S., arrived in Melbourne on October 10 on furlough from Tanganyika.

• **SYDNEY**
Miss Ruth Jackson, from C.M.S. in Tanganyika, is at present on furlough in Sydney.

• **ARMIDALE**
The Bishop of Armidale, the Right Reverend J. S. Moyes, has been awarded the honorary degree of Doctor of Letters by the University of Armidale. Bishop Moyes is Deputy Chancellor of the University.

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Off the Record

• **SIDELIGHT ON SYNOD**
"It may not be good English language," said the speaker, "but it is good legal language." Commented the Primate "From that I conclude that I need not feel so disconcerted when I have trouble following legal documents."

• **A MATTER OF VIEWPOINT**
We are indebted to the parish paper of St. David's, Arncliffe (N.S.W.), for reporting a notice outside a parishioner's house. It reads: "The views expressed by the husband of this house are not necessarily those of the management."

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Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary.

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11,000 PACK THE SYDNEY STADIUM FOR 1961 CRUSADE

A crowd estimated at over 11,000 packed into the Sydney Stadium at Rushcutter's Bay on Saturday night, October 28, for the start of the 1961 Sydney Evangelistic Crusade. The meeting, the culmination of a long period of preparation, listened attentively to the preaching of the Reverend Leighton Ford, brother-in-law of Dr Billy Graham.

The 1961 Crusade has had a strong emphasis on the large part of the population under 21 years of age and this fact was borne out by the response at the first meeting, when two-thirds of the enquirers were teenagers.

Commenting on this aspect of the Crusade, Mr Alex Gilchrist, one of the organisers, stated: "It is a highly significant fact that at the first meeting 66 per cent of inquirers fell into the 12 to 18 years age group. On the following day, Sunday, 52 per cent of inquirers were in this group."

A combined churches' choir led the singing during the Crusade meetings and a large number of trained counsellors were in attendance to help inquirers. On the first night 188 people went forward in response to Mr Ford's appeal.

Sunday meeting

Over 13,000 people went to the Sydney Sports Ground for the Sunday afternoon meeting when 228 people were counselled.

Speaking at the Sports Ground, Mr Ford said: "A tame, conventional Christianity could not withstand the force of Communism. Christians have to believe that Christ could change men's souls if they wanted to counter Communism."

During his address on Monday night Mr Ford said:

"We have speed without direction, we have medicine without health, we have knowledge without wisdom, with the result we may blow ourselves apart."

"This city will not become Christian until Christians practise their faith."

Other meetings

The Crusade organisers arranged a special businessmen's

meeting during the luncheon on Friday, November 3. Other additional meetings were also arranged. Mr Ford was entertained at luncheon by the Australian-American Association on Monday, October 30.

More than 150 people, including several Church leaders, were at the luncheon.

Mr Ford said he had found in Australia a great spiritual hunger and the interest and responsiveness he had found during the 1959 crusade.

Revolution

Mr Ford said the world today was more divided than two years ago.

"We rejoice for nationalism as nations strive to take their place in the sun," he said.

"But is political independence the be-all and end-all?



• Reverend Leighton Ford

"What direction are these nations taking . . . what are the so-called Christian nations doing . . . what are we going to do in this revolution?"

"We must take a spiritual offensive. The greatest revolution of all time was not in Russia in 1917, but 2,000 years ago at the birth of Jesus Christ."

NEW ANGLICAN BISHOP APPOINTED

The Archbishop of Melbourne, Dr. Frank Woods, has announced that he has appointed the Venerable Geoffrey Tremayne Sambell, Archdeacon of Melbourne, to become second Bishop-Coadjutor in the Diocese of Melbourne.



Archdeacon Sambell, trained at Ridley College and the University of Melbourne, is 47 years of age, and was ordained by the late Archbishop Head in 1940. After serving a curacy at St. John's, East Malvern, he served with distinction as a chaplain in the Second A.I.F. and was with the 57th-60th and 2nd Eleventh Battalions in New Guinea. He was mentioned in dispatches.

After the war, he was for a short time assistant priest at St. Mark's, Camberwell, and was then appointed the

first Director of the Melbourne Diocesan Centre, a bold and successful venture designed to bring new life to a number of Melbourne's inner industrial parishes by working them as one unit staffed by a team of clergy.

Soon afterwards he was appointed Director of the Brotherhood of St. Laurence. In due course he was also given the oversight of the Church's chaplaincy work in hospitals and other institutions, and today there is a team of 21 priests doing this and related work, and the Diocese of Melbourne has a chaplaincy

service unrivalled throughout the world-wide Anglican Communion.

In 1955 he was appointed Archdeacon of Essendon, and early this year he became Archdeacon of Melbourne and Director of Home Missions, where he has already exercised a considerable influence on the extension work of the church, particularly in the rapidly expanding "new areas" of this great city.

He was the author of the idea of working the new areas through the use of a "Task Force," a small group of priests and other

specialists who go into a new area and work it intensively for a year or so and then leave one of their number behind as the first permanent clergyman. The new bishop will bring to his work a unique experience in the fields of social service and church extension.

The senior Coadjutor Bishop of the Diocese is Bishop Donald Redding who was appointed last year.

It is hoped that the Consecration of Archdeacon Sambell will take place on St. Matthias' Day, February 24th.

CHURCH RECORD

NOVEMBER 9, 1961

FREEDOM OF EXPRESSION

A disturbing feature in the emergence of the modern totalitarian State is the silencing of effective independent criticism.

The dictator is a sensitive person who cannot bear, indeed cannot afford, criticism of his regime. Critics must be silenced. So we have the sorry procession of detention centre, prison cell and censorship.

The Press is always one of the very first recipients of the dictator's attention. The Iron Curtain countries are an obvious example but less obvious, though perhaps more disturbing, are those countries which claim to belong to the "enlightened" West where censorship, sometimes rigorous, exists—France, for example.

Freedom of expression, fast becoming a lost cause, is vital to the maintenance of true democracy. And in this respect what is true in the world community is true also in the Church.

It is hardly necessary to draw attention to the Church of Rome as an example of a totalitarian church where such freedom is, if not entirely lacking, highly attenuated.

The suppression of writings of men like Galileo and the maintenance of the Index of banned books are blots on history. Rome must brand her imprimatur on the reading matter of the faithful.

The old cliché which contrasts the power of the pen with that of the sword is restated by Emerson: "Give me," he said, "twenty-six lead soldiers and I'll conquer the world."

It is vitally important that these twenty-six characters be free to express an independent judgment on current affairs. This, then, is the raison d'être of the Record. It is the spirit which animated the founders of the paper and it is the spirit which continues to animate it.

It was our Lord Who said: "Every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

So it is that this paper fulfils a necessary and important task—to provide an independent commentary on the life and thought of the Church. This it seeks to do in a spirit of earnest seeking after truth, submitting the news of the passing scene to the judgment bar of Holy Scripture.

Through its correspondence columns readers are able to voice their own views on trends and events. It is the policy of the Record to publish, whenever the exigencies of space will allow, all letters received, however much their authors may disagree with the paper. A letter in this issue lends point to this claim.

It was Lord Acton who reminded us of the extreme importance of private opinion, moulding, as it does, public opinion. It is the constant desire of the Record that the editorial opinions expressed in its columns should so help to shape public opinion as to glorify God and further the Gospel of Christ.

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Joint Thanksgiving Meeting

PUERTO MONTE, Chile.—Evangelicals and Roman Catholics here joined together in a public meeting on the first anniversary of the earthquakes which swept Chile last year, to express gratitude for the help received in the disaster.

The meeting, which was suggested by Roman Catholic authorities, was organised jointly by them and by the local council of evangelical churches. Civil, military and consular authorities also attended.

EPS, Geneva.

THE CHURCH TRIUMPHANT

By the Reverend
A. M. STIBBS, M.A.,
Vice-Principal of Oak Hill College, England

Revelation, chapter 7, provides us with a vision of the saints in glory. Part of it is appropriately appointed "for the epistle" of All Saints' Day. As Christians we need the inspiration of this heavenly uplook. The full meaning of our faith can be seen only in the light of its end.

Such vision of the life beyond, of the goal in view, should stir hope and sustain endurance. Also, it should make us see this present life in a better light, not as an end in itself but as a pilgrimage with a heavenly destination.

For we are here only for a brief space of time. There is only a minority here at any one time. The place where the majority of our brethren are, and where all are to abide for ever, is "with the Lord."

Let us see then what we can learn about the Church Triumphant from Revelation 7.

What John saw

(i) John heard of a definite limited number of the servants of God upon earth, who were sealed so that they should not be hurt by impending trouble and judgment. (ii) John saw an innumerable multitude in heaven of those who have come safe out of trouble, and who stand before the throne of God, praising God, and enjoying freedom from trial and pain, and the fulness of joy and bliss.

Vision indicated

Ideas connected with the Passover and the Feast of Tabernacles underlie the figurative language. The Passover had its seal or protecting sign—the sprinkled blood; it spoke of protection from judgment and deliverance out of Egypt. The Feast of Tabernacles, with its palm-waving (see Leviticus 23, 40), was an occasion of rejoicing before the Lord, and of expressing gratitude for the harvest safely ingathered.

So we may see suggested two complementary views of the people of God. (i) On earth, as seen by God and His angels, they are the twelve tribes of the true Israel. While their number at any one time is limited, it is always complete; its number is known to God; and His individual protection of every single one thus sealed is thereby assured. (Compare Luke 12, 6, 7.) (ii) In heaven, as seen by believers on earth, they are innumerable, they come from all nations, they enjoy God's immediate presence, they are freed from earthly tribulation and suffering.

Those in glory

This is the first question asked and answered. How is it that sinful men and women are here seen in white robes of spotless holiness before the very throne of God? Who are they? And whence come they? It is to such questions that the answer is given. This company consists of—it is indeed being continually

added to by—those who come from the great tribulation on earth. They have escaped safe because they have been sealed. They are in white, and fit for God's presence, because they have washed their robes in the blood of the Lamb.

So their presence in glory is due to two things which happened to them on earth. (i) They embraced the free offer of God's grace in the Gospel; to be cleansed from a sin through Christ's death for sinners. This is something which they did. They washed their robes. (ii) They were sealed as God's own. They were sealed, to use Old Testament symbolical language, on their foreheads by the anointing of oil or the God-given mark; or, as we may say, in explicit New Testament language, by the gift of the Holy Spirit of promise. This is something which God did.

What they do and enjoy

This is the further, question answered. They stand, we are told, before God's throne. They give praise to God and to the Lamb, and ascribe to them their salvation. They spend themselves in God's service; indeed, they now do it day and night without need of rest. God Himself tabernacles among them. The Lamb is their Shepherd, and ministers to all their needs. No appetite of theirs is unsatisfied. No harm can come to them. God Himself dispels all their sorrows.

"I believe in the Communion of Saints"; "and I look . . . for the life of the world to come." How glorious is the prospect set before us in Christ! How wonderful to realise that such is the bliss of all true Christians who have departed this life! Do we not rightly sing? "And when the strife is fierce, the warfare long, steels on the ear the distant triumph song, and hearts are brave again, and arms are strong. Alleluia!"

Also, ought we not to recognise more fully than many of us do, that in our present Christian worship we are in the spirit part of that company who have already come to Mount Zion? When we gather in the congregation with our Saviour in our midst, giving us as the Lamb that was slain access to the throne of God, and ministering as our Shepherd to all our needs, then we are one already with the saints in glory.

Therefore we rightly say, "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; . . . glory be to Thee, O Lord most high." For, as this chapter from the Revelation makes so plain, it is in such worship that the angels and the saints in glory unite; it is to such ascriptions of praise to God that they with us—and we with them—unite to say, "Amen."

Trends in English Church Attendance

A survey team working in English villages has revealed that there were three times as many worshippers over forty years of age as there were between eighteen and forty.

The team of Cambridge undergraduates were making a survey in the English agricultural area of White Horse Vale. One team member said, "The middle years were conspicuously missing. But there were as many men and boys as there were women and girls."

Collins Bible Quiz

Major prize-winners in the Collins Bible Quiz were:

Senior First Prize: Philip Douglas, 25 Clare St., Cairns, Q'land.

Senior Second Prize: Sylvia Wylkie, 30 Chelmsford Ave., Epping, N.S.W.

Senior Third Prize: John Calvin Benner, 63 Coppards Rd., Newcomb, Geelong, Vic.

Junior First Prize: Alan Best, 62 River Rd., Revesby, N.S.W.

Junior Second Prize: John McCann, Main St., Blackburn, Vic.

Junior Third Prize: Elizabeth Rees, 2 Bellevue Ave., West Ryde, N.S.W.

Another comment was:

"The wide age and experience range in such small congregations makes instruction and corporate worship specially difficult."

"And, of course, the necessity of providing sufficient services in three separated villages means that these services cannot always be regular or at convenient times."

This trend is seen in some Australian parishes, particularly the inner-city ones.

INTERCOMMUNION PROBLEM OBSCURED

A founder member of the Cranmer Society, the Rev. D. W. B. Robinson (of Moore Theological College, Sydney), addressed this body of Anglican undergraduates in Cambridge, recently, on the subject of Intercommunion.

He began by noting two misleading tendencies which were obscuring the real problem; first, to distinguish between full communion and intercommunion put an unreal value on the interchange of ministries, which could be something quite small and insignificant; secondly, to view intercommunion as a means to the goal of Church union or the goal itself placed an unreal value on the union of denominations.

Mr Robinson said that the Church of England was not a Church in any sense in which the New Testament used that term. It was rather a denomination, a fellowship of Churches mutually recognised. Where believers were, there was the Church. A local church was recognisable where the pure Word was preached and the sacraments were rightly administered.

Church membership was the real problem. Baptism and what it expressed was the basis of church membership and this was personally ratified at Confirmation. He affirmed that nothing beyond that was required for being a full Anglican.

The Prayer Book envisaged people communicating in their parish church, and this was the place for Communion discipline.

An exhortation was to be read in advance, names were to be given to the curate beforehand so that he could visit and seek to compose differences and speak to "notorious liars." All this was in the Prayer Book, though rarely used today. In earlier times it was simply assumed that visiting members of the Reformed Churches were welcome, and after 1689 nonconformists were accepted on occasions on the basis of membership in their own Church.

The 1958 Lambeth Report revealed an attitude not held prior to the Tractarians. It said "Anglicans conscientiously hold" that the celebrant at the Eucharist should be episcopally ordained, and they "generally believe" they should only receive communion from such men. But, said Mr Robinson, many Anglicans do not hold this, and further, nothing in the Church of England formularies commits them to this view. Bishop Allison had elucidated this in *The Eumenical Review*. He said that the historic episcopate had been taught by the whole Church up to the 16th century, and that it was part of God's plan for "the fullness of God's Church."

Continued on Page 6

PROGRESS OF AN ALL-AGE SUNDAY SCHOOL REVIEWED

Will an All-Age Sunday School be a success in an Anglican parish? This was the question discussed at the last meeting of the Parish Council of St. Andrew's, Riverwood, when the progress of its All-Age Sunday School was reviewed. Although the Sunday School was only reconstituted on an all-age basis from the beginning of the Sunday School year (July 2 last), it was felt some picture of the response could be drawn.

The rector, the Reverend B. W. Powers, reported there are two main results which can be seen, even in such a short space of time.

The first is that there seems to be a deep-rooted feeling among most Anglicans that Sunday School is only for children, and this prejudice will have to be broken down before there can be large numbers in the adult section.

Most of those who are in full agreement with the idea of an all-age Sunday School are themselves teaching in the other sections of the Sunday School, and only one adult class has been formed at present.

However, the second result is that with the Sunday School on an all-age basis and with an adult class ahead of them, teenagers are much less inclined to feel they are too old to attend, and it is expected that the drift of young people away from the Church will be checked to a considerable extent. In fact, since the All-age Sunday School began there has been a gratifying number of completely new teenage enrolments.

Mr Powers said: "Making an

All-age Sunday School does not simply mean adding a few classes for teenagers and adults on to your present Sunday School system. A complete reorganisation is needed, beginning with a new nursery department for babies and toddlers. This present move has come as the result of about a year of planning and preparation."

Church Attendance

The superintendent, Mr G. Brown, drew attention to the effect of the new Sunday School policy on church attendance. Now that adults and teenagers are being encouraged to attend Sunday School, children are being encouraged to attend church so that the family is able to learn in Sunday School and then worship in church each week as a unit.

Average attendance at the 11 a.m. service has more than doubled due to the numbers from the Sunday School now attending.

The adult Sunday School class is in addition to the other weekly sections of the adult education program in Riverwood-Narwee: the Sydney Preliminary Theological Course, weekly Ladies'

Fellowship group, the adult Confirmation group and the more elementary Bible Study group course.

Most of those attending the Sunday School also attend one of the other weekly groups.

A start has been made, and the Parish Council expects now to see slow but continuing progress and development in its senior Sunday School department.

DIOCESAN RALLY

Fine weather and keen interest brought large crowds of people from most of Sydney's parishes to the Conference Centre, at Menangle for the annual Rally on October 28.

The Rally, the fifth to be held, was conducted in conjunction with the "Gilbulla" Fete. An interesting and varied program of activities was culminated in a large open-air Service of Prayer and Thanksgiving.

The Service was conducted by Bishop M. L. Loane, assisted by Bishop A. W. Goodwin-Hudson and the Dean of Sydney. The Archbishop of Sydney gave the address.

Consecration of African Bishop

The first African bishop of the Church of England in South Africa, the Rt. Rev. Peter Chamane, was consecrated in Pietermaritzburg, Natal, on Sunday, 8th October, 1961. The officiating bishop was the Rt. Rev. G. F. B. Morris, assisted by the Rt. Rev. Stephen Bradley.

The consecration took place in St. Mary's, which has had an African congregation since the time of Bishop Colenso, by whom it was built. A tightly packed congregation filled the church and a crowd waited outside. The service was conducted in Zulu and the sermon was preached in Zulu by the Rev. Bernard Johansen, Principal of the Union Bible Institute, a training college for African clergy. The service was inspiring, with the powerful singing in close harmony characteristic of an African congregation.

The Rt. Rev. Peter Chamane has acted for some time as Secretary to the African churches of the Church of England in Natal and the Transvaal, travelling widely and exercising an effective pastoral ministry.

Photo shows the Right Reverend Peter Chamane (left) with the Right Reverend G. F. B. Morris (centre) and the Right Reverend Stephen Bradley, following the Consecration at St. Mary's, Pietermaritzburg on October 8.



Dull sermons . . .

A RECENT letter in a Sydney daily paper complains about the quality of sermons in Anglican churches in Sydney Diocese. There can be little doubt that some preaching is pretty mediocre both in matter and manner, and every clergyman should be prepared to welcome constructive criticism from his hearers.

But the writer of the letter does not appear to realise that the purpose of a sermon is not to be "an interesting and controversial address," or "something original or thought-producing that the preacher himself says," as he suggests. Its purpose should be to tell people what God says. This may not be what people want to hear, but it is what they need to hear.

The exhortation at the beginning of Morning and Evening Prayer in the Prayer Book tells us that one of the purposes of assembling and meeting together is to hear God's holy word. Preachers are entitled to assume that this is what their congregations have come for; in fact, it would be dereliction of duty for them to assume otherwise. Those who want something else

Notes and Comments

should go elsewhere for it. You cannot blame a greengrocer for not selling handkerchiefs.

Your commentator's experience has been that the standard of preaching in Sydney Diocese, though it could be higher, is substantially higher than it is in other dioceses. No doubt this is because less Evangelical dioceses emphasise the sacraments more than the word, whereas Evangelicals follow the Prayer Book ordinal. This describes the Christian ministry first as the ministry of the word and only second as the ministry of the sacraments. To underline this emphasis, the so-called "tradition of the instruments" (i.e., delivering the paten and chalice to the ordinand) was discontinued at the Reformation; now only the word of God is given at ordination.

Russian bombs — a parable . . .

MR KHRUSHCHEV refused all requests to refrain from exploding a 50-megaton nuclear bomb. The Russian argument is that only complete disarmament will meet the needs of the world; anything less is a useless half-measure — perhaps worse than useless, because it could lead to the delusion that the problem is solved when it is not.

Many Anglicans adopt an exactly parallel argument against intercommunion between Anglicans and other Christians (especially those of the non-episcopal denominations). For example, E. J. Bicknell, writing from a fairly moderate Anglo-Catholic viewpoint, opposes it on the ground that "it would . . . render our present divisions more easily tolerable than they ought to be" (The Thirty-Nine Articles, p. 244). We must have full, complete agreement or none at all.

Your commentator does not claim that this argument is used with conscious insincerity in Anglican discussion of ecumenical matters, as it almost certainly is by Mr Khrushchev. It is probably just parroted automatically, without the implications of its being realised. But to see the same argument used in international affairs gives Anglicans a rare opportunity to see themselves and their arguments as others see them and must surely lead to the conclusion that others are quite justified in regarding us as less than fully committed to the cause of Christian reunion.

Unfortunately the Reformers and their successors were wrong. It is still almost invariably taken for a sacrifice, and because it is not properly understood of the people it would surely be as well to change it to "presbyter" when the Church in Australia revises the Prayer Book under the new Constitution.

But until that happens, we have a perfectly good word to describe our clergy — the Scriptural, Prayer Book word "minister." And if some fastidious brother regards that as too Protestant (which he can only do if he looks on the Prayer Book as "clergyman" has no tendentious connotation whatever. Let "ordained man" be speedily buried in the interests of good English, if nothing else!

"Ordained men" . . .

THIS STRANGE circulatory way of referring to Anglican clergymen seems to be becoming more popular of late, especially among Evangelicals. It is an unnecessary monstrosity of a phrase, none the less. For you cannot have an ordained woman! (Not yet, anyway.)

There is, of course, good reason for care in using the word "priest." The English reformers used it to mean elder or presbyter, the word from which it is derived, and defended it on the ground that it had no sacerdotal connotation essentially and would with time become a neutral word. Archbishop Whitgift, for example, writing against the Puritan Cartwright, says: "I am not greatly delighted with the name, nor so desirous to maintain it . . . As heretofore use hath made it to be taken for a sacrificer, so will use now alter that signification, and make it to be taken for a minister of the

Gospel. But it is mere vanity to contend for the name, when we agree of the thing."

Unfortunately the Reformers and their successors were wrong. It is still almost invariably taken for a sacrifice, and because it is not properly understood of the people it would surely be as well to change it to "presbyter" when the Church in Australia revises the Prayer Book under the new Constitution.

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STAND

—where the Reformers stood!

Today the need is urgent to emphasise the essential truths for which our Reformers stood. But some people are reluctant to do this. They believe that it is harking back to the past, and it would be much better to cease digging up past history and move with the times.

This misconception needs to be corrected, for when we endeavour to stand where the Reformers stood we are affirming the eternal truths of God, which they experienced and for which they were prepared to suffer and die. These Divine imperatives are the essential marks of any Church which desires to retain true Church of England heritage.

Here are 12 significant points for which we must stand:

1. We recognise **THE SUPREMACY OF THE SCRIPTURES:**
They do not need to be augmented with the traditions of men, nor should they be reduced to the measure of man's mind. They should be accepted in faith as the revealed Word of God.
Article VI reminds us that "Holy Scripture containeth all things necessary to salvation."
2. We respect **THE AUTHORITY OF THE PRAYER BOOK:**
Its formularies are as satisfying to the worshipper today as they were when first written. They glorify God and the truth

of the Word of God. Its teaching needs no revision for it is in accordance with the Scriptures.

This authority must be recognised by all who are Ordained to the Ministry.

3. We acknowledge **THE CATHOLICITY OF THE CHURCH:**

The word "Catholic" cannot be restricted in meaning to suit any particular theory or any particular denomination. It is the whole state of Christ's Church, "the blessed company of all faithful people." It is the Church embracing all times, all places, all people and all truth.

4. We value **THE EFFICACY OF THE SACRAMENTS:**

These are effectual signs of God's grace to those who receive them in faith. The mere performance of a rite does not automatically convey grace; it comes in response to faith in the written and Incarnate Word of God.

Article XXV reminds us that "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them;" and that "There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord."

5. We trust **THE RELIABILITY OF THE REFORMATION:**

There is no desire to go back to the accretions and erroneous emphases of pre-Reformation times. We thank God for the heritage which is ours. Because the Reformers stood for "justification by faith alone," we stand there with them.

6. We prefer **THE SIMPLICITY OF WORSHIP:**

Worship needs to be in the "beauty of holiness" and not be obscured by an over-emphasis on the holiness of beauty. Worship through the senses should not be a substitute for worship in the Spirit. "God is a Spirit, and they that worship Him should worship Him in Spirit and in Truth."

7. We emphasise **THE CENTRALITY OF CHRIST:**

Christ must have the pre-eminence, not ourselves, not the saints, nor our theories, nor our services, nor our organisations. Speaking to the disciples about the Holy Spirit, Jesus said, "He shall glorify me." Jesus said, "I am the way, the truth and the life; no man cometh unto the Father but by me." He is the only way of salvation.

8. We experience **THE ACTIVITY OF THE HOLY SPIRIT:**

The Holy Spirit is continually active in the life of the believer from the time he is born again. He guides into all truth. He provides power for service. He unites true believers. He makes holy those who trust Him. His activity is not restricted to special occasions, such as the time of Baptism, Confirmation or Ordination, but is experienced constantly in the life of the true believer.

9. We maintain **THE UNIVERSALITY OF THE GOSPEL:**

The fact that Christ died for all must be made known to all, and it is the personal responsibility of each Christian to "Go into all the world and preach the Gospel to every creature." This missionary responsibility must be exercised at home and abroad in obedience to the leading of God.

10. We affirm **THE NECESSITY OF CONVERSION:**

Because Christ died for all, it does not mean that all are automatically saved. Each one needs to recognise Christ as His personal Saviour and turn in humble repentance and willing faith to Him for forgiveness and new life. Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven."

11. We acclaim **THE CERTAINTY OF ETERNAL LIFE:**

The Scriptures plainly state that "he that hath the Son hath life." Absolute assurance comes to those who truly believe because their trust is solely in the merits of Christ and not in themselves, or in anything they have done. Prayers for the dead are therefore unnecessary.

Article XXII states plainly, "The Romish Doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

12. We rejoice in **THE FINALITY OF CHRIST'S RETURN:**

Although we know not the way or the hour of Christ's Coming Again, we rejoice in the final triumph of Christ as King of Kings and Lord of Lords. He says, "Surely, I come quickly." To which we reply, "Even so come, Lord Jesus." In the meantime, let us hold fast to the truth which has been revealed to us in Jesus Christ. Let us maintain conscientiously, convincingly and courageously that which has transformed our lives. Let us stand where the Reformers stood, because they stood in the presence of Christ, and say,

"I stand amazed in the presence of Jesus the Nazarene, And wonder how He could love me, a sinner condemned, unclean. How marvellous! How wonderful! Is my Saviour's love for me."

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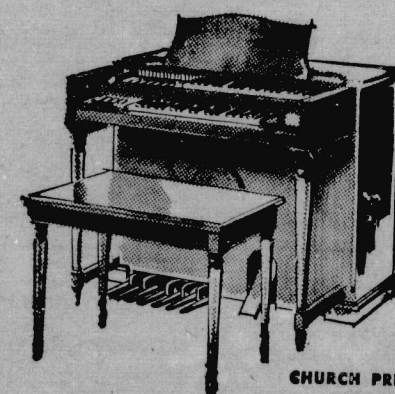
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THREE SUGGESTIONS FOR FURTHER THOUGHT

(Continued from page 3)

The first was an absurd claim, and the Church of England had never officially held the second, commented Mr Robinson. Dr Allison had explained the "generally" as meaning not universally but in normal circumstances. In that case the meaning was puzzling. Anglicans normally received communion from their own clergy; the only way to bear special witness was in exceptional circumstances. The Bishop had concluded plainly that there were no rules forbidding Anglicans to communicate at the hands of Presbyterians, and those which forbade Presbyterians communicating from Anglicans were "almost negligible."

Mr Robinson made three suggestions for further thought. First, the need to restore the discipline of the Word, making clear the spiritual qualifications for receiving the Lord's Supper. Secondly, the possibility of sponsors for strangers to vouch that they were bona fide. (This happened in some other churches.) Thirdly, he thought that Anglican ministers should be prepared to question people, ignoring their denomination but looking to the reality of their profession of faith and spiritual status.

—Church of England Newspaper.

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Off the Record

• WHEN YOU'RE ON A GOOD THING, STICK TO IT!

There's a certain minister in Sydney Diocese who thinks his car is pretty good. So good in fact that he calls it "Dorcas." If you read Acts 9:36 you'll find why he chose this name. It says: "... this woman was full of good works and alms deeds which she did."

• AN IDEA GROWS

Mention of the minister and his "Dorcas" reminds me of the fact that when that same minister was a Curate in another parish some of the lads thought Dorcas was a pretty good name for a car. They duly branded their cars with the same name. They say it's the only fleet of "Dorci" in Australia!

• MORE FREE ACCOMMODATION

Following this column's comment under the heading "Free Accommodation" (A.C.R., September 14), a correspondent has written to point out that a similar offer has been made here in Australia. A furnished cottage at Currarong, near Nowra (N.S.W.) is available to missionaries and clergy free of cost. Details have not been supplied but missionaries are referred to the owner through C.M.S.

• THE WAR OF WORDS

The Congregational Church on the northern side of Sydney's Harbour Bridge has a large board which has a message each week. In large capital letters with no punctuation it reads: "WHO RULES THE BOMB OR THE BIBLE YOU CHOOSE SUNDAY." Let's try to punctuate it. "WHO RULES THE BOMB OR THE BIBLE YOU CHOOSE? SUNDAY?" Now we know that everyone needs a Ruler and a Bible, but a Bomb—really that's over the fence!

• WHAT PRICE CONKERS?

From the Personal column of an English church paper:—
Father Desmond's message, from St. Mary-of-the-Angels Song School, Beaconsfield, Bucks. Oct. 15. If everyone who reads these words would fill up one of our Conker Stamp Sheets (25 spaces): choose, but keep to, your colour) ours, at the Bank, would change from Red to Green. It's as easy as that, and all you have to do is to ask your friends to fill one square. We are still beset by Conkers. Someone has given a bagful. Unfortunately, they are not edible like the wonderful Anon. Harvest Home I found in the porch after the Angels had succumbed 3-6 Gayhurst School. Gervais Cross. Conkers bring to mind an historic occasion, when, as I prayed for "a peaceful night, free from all disturbance," a Conker exploded in the stove, then a lot went off like a machine-gun. Please go on helping: we are in need.
Anon., Romey, £1; Nottingham, 2s.; H. Wycombe, £2.5. Last thought: I have bought a third Dustin. Will a friend of Romantic Disposition cover the cost: £3? Over-subscription welcome.
It seems that we are all conquered by Conkers which stonkers all honkers!

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Bible and Liturgy not in step

"THE Church of England is running into the problem of vernacular liturgy which is already a live one in the Roman Communion. It may be that whereas we thought we had solved this problem four hundred years ago, we now have to think again about it because it is in fact a problem which recurs repeatedly in Christian history whenever the New Testament and the liturgy are both valued as they should be, and whenever the Church faces the necessity of crossing an existing barrier."

This was the view expressed by Mr G. N. S. Hunt, theological editor of the Oxford University Press. Mr Hunt was speaking at the New Testament Congress.

"Why is it," he asked, "that in this instance, unlike other historical occasions, the language of Bible translation and the language of liturgy are not moving in step?"

Other speakers included Professor Kurt Aland, of Munster; Professor Beare, of Trinity College, Toronto; Professor C. F. D. Moule, of Cambridge; Dr J. Packer, of Oxford; Dr William Barclay and Dr Leon Morris, now appointed to the post of Warden of Tyndale House, Cambridge.

Dr Leon Morris drew a large attendance to his "communication"—a short paper of some fifteen minutes—in which he set out eleven different instances in which the Fourth Gospel supplemented the Synoptic accounts. He went on to suggest that the relationship between John and the Synoptics was not to be seen as one of literary dependence.

In all probability John did not have copies of the other three gospels in front of him, but he did undoubtedly have knowledge of their themes. These he attempted to augment by adding explanatory and theological material of his own.

The "Wretched Man"
"The wretched man of Romans 7" was none other than St. Paul, the Apostle and Christian. This conclusion was reached by Dr J. I. Packer, Librarian

of Latimer House, Oxford, who pointed to the constant use of the present tense in the relevant verses.

He found himself unable to accept the conclusions of Bultmann and Dodd, who had supposed that St. Paul was referring to his unconverted past.

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Letters

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

Parties in the Church

Dear Sir,

We are once again most concerned about an attitude expressed in "The Australian Church Record" of October 12th, under the title, "Parties In The Church." By making our opinions known to you, we shall achieve the twofold purpose of satisfying ourselves and others that your article has not gone unheeded and, of responding to one reader's request for increased correspondence.

Your article draws distinction between matters temporal and matters spiritual. While it is true that such a dichotomy exists, in respect to the management of such affairs, the Divine standard quite obviously permeates sacred and secular affairs alike. Our Laws and Society are based upon Biblical teaching (both the Old and the New Testaments), and because of this, reflect no little weight of divine sanction.

Consequently, from our query of the distinction drawn by you, we ask whether all administrative processes, which are after all, the affairs of Almighty God, without distinction, should not be exercised with equal and most scrupulous honesty?

You have obviously misinterpreted the Editorial mentioned previously, for you have read into it a sentiment of compromise, as the aphorism, "Whatever is, is right," expresses. On the contrary, what The Anglican speaks of is purely a matter of impartial democratic representation.

Even the most elementary legal principle incorporates equality of franchise. You are not being asked to compromise on anything either doctrinal or liturgical, but simply to give fair representation to fellow Anglicans of a different but acceptable and valid tradition.

There are some Anglicans in Sydney, claims "The Anglican," (who are Christians both by profession and baptism — the two New Testament requirements for Church-Membership) who have not had any reasonable opportunity to express the truth of the Holy Gospel as seen by them.

At least one-third of the diocese stood unrepresented at the General Synod. The "Record" admits this apparently, without qualification, the accusation levelled at "conservatives" by explaining their separatist and exclusivist policy in terms of a refusal to be represented at the General Synod by deluded Christians. What astonishes us is that "conservatives" chose to associate with those you once called "perverts to Rome" and other deluded Christians you are bound to meet at any Anglican Synod or Council. This compromise is, a justifiable one you lead us to suppose? How can you with clear conscience meet in council with those people who, according to you, should be "cast out of the Church?"

Editors of the "Record" will show no surprise that the Anglo-Catholic claims to be a Bible-Christian. The difference is that he accepts the traditional patristic viewpoint as to the interpretation of the Word of God, and

respects the sum total of the response of Christ's Church to His Holy Word. He offers the Holy Scriptures the deepest possible reverence and that Scripture is truly "a lamp unto His path." Your argument with reference to such hypothetical beings as Anglo-Buddhists is no less than emotive verbalisation. The Diocese calling itself "Mother" to the Australian Church has rejected and disowned the love of her children, and has even amputated her limbs in her ill-founded wrath.

Anglo-Catholic doctrine and practice has always been rooted and grounded in a valid stream of Anglican thought. As a school of thought, Anglo-Catholicism has every right to interpret the authorised formularies of the Church and the Holy Scripture (which, it reiterates, "containeth all things necessary to salvation"). Evangelicals, of any colour cannot claim to have hegemony in the fields of biblical scholarship, doctrine and exegesis. Anglo-Catholicism in fact, taken within the perspective of the whole Church, may well claim to be a major segment of the Anglican Communion. It is really this total Communion and not one segment which decides what doctrinal standpoints are and are not acceptable to it; and on this basis the Anglican Communion could even take the initiative to remove from its fellowship any one particular party. You presume to be THE authoritative judge of what is and what is not the truth of the Church of England. Would you consider it undemocratic to be cast out yourselves? Do the "conservatives" presume to rid the Church of "the Church?"

From your high-handed treatment of certain Anglicans in your Diocese, we do not doubt for a moment the exercising of your belief that if a particular school of thought that exists within the Church has no right to exist:

"It should be cast out of the Church, and if circumstances make this impossible it should be given as little influence and power as possible until it can be cast out."

This gross belligerence is parallel to that Pharisaic pride and arrogance that our Blessed Lord so strongly condemned. May we sympathise with your embarrassment at having to acknowledge the primacy of the senior Archbishop of our Church, who, according to your criterion, should be "cast out" together with the rest of the infidels.

Your separatist policy is an extreme manifestation of the most un-Anglican concept imaginable. Church history has always highlighted our Church's

continual concern for comprehensiveness, in the attempt to reconcile the divided brethren. The Elizabethan ecclesiastical settlement which embodies present day constitutional requirements, was founded entirely upon this very ideal. Possibly we are not at odds, as we note that you also seem to embrace the concept of comprehensiveness: "The paper for Church of England people — Catholic, Apostolic, Protestant, and Reformed." Is this not odd, as we suspected that your equated Anglicanism unquestionably with "conservative" evangelicism? We can conclude only that you are not genuine about your definition of Anglicanism (above), or that you like to be Australia's only journal intent upon reducing its own sales, due to your desire to unchurch those Anglicans who could benefit from your inspiring journal.

Yours very sincerely,
Alan M. Cole.
Lancelot R. Taylor.
Melbourne.

[We would be very surprised to meet perverts to Rome at an Anglican Synod or Council — their ecclesiastical superiors would not allow them to come! It is not the Church's prerogative to "decide what doctrinal standpoints are and are not acceptable to it," but God's. If the majority of Church members disagree with God, so much the worse for them. Our Lord found much to condemn in the Pharisees, but He never condemned their opposition to the Sadducees and Herodians. (Both He and the early Church were Pharisaic in their "churchmanship.")

The comprehensiveness of the Church of England has clear limits, which are defined by the Prayer Book and the Thirty-Nine Articles. These documents have ascertainable, certain meanings. The Elizabethan settlement was not based on the ideal of reconciling all shades of religious opinion at all; it established the Church on a clearly Protestant and Reformed basis, as all its contemporaries very well understood.—Ed.]

Reading in Public — a plea or the "Authorized"
Dear Sir:
The New English Bible has "come to stay," and partly, at least, as the result of careful advertising, had record sales at its publication. Already one bishop has predicted that the "Authorized" version will soon be found only in museums. It may yet prove just how far removed the bishop is from the "man in the street" who would hear Jesus gladly.

The New English Bible is not, as is well-known, the only version — translation or revision — in current English, nor is it by any means universally accepted that it is the best. Since the English revision of last century up to the American revision of this, there have been a number of versions in English of the Bible or part of it, particularly the New Testament. Some have aimed at more colloquial language, while others have sought to be a more literal translation. But the fact remains that for years

now we have been able to buy the New Testament at least in a number of versions.

Why then, apart from advertising, has the N.E.B. become so "popular"? Is it because it is English? Is it because it is a new translation and not simply a revision, though revisions have much to commend them in so far as they should preserve whatever of the older version is reliable? Whatever the reason, and particularly now that the "tumult and shouting" have died down, it would be wise, and perhaps more honest, to hesitate before we adopted the practice of reading from the N.E.B. in public gatherings, formal church services or other meetings.

The Authorised version has been for so long the people's Bible. It has been woven into English literature, even into the very language of the people. It has been taught, often verses and passages by heart, in our Sunday Schools; through "The Hundred Texts" to our people young and old. It is the Bible which, whole or in fragments, is familiar to readers of devotional literature, and to Christian workers in the use of tracts, etc. Many have encouraged worshippers to bring their Bibles with them to church, children to bring their Bibles to the Scripture lessons at school, young Christians to carry their pocket Testaments with them. I cannot help feeling that for a young Christian to find that after carrying his or her Bible in order to follow the reading, it is confusing and not edifying to find that the minister reads from a modern version.

Professor F. F. Bruce ("Christian Graduate," June, 1961) quotes from the Monthly Record of the Free Church of Scotland as follows: "With all its blemishes we think the new translation will make the New Testament more intelligible to the general reader, though for public use we are confident it will never displace the A.V., the work of men who not only were scholars, but who in a remarkable degree, possessed the mind of Christ."

Professor Wrenn (see "S.M. Herald," Sept. 14, 1961, and also "The Record," October 12), Professor of Anglo-Saxon at Oxford, has gone farther and questions whether "the choice of current speech as a proper vehicle for rendering the sacred Scriptures" is either "feasible" or "desirable." Both the Professor and Dr Butterworth, of Cambridge ("Record"), seem to feel strongly, as with the Free Church of Scotland, that something of the more spiritual union, combined with the poetic touch, of the Authorised version, is distinctly lacking in the N.E.B.

This, again, should make us guarded against becoming too hasty in using the N.E.B. in public, even when it seems better to make sense. Rather, I would say, change the reading, or, better still, give a very brief commentary if the passage is difficult. "Hunger makes the best sauce," says an old Chinese proverb. And, just so, hunger in the heart and dependence upon God will do much to make the Bible more intelligible.

We should certainly seek to make the Scriptures more readily understood, but there is a sense in which the word "familiar" is a little out of place. The Scriptures are Sacred Scriptures. May God give us more and more of the "mind of Christ" as we read them and as we hear them read.

Sincerely,
Jamboreo.
H. R. Smith.

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Personal

● BALLARAT

The Registrar of the Ballarat Diocese, Mr K. S. B. Archer, will complete 40 years' association with the registry when he retires at the end of this year. Mr Archer, who has been Registrar for 27 years, resigned on August 30. He has served under five of Ballarat's six bishops.

● SYDNEY

The Reverend Wesley David Girvan, Curate of St. Matthew's, Manly, has been appointed Curate in Charge of the Provisional Parish of Bualkham Hills. Mr Girvan will follow the Reverend Kenneth P. Churchward who has accepted nomination for St. Stephen's, Mittagong.

The Reverend Canon E. F. N. Cash, B.D., Th.D., Rector of Christ Church, North Sydney, and Rural Dean of North Sydney, has resigned. Canon Cash's resignation took effect on October 31. A civic reception was held in his honour.

The Reverend L. T. Lambert, Th.L., Rector of St. Basil's, Artarmon, resigned on October 2. The Reverend R. G. D. Strong, Th.L., Rector of St. Peter's, Burwood East, resigned recently. His resignation is to take effect on January 31.

The Reverend G. W. R. Townsend, Th.L., formerly a missionary with C.M.S. in Malaya, has been appointed Curate-in-charge of the new Provisional District of St. John's, Mona Vale.

Archdeacon T. C. Hammond, recently confined to hospital through illness, has now returned to his home.

We regret to report that Canon E. Cameron has been hospitalised following a recent illness.

The Venerable G. A. Pearson, B.A., has arrived in Australia to take up his appointment as C.M.S. Secretary for Aborigines.

● MELBOURNE

October 25 saw the installation of two new canons of St. Paul's Cathedral. They are the Reverend F. L. Cuttriss, Director of the Archbishop's Task Force for New Areas, and Mr J. F. Patrick, a member of the Bar.

The Reverend Harlin Buttery is visiting Melbourne until November 10 on behalf of C.M.S. Dr David and Mrs Rodda sailed from Melbourne on November 2 on their return to Tanganyika.

● OVERSEAS

The Reverend Raymond Bowers, Warden of the Anglican Theological College, Uganda, has been appointed Education Secretary of C.M.S. He succeeds the Reverend Douglas Webster who recently took up the post of Theologian-Missioner.

NEWS IN BRIEF

BURMA, where Buddhism was recently established as the country's official religion, is expected to pass a constitutional amendment shortly to guarantee the right of non-Buddhists to teach their religion.

PRODUCTION OF BIBLES and Scripture portions in Germany has increased from 170,250 in 1945 to 1,252,590 in 1960, the Association of Evangelical Bible Societies in Germany has announced. There are 35 Bible societies in Germany, nine of them in East Germany.

THE SUMMER SCHOOL for C.M.S. in South Australia will be conducted at the Retreat House, Belair, from January 25 to 29. Chairman of the school will be the Reverend A. J. Dain and the Bishop of Maseno, the Right Reverend Festo Olang, from Kenya, will be present. Interstate visitors are welcome and applications should be sent to C.M.S., 350 King William Street, Adelaide.

ON SUNDAY, October 29, the Archbishop of Sydney set the foundation stone of a new parish hall at Dapto. The completed hall, which will seat 600 persons will cost approximately £30,000. The erection of the hall is the second stage in an extensive development of the church land at Dapto. The remaining stages consist of a new church and Sunday school classrooms. A new rectory has already been opened. The whole project will cost £80,000. The rector of the Parish of St. Luke, Dapto, is the Reverend B. J. Burgess.

THE LADIES' HOME MISSION UNION, an auxiliary of the Home Mission Society, will celebrate its golden jubilee this year. The jubilee rally was held in the Cathedral Chapter House, St. Andrew's Cathedral, Sydney, on November 2.

OLD PEOPLE'S WEEK, from November 5 to 11, will serve to remind Sydney people of the needs and problems of elderly people in the community. A feature of the week is an exhibition at the Sydney Town Hall.

THE PARISH of St. Alban's, Epping, in the Diocese of Sydney, has recently concluded a complete parochial Do-It-Yourself Stewardship Campaign. The amount pledged, £35,000, compares with £30,000 raised in this parish by pledges over a three-year plan by the Wells Organisation in 1955 and £28,000 by the Diocese of Sydney Department of Promotion in 1958. Of the total pledged over the ensuing three years more than £23,000 was pledged by parishioners at the special Stewardship Services held on Sunday, September 17. The chairman of the Stewardship Committee, Mr Stacy Atkin, said that in the first place St. Alban's had been encouraged to make the effort as a result of the experience of St. Stephen's, Coorparoo, Queensland.

The 1961 Summer Conference for the Churchwardens of Sydney Diocese will be held at "Gilbulla," Menangle, from November 10 to 12.

Discussions will be held on the effects of the New Sydney Church Ordinance, passed by the Diocesan Synod in October.

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THEOLOGIAN CALL FOR A MORE LIBERAL POLICY ON INTERCOMMUNION

DEATH OF ARCHDEACON T. C. HAMMOND

The death occurred in Sydney on November 16 of Archdeacon T. C. Hammond, one of Australia's most distinguished churchmen.

Archdeacon Hammond, who died at St. Philip's Rectory, Church Hill, was 84. He is survived by his wife, three sons and a daughter.

Thomas Chatterton Hammond, or "T.C." as he was widely and affectionately known, came to Australia in 1936, following a distinguished career in Ireland. He gained his M.A. in 1907. From 1919 to 1929 he was Superintendent of the Irish Church Missions and from 1929 to 1936 General Superintendent.

In 1936 the then Archbishop of Sydney, Dr Mowll, invited Mr Hammond to come to Sydney as Principal of Moore Theological College, a post which he held until 1953. He was Rector of St. Philip's, Church Hill, and Rural Dean of Balmain from 1936 and Canon of St. Andrew's Cathedral from 1939.

Archdeacon Hammond was widely known both here and overseas as an authority on church affairs. He was quoted as such in the recent Debate in the House of Lords on Christian Unity. The Archdeacon was an author of many books and pamphlets, including "In Understanding Be Men," "The One Hundred Texts" and "The New Creation." He was also a Director of The Church Record.

FUNERAL

Archdeacon Hammond's funeral took place on November 17 from St. Philip's Church. The Preacher was Bishop M. L. Loane, Coadjutor Bishop of Sydney. Speaking at the service, Bishop Loane said:—

"Thomas Chatterton Hammond was born in Cork on February 20th, 1877. His father died when he was only five years old, and he left

school to begin work at the age of 14. He was thoroughly converted in his boyhood and was deeply conscious of a call to the Christian ministry. Therefore as soon as circumstances would allow, he gave up his secular employment and enrolled as an undergraduate in Trinity College, Dublin. An academic career of great distinction lay before him though he was a late starter. He was awarded the Downes Prize in 1902 and the Wray Prize in 1903; he won the Gold Medal in Philosophy at his graduation and he was much sought as a tutor.

He looked upon philosophy as a handmaid to theology, and this determined his life-long approach to what he loved to think of as the Queen of the Sciences. His great merit as a philosopher was overshadowed in Sydney by the countless demands which were made on his time and strength; but it was fittingly acknowledged when he was invited to move the vote of thanks to the then Archbishop of Armagh after his address to the University of Sydney in the Great Hall in June 1936.

Very few in Australia, and no one at all in the Church of England during the past 25 years was so genuinely at home in the literature of the early Fathers or in the works and modes of thought of the medieval schoolmen.

CONVERTS FROM ROME

"He was ordained deacon in 1903 and priest in 1905 by the Archbishop of Dublin, and he served the Church of St. Kevin for nearly 17 years, first as Curate, then as Rector. In 1919 he joined the Irish Church Mission and served this society together with the Townsend Street Mission Church for another 17 years.

Archdeacon Hammond

Men might fear him, dislike him, disagree with him; but they could not gainsay the quality and the value of his work. He made himself a master of the Roman controversy, and by his gifts of scholarship and oratory, as preacher and fighter, above all as a man of warm human

LAMBETH REPORT REJECTED

A more liberal Anglican policy on Intercommunion has been called for by a group of thirty-two Anglican theologians, the majority of whom are university teachers or heads of theological colleges.

The authors, who submit their views in an "Open Letter" to the Archbishops of Canterbury and York, claim wide support.

They stress that they "do not or school of thought," and pretend to represent any party that they do not want to arouse "party strife" in the Church. But they recognise that they are challenging assumptions with an important bearing on current discussions between the Church of England and other Churches.

The signatories state their belief "that an increase in the number of occasions when Christians of different denominations which sincerely seek union could meet at the Lord's Table would prove a powerful influence toward uniting the Church."

Therefore they ask for four specific changes in present Anglican rules and practice concerning intercommunion.

Rejected

They reject a statement on the matter claiming to represent the generally held Anglican view, put forward by a committee of the last (1958) Lambeth Conference of Bishops of the Anglican Communion.

Perhaps the most revolutionary suggestion is that "the Holy Communion is not only the goal of unity, but also an efficacious means of the grace of unity, as of all grace."

The letter therefore urges that the number of occasions when baptised members of other churches be invited to communicate in Anglican churches should be increased, and that Anglicans should be more free to partake of communion in other churches.

It further urges that more opportunities should be given for corporate acts of communion between members of churches which are seeking unity and that such acts should be reciprocal.

● The full text of the Letter is reproduced on page two, together with editorial comment.