



MARCH 14, 1963

## Appointment with Christ

One of the more disturbing trends in Anglican parish life since the Second World War is that away from regular weekly worship by Church members.

We have long been reconciled (perhaps too reconciled) to the absence of the majority of nominal Anglicans from our services week by week, but this trend is even more dangerous, because it affects those who profess to be the committed people of God, and are so regarded by the world. If their attachment to the worship and fellowship of the Church weakens, then the whole cause of the kingdom of God is indeed weak.

In part, this trend is due to the multiplicity of ways in which it is now possible to pass the Lord's day, but primarily it is due to the strongly though hardly noticed pressure to which the Church is always subjected by the world which surrounds it. In times such as the Victorian age, when it was socially desirable for people in general to attend Church once every Sunday, committed members attended twice, or even more often. The few survivors of that period still often keep up the habit, but not many others do. A generation ago, when fringe members liked to attend services once a month or thereabouts, those who thought of themselves as active members of the Church attended once a week. But now it seems to be increasingly regarded as sufficient to attend once every two or three weeks. This is particularly noticeable in new areas, where old habits and traditions are lacking.

When looked at theologically this attitude of mind can be diagnosed as the fruit of an inadequate conception of God. He is thought of as judging His people not by the absolute standards He has indicated in His word, but by comparative standards which shift and alter with the changing social habits of the community we live in — as if He were to say to New Guinea natives: "Practise cannibalism if you must, but don't do it too often; above all, not as often

as the heathen who live around you." His own testimony to His nature needs to be remembered: "I am the Lord, I change not" (Malachi 3.6).

It stems, too, from an inadequate conception of worship, which is seen almost solely as a badge or token of Christian man's profession to use the words of Article 25—an act of witness to the world and nothing more, which can be postponed at our discretion if, like Martha, we think we have something more important to do (Luke 10.38-42).

But the matter is not one for our discretion. Our Lord rebuked Martha; she was careful and troubled about many things, but they were all things that could and should have been postponed so that she might sit at His feet and hear His word.

As our Lord obviously recognised, Martha's motives were good. She genuinely loved Christ, and was trying to serve Him. Many devout Christians are sincere, too, in thinking that in their special circumstances, it is more acceptable to Christ that they should engage in other activities rather than worshipping Him in His house on His day. But they are as wrong as she was. Christ commends those who resemble Mary in having a true sense of priorities and realise that nothing is as precious as the opportunity of communion with Him. For they have chosen something that shall not be taken away from Him—the regular and frequent contact with the Son of God that alone transforms Him into His image.

If worship is thought of as firstly an opportunity to meet Christ it will be more widely recognised by Christians than it apparently is that there can be no substitute for it and that it is more than an optional extra to be observed when we can fit it in in order to increase and demonstrate to the world our sense of mutual solidarity. And only then will many of us lose our secret resentment of commands such as: "For-sake not the assembling of yourselves together" (Hebrews 10.25).

## Episcopacy in Practice

We are trying to think our way through the intricate theme of bishops. We start by recalling where we have got to.

Our first question was: what is the Historic Episcopate—that is, the bishop's office as it has continued in the Church since the apostolic age—meant to be? What are bishops for? What job are they supposed to do?

First a negative. The rationale of episcopacy is not found in the Roman and Anglo-Catholic doctrine of apostolic succession, which says that the only way a man can become a true minister of Christ's Church is by receiving ordination at the hands of one of the apostles' episcopal successors.

This idea does not appear in the Bible (though, if true, it would be a vital point of faith), nor does it turn up anywhere in the Church till a century and a half after episcopacy had started. The Church of England, reformed according to the principle of the sufficiency of Scripture, does not accept this unbiblical doctrine.

### Necessity

Four centuries ago, Hooker laid it down that, though episcopal ordination is, and should be, the regular, because time-honoured, method of admitting men to the ministry, yet in addition "men may be extraordinarily, yet allowable, two ways admitted unto spiritual functions in the Church. One is, when God Himself doth raise up any, whose labour He useth without requiring that men should authorise them; but then He doth ratify their calling by manifest signs and tokens Himself from heaven." (Paul's own apostleship, and the ministry of Apollos, would seem to be biblical illustrations of this).

The second extraordinary case is that of necessity, "where the Church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain" (as in most of the Continental Reformed Churches in Hooker's own day). "And therefore we are not simply without exception to urge a lineal descent of power from the Apostles by continued succession of bishops in every effectual ordination" (Ecclesiastical Polity, VII. xiv. li).

This has been the typical Anglican view from Hooker's day to our own, though it has never, perhaps, been held quite unanimously. Article XXIII, however, confirms Hooker's approach, telling us that persons who have been duly commissioned "by men who have public authority given them in the Congregation" for this purpose are to be regarded as true ministers, but saying nothing about episcopal orders.

### Recognition

But this raises another question. If episcopal ordination is not necessary to make a man a minister, why should it be thought desirable? Why should almost the whole Church from apostolic times have regarded the bishop as the right person to ordain?

The Church of England is committed to belief in the propriety of episcopal ordination, both theologically, by her Ordinal, and constitutionally, by the Act of Uniformity; but why should this be? Is there any good reason for it? But now we must ask: how does episcopacy in the Church of England measure up to this ideal?

To understand this, we must realise that Anglican episcopacy bears the marks of the two great changes that have come over the episcopal office in the course of its history. The first took place in the fourth century, when, through Christianity being made virtually the established religion of the Roman Empire, episcopacy became diocesan.

Thus, instead of being simply chief among the presbyters of a single local church, the bishop suddenly found himself in charge of a large geographical area, containing, perhaps, dozens of local churches. (One fifth-century bishop had a diocese of 800 parishes!)

Yes, there is. The reason why it is most proper that bishops should ordain is because ordination by a bishop is the clearest way to show three things.

First, that ordination is essentially the Church's recognition and acknowledgment of God's call to the candidate (for the bishop has, from the first, been taken to be the Church's official representative to the individual).

Second, that the candidate is being ordained to the ministry of the one universal Church of Christ (for the bishop, as a member of the corporate episcopate of Christendom, standing in a succession of office that goes back to apostolic days, is a visible symbol of the Church's unity and continuity in space and time).

**A further article by Dr J. I. Packer on bishops. Reprinted from the Church of Australia News.**

Third, that the work to which the candidate is being set apart is precisely "to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded" — in other words, to be a steward of the authentic gospel teaching on faith and life of which the bishop, as chief pastor, teacher, and ruler, has always been regarded as in a special sense the guardian.

In saying this, we have not only shown why the Church of England is justified in maintaining episcopal ordination as part of its own domestic rule and ecclesiological ideal; we have also outlined the historic understanding of the bishop's office and task.

To be chief pastor — to guard

the biblical faith — to represent the local Church and the Church universal to each other, and both to the individual — that is what a bishop is for, according to the original Christian view.

### Autocratic

Then, in the middle Ages, episcopacy became prelatical. The church came to be viewed as a hierarchy, in which the priests rule the laity and the bishops rule both.

Bishops came to see themselves as monarchs, with a right to exercise autocratic government in their own dioceses over laymen and clergymen alike. They got bogged down more and more in secular administration, and the sense of the bishop being captain of a team of presbyters engaged in a common pastoral task was quite lost, for the very good reason that the bishop was no longer doing a pastoral job at all.

At the Reformation, the Church of England retained the diocesan and prelatical form of the mediaeval episcopate, hoping to inject a new pastoral and paternal spirit into it. For various reasons, however, this change only began to take place effectively (apart from a few exceptional cases) about a hundred years ago.

Meanwhile, a tension has come to light which still awaits satisfactory resolution. Theologically, as we have seen, the bishop is meant to be a father, maintaining unity and harmony and fostering spiritual life in his diocesan family. But constitutionally (and theologically also) the Anglican bishop has to be a policeman, making sure that all observe the established uniformity.

It is difficult to be both a father and a policeman to the same people, and it is observable that the harder bishops have tried to be either the less success they have had at being the other. (Whitgift and Laud stand at the one extreme, twentieth-century bishops at the other.) This pinpoints the pastoral weakness of the prelatical form of episcopacy, which concentrates all government and discipline in the diocesan hands.

What then, should be said about developed Anglican episcopacy, as compared with the primitive idea?

Clearly, it loses something.

**CONTINUED**  
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## Education Council Seeks Clarification

The New South Wales Council for Christian Education in Schools, believing that the Minister for Education's announcement about Scripture in Primary Schools (February 1) had been widely misinterpreted, asked the Minister for clarification of his statement.

The Council took this action on behalf of its member Churches and in response to requests from many parents and teachers. In a letter to the Chairman of the Council, the Rev. A. A. Langdon, dated February 11, 1963, the Minister stated:

"The position in public schools now is that—

(i) The provisions of Section 7 of the Public Instruction Act, 1880 will be met by the use in primary schools of the authorised Scripture Reader which is appropriate for the grade concerned and, in infants' schools, by the telling of Scripture stories which are commonly accepted by the majority of the community.

(ii) Scripture will be designated as a separate subject in the Curriculum for Primary schools. Quite apart from any consideration of the text of the last edition of the Social Studies Syllabus, which was likely to give offence to some sections of the community, Scripture is part of Social Studies only if the latter is used as a generic term. If Social Studies is regarded as a subject in itself, like English, there are good grounds for keeping apart from it the 'general religious teaching' enjoined by the Act.

(iii) It will not be proper for any teacher to treat the contents of the Scripture Readers in a polemical fashion.

Mr Langdon said that the community as a whole would be glad to receive this assurance from the Minister that Public school teachers in Primary and Infant schools would continue to provide Scripture lessons as enjoined by the Act.

The Council entirely agrees

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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.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping, N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

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that such teaching must never be polemical and would point out that prior to 1959, in fact, ever since the inception of public education in 1848, school teachers have provided this non-polemical "general religious instruction" for the children of this State.

Mr Langdon also said that the Minister had indicated that "The syllabuses in Social Studies and in Scripture, will be generally available as soon as they can be printed."

## SUDAN GOVT. DENIES PERSECUTION

### THE Sudanese Embassy

in Washington has claimed that recent news reports of persecution of Christian missionaries in the Sudan were either false or heavily distorted. In a statement, the embassy said the country's policy "has always been and shall always be, to guarantee and protect freedom of religion and worship for all citizens and all foreign residents without discrimination of any kind."

Denying that the Sudanese Government is pursuing a course of persecution against Protestant and Catholic missionaries in the country, the embassy's statement declared: "Virtually every faith is known and freely practised in the Sudan no matter how small the minority constituted by its adherents. The people of the Sudan have at all times welcomed the teachings and precepts of Christianity because they are based on love, brotherhood, and peace."

The embassy also gave this explanation of the Missionary Societies Act of 1962: "Since the achievement of independence in 1956, the Sudan Government, aware of its responsibility for the achievement of national unity in a country whose people speak a variety of indigenous languages, has recognised that the expansion and unification of the systems of education are important prerequisites for this unity. The government, therefore, has embarked on carrying forward one of the most vigorous programs of general education ever undertaken by a new nation."

### Politics

The statement went on to claim, however, that some Christian missionaries have engaged in internal Sudanese politics "in a manner that endangered law and order." Missionaries convicted of "such improper and illegal political activity" have been asked to leave the country, it was stated.

Practically all the Protestant missionaries have been expelled from the country, and Vatican sources have said that since December some 100 Roman Catholic missionaries have been expelled from southern Sudan, where most of the country's Christian adherents live. Moslems form the predominant religious group in the country.

## HISTORIC ADELAIDE ANNIVERSARY



AN orchestral accompaniment with trumpet fanfare provided thrilling music for a great act of worship at the 125th anniversary of the laying of the foundation stone of Holy Trinity Church, Adelaide, this month.

The Governor of S.A., Sir Edric Bastyan, unveiled a commemorative tablet at the service on February 2. Guest preacher was Archdeacon Graham Delbridge of Sydney, a former rector.

Other memorable anniversary celebrations were a pioneer musical evening and an evangelistic rally at the Elder Park Sound Shell.

Artists wore period costumes for the pioneer evening held in the church grounds and the S.A. Police Band marched to the church to take part. The Lord Mayor of Adelaide, Mr Glover, attended and brought greetings from the city.

At the open air rally, the rector, the Rev. L. R. Shilton, recalled early press references to Holy Trinity. Archdeacon Delbridge gave a direct challenge to those outside church life.

A new gold chalice and paten, made from gold given by parishioners, was dedicated at a thanksgiving service of Holy Communion on February 17.

PHOTO: The Lord Mayor of Adelaide, Mr J. Glover, being welcomed to a pioneer evening to celebrate the 125th anniversary of Holy Trinity Church, Adelaide. The rector's warden, Mr F. J. Warner, greets him. Also in the picture are, from left, Archdeacon Graham Delbridge; Lt.-Col. D. Watson, chairman of the Trinity Public Relations Committee; and the rector, the Rev. L. R. Shilton.

## COUNCIL ASKS FOR RACIAL EQUALITY

The annual meeting of the Australian Council of Churches, meeting at Menangle, has called upon the Federal Government to cease treating European and non-European persons unequally in the matter of naturalisation.

At present non-European residents can only in exceptional circumstances become naturalised in less than fifteen years. Such discrimination was not only un-Christian, but politically unnecessary and gave offence to our Asian neighbours, the A.C.C. said.

The A.C.C. meeting also called upon each local congregation to investigate the possibility that it may be its Christian duty and responsibility to build or purchase appropriate accommodation, for renting or sale, to immigrant families and others affected by the housing shortage.

The meeting elected the following members to the executive committee for the next twelve months:

The Rev. J. M. Stuckey (Pres.); Canon F. Coaldrake (C. of E.); the Ven. G. R. Delbridge (C. of E.); the Rev. J. F. Peter (Pres.); Dr Jean Benjamin (C. of E.); the Rev. B. H. Parker (Cong.); the Rt. Rev. R. C. Kerle (C. of E.); the Rt. Rev. J. S. Moyes, Bishop of Armidale (C. of E.); the Most Rev. F. Woods (C. of E.); the Rev. S. Weeks (Meth.); Canon I. F. Church (C. of E.); and Dr C. Price (C. of E.).

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# OVERSEAS NEWS

## Anglican Congress

MANY of the Prayer Books of the different provinces and national Churches participating in the Toronto Anglican Congress will be used for the daily service of Holy Communion. The services will be conducted by the senior bishop of the Church whose liturgy is being used for that day. On Tuesday, August 13, a great open-air service will be held in Toronto, at which addresses will be given by the Archbishop of Canterbury and the Primate of Canada, the Most Reverend H. H. Clark. On August 18 an open-air missionary rally will be conducted at which three bishops will give addresses. The closing service will be held on August 23, when the Archbishop of Capetown, the Most

## EPISCOPACY IN PRACTICE

... from p. 2

Diocesan episcopacy always does the more local churches there are sharing the same bishop, the harder it is for him to be chief pastor, teacher, and leader in worship, of any of them, and the more artificial it is if he presses the claim to be such.

The spiritual reality of the original pastoral relation between the local-church bishop and his people has gone, and in dioceses the size they are in England there is not the slightest hope of recovering it.

## Temptation

Also, in its prelatial form the episcopal office is open to abuse: it is a standing temptation to our bishops to try to act as monarchs in their dioceses, imposing their own private uniformities by directives, rulings, and regulations from the Palace, and then bringing pressure to bear if these are not heeded.

So what? Should we scrap episcopacy? Not necessarily; all that follows from what we have said is that we need to re-think and rationalise it, with a view to a more effective attainment at a present time of the ends of pastoral government (orthodoxy, order, edification), to which any defensible episcopacy must function as a means.

For instance, we should recognise that, under our present diocesan system, pastoral and liturgical leadership in each local church has effectively passed to the incumbent. (A modern vicar with two curates is far more like a second-century bishop than his diocesan is!) We should realise that for modern bishops to try and reclaim this leadership (as some, it seems, want to do) would be spiritually unrealistic and pastorally unconstructive.

Also, we should recognise that, if the current and apparently irresistible (though not obviously desirable) trend towards diocesan centralisation, canonical orderliness, and directness of episcopal control, is to continue, then we urgently need a genuinely synodical form of government at the diocesan level, to remove the element of arbitrariness which is inseparable from prelatial administration, however conscientious.

Otherwise, this trend cannot but lead to an increase of episcopal autocracy; and that is not in the interests of any one, least of all our bishops themselves. Remember Laud!

Reverend Joost de Blank, will preach.

## N.Z. Church Merger

MEMBERS of the Presbyterian, Methodist and Congregational Churches and the Church of Christ in New Zealand are expected to vote on a merger scheme in 1965. A joint union committee intends submitting a plan for union to the national bodies of the four churches at the end of 1963. The churches will study this draft and report on it by June, 1964, and a final vote taken among local congregations in 1965.

## Criticism of U.S. Action

A NUMBER of church leaders have criticised the action of the U.S. Embassy in Moscow for refusing asylum to 32 members of a Russian sect from Chernogorsk, a coalmining town in Siberia. Their spokesman said they were "Evangelical Christians." They complained of religious persecution and asked for political asylum. The Soviet Press has reported prosecutions of "Evangelical Fundamentalist splinter groups" on charges of antisocial behaviour. Dr L. Nelson Bell, executive editor of "Christianity Today," a conservative Protestant fortnightly published in the U.S., has said that the embassy officials in Moscow acted "hastily and heartlessly." Dr Bell alleged that there are "abundant precedents" for the embassy to provide a refuge.

## Philippines Crusade

DURING the month of March the Billy Graham

team is co-operating with the National Evangelistic Strategy Committee of the Philippines for a joint evangelistic effort. The invitation to the Graham team to guide in a massive nation-wide evangelistic effort dates back to a one-night rally conducted by Dr Graham in Manila in 1956. Crusades are being scheduled not only in the metropolis of Manila with Graham preaching for eight consecutive nights, but also in the strategic cities of Cebu, Iloilo and Davao, where "satellite crusades" will be conducted by Dr Graham's associate evangelists.

## French Crusade

FOUR principal cities in France will hear members of the Graham Evangelistic Team during the two weeks from May 12 to 26. The cities to be visited are Paris, Lyons, Toulouse and Mulhouse. One of the associate evangelists assisting in the forthcoming crusade is the Reverend Eugene Boyer, well-known American preacher of French descent. Mulhouse, the last city to be visited, was one of the first communities outside of Switzerland to embrace the Swiss Reformation early in the sixteenth century. Strong support for the Crusade is coming from the French Reformed Church.

MEN from many denominations will join together in a United Meeting for Men at Sydney Town Hall on Thursday, March 28. The meeting, which will commence at 8 p.m., will be addressed by the Reverend David Shepard, M.A., of the England Test team. The gathering, the first of its kind, has been arranged by the United Churches' Men's Consultative Council. Honorary secretary of the council is Mr Charles Heesh of C.E.M.S.

## Projected Anglican-Methodist Union...

So far the proposals for uniting the Church of England and the Methodist Church in England have had an encouraging reception. There is nothing unusual in this; such proposals usually do, as long as they are confined to the joint committee that produces them. The real battle will come when they are considered by each Church in its representative assemblies.

Although most of the concessions are on the Methodist side (whence probably the fact that only two-thirds of the Methodist delegates on the committee would accept them), most of the opposition can be expected to come from the Anglo-Catholics in the Church of England. For they realise that there is no real unity of spirit between them and non-episcopal Protestants. The mutual relations of Anglo-Catholics and Evangelicals in the Church of England sufficiently prove that organisational unity does not inevitably produce real unity. The plan for "mutual recognition of ministries" (i.e., mutual re-ordination) can also be expected to cause trouble, as in the North Indian proposals, but the real difficulty is lack of unity of spirit.

This is the real problem of Church union. The indispensable preliminary to a union between the Church of England and any other Protestant Church is, on our side, a general willingness for all schools of thought within it to submit to the cleansing and teaching influence of the Spirit and word of God.

It may be true, as a correspondent in the last issue of the "Re-

## President Kennedy on Segregation...

It was refreshing to read the recent statement by President Kennedy of America on racial segregation, in which, after mentioning various bad effects it has on the American community and the reputation of America in the world, he concluded by saying: "Above all, it is wrong."

It is all too common, even in the Church, to hear policies and practices commended or condemned on the grounds of expediency only: "The Church should be supported because it is a bulwark against Communism"; "Gambling should be avoided because of its social effects."

Things should be avoided if they are wrong, because they are wrong, and adopted or done if they are right, because they are right. The Church and the world would be the better for a greater concentration on the morals of the issues that confront them.

## New Diocese Inaugurated

The new Diocese of Victoria Nyanza, which comprises a large area surrounding the southern end of Lake Victoria in the north-western corner of Tanganyika, will be inaugurated on March 16 at Mwanza.

The Assistant Bishop of the Diocese of Central Tanganyika, the Rt. Rev. Maxwell Wiggins (N.Z. C.M.S.), will be enthroned as the first Bishop.

There are many different tribes and language groups living in the area, which is one of the most prosperous and economically sound in Tanganyika. Cotton and coffee are grown on a large scale and the largest diamond mine in the world is located ninety miles from Mwanza. The tribal groups are very progressive and the Church is strong and vigorous, particularly among the Luo people in the north-east and among the Hangaza people in the south-east.

The new Diocese is linked with the New Zealand C.M.S. and a number of New Zealand missionaries are working in the area. The Rev Harry Thomson, the General Secretary of the N.Z. C.M.S., will be present at the Inauguration.

Other large Missions working in the Lake district are the Mennonites (American), the Africa Inland Mission, and the Church of Sweden Mission. The C.M.S. work began in the area

## Notes and Comments

to the world. But where there is no such invisible unity to start with, an organisational union will impress the world unfavourably rather than favourably. It is a common pastoral experience to have to deal with Anglican Church people who find an organisation that comprehends two different religions incomprehensible (and sometimes contemptible, too).

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# Books

## Biography

### THE BELOVED DIOCESAN

A Short Biography of William Meade, 1789-1862, Third Bishop of Virginia.

By Allan C. H. Yuill. Virginia 1962, pp62, price 11/6 (Available C.M.S. Bookshop, Sydney).

The Reverend Allan Yuill, rector of Miller's Point and chaplain to the Archbishop of Sydney, has given us a most interesting glimpse into the life of the American Episcopal Church 100 to 150 years ago. The difficulties in our own church in the days of Marsden, Broughton and Barker form a natural basis of comparison. The condition of the American Episcopal Church was appalling when young Meade—of good family and Princeton graduate—was ordained in 1811. The scars of the War of Independence were deep. Bishops had been supplied to America by Scotland and England, but by 1811 it was still a real question whether the Protestant Episcopal Church would survive.

The first bishop of South Carolina never administered confirmation, and had no candidates for the ministry. The Bishop of New York retired to study botany. The Bishop of Virginia was fully occupied with the presidency of William and Mary College. A little later, the Bishops of New York, Pennsylvania and New Jersey were brought to trial, one for drunkenness, one for misconduct with women, one for misuse of funds.

In this unpromising situation, Meade became a great pastor and bishop, and one of the saviours of the church of his day.

He had an evangelical conversion, largely through reading William Wilberforce's "Practical View," and his evangelical theology was the basis of his ministry. In his first parish he was forced to support himself and his family by farming. He enjoyed the personal friendship of the Washington family at Mount Vernon and of General Robert E. Lee. His evangelical influence lived on in the ministry of many, notably those chaplains who played a part in the revivals in the Army of North Virginia in 62 and 63, during the Civil War.

In churchmanship, Meade was dignified but without pomp. His robes of office he carried with him wrapped in a large red silk hankerchief—to the astonishment of the butler at Fulham Palace when Meade visited the Bishop of London. He used to take his seat in the chancel of his cathedral in ordinary dress unless he had some official duty to perform: his candidates for ordination did not wear a surplice (the rubric simply requires that they be "decently habited").

There are few, if any, conservative evangelicals of the type of Bishop Meade in the Protestant Episcopal Church today, and one wonders why. Of course, there was the secession of Bishop Tucker, of Virginia,

## Guide

### HISTORIC BUILDINGS AND LANDMARKS

Sydney and Environs  
H.E.C. Robinson, Sydney. Price 8/6. 224in x 35in.

There is a strong core of Church people who find great interest in Australia's early history, particularly that part of it having a bearing on the development of church life in the colony. The growth of specifically Anglican historical societies reflects this interest.

To coincide with the 175th anniversary of Australia, the map people, H. E. C. Robinson, have produced an excellent four-coloured folding map showing the location of over 200 places of historic interest in an area stretching to Springwood in the West, Palm Beach in the north and Campbelltown in the south-west.

The map's value is enhanced by an extensive index to enable the user to locate buildings and places of interest quickly and in addition carries small illustrations of many of the historic buildings featured.

Probably the most useful single feature of this publication is the listing of every important place of interest, together with a detailed description.

A minor error on the map is the placing of St. Mary's at Balmain in Pearson Street. This is the site of the rectory, the church building itself being in Darling Street. It is given its correct location in the notes.

Among amusing details discovered by researchers compiling the map were the facts that St Peter's Church, Richmond, had a beehive in the tower for more than 80 years, and that in the early days people attending St. Anne's Church, Ryde, had to bring their own seats.

It is said that Figtree House, Hunter's Hill, received its name from a figtree that grew through the bathroom and that residents used to hang their towels on nails in the trunk of the tree.

Another story concerns Samuel Marsden's old home, "Mamre," at St. Mary's. This came into the possession of Richard Rouse, who had three daughters who all wanted to own the fine old place. To be fair, he put three pieces of paper in a straw hat, two blanks and, one bearing the name "Mamre." His youngest daughter Henrietta drew the piece of paper and consequently became the owner.

Altogether a worthwhile addition to the material carried on weekend tours. — R. B. Rooke

and the formation of the Reformed Episcopal Church, not long after Meade's time, but the type of Prayer Book adopted in the P.E.C. has usually been thought to have been responsible for the squeezing out of evangelical churchmanship. It is interesting, therefore, to find Meade stoutly repudiating "the meaning which some now wish to attach" to the invocation of the Holy Spirit in the Prayer of Consecration in the American book, and deploring the practice of prayers for the dead. "He believed that a resort to prayers for the dead meant a failure to grasp the doctrine of justification by faith."

Mr Yuill's book has a foreword by the Registrar of the Diocese of Virginia, and is addressed "particularly to the conservative Evangelicals throughout the Anglican Communion." We warmly commend it.

—D. W. B. ROBINSON.

## FROM THE BANNER OF TRUTH TRUST:

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#### HEAVEN ON EARTH A Treatise on Christian Assurance

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#### ADOLPH MONOD'S FAREWELL

Translated by the Reverend Owen Thomas, B.A. Pp121. English price 2/6.

These "reflections" from the sick bed of one of France's most prominent Protestant ministers of the last century make fine reading. Laid aside from a very fruitful preaching ministry by a sickness which was to take his life, Monod sought to do good to those who came to him in his illness, while he had opportunity. The result is a collection of penetrating and stimulating observations from one who was viewing life from the verge of eternity.

#### REDEMPTION—ACCOMPLISHED AND APPLIED

By John Murray. Pp192. English price 3/.

An excellent treatise by the Professor of Systematic Theology at Westminster Theological Seminary. It makes for a rewarding study of this vital theme.

—R. H. GOODHEW.

### EARLY LIFE OF HOWELL HARRIS

By Richard Bennet. Pp190, English price 10/6.

Howell Harris made an indelible impression upon the religious life of the Welsh people. A friend of the Wesleys and Whitefield, Harris was in a marked degree, a man "filled" by the Spirit of God. This volume is a detailed account of the first three years of his spiritual history. It is drawn mainly from his own diaries and records in a detailed manner the workings of God in his life.

### History

#### THE CHURCH AND THE NATION Six Studies in the Anglican Tradition.

By Charles Smyth, Hodder and Stoughton, London, 1962 Pp192. Aust. price 18/9.

These six studies by that master of the history of the Church of England, Canon Smyth, are an event to be recorded. These studies were originally published as a series of articles in the "Church Times" and have been considerably expanded for this book. The work is introduced by an unpublished sermon of Lord Fisher of Lambeth, the former Archbishop of Canterbury, which he preached at his enthronement in Canterbury Cathedral in 1945.

The book is an isolated series of studies on subjects, such as the Reformation, the Puritans, the Evangelicals, etc. Despite this episodic treatment it might well serve as a layman's introduction to the History of the Church.

There are so many good things in this book that it is hard to single out particular examples. However, Canon Smyth's spirited defence of the Puritans and his description of the revival of family worship among the Evangelicals will interest many readers. His description of the revision of the 1662 Prayer Book is a very timely study.

To whet the appetite I can but quote a certain Mr Luttrell (p. 147) (on the effect of the Evangelical revival) who took a tour of country houses, and was "quite put out by the theological talk that prevailed in every house he had visited—except in that perfect gentleman's, the Bishop of —, where the subject never occurred." The book is studded with gems from a lifetime of reading. —N.S.P.

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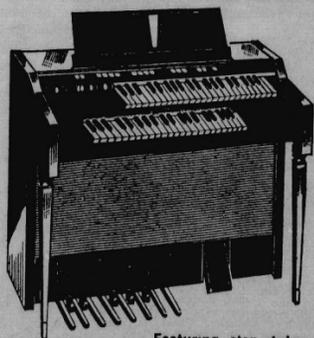
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# Letters

## Cathedral Service

### Challenge

Dear Sir,  
Through your column may this challenge go forth to the Church of England ministers' wives.

The power of the pen is evidenced in the Epistles of Paul—the outpouring of the Spirit of Christ. So I write.

A Christian Women's Convention has just been held at Thornleigh. A spiritual inspiration indeed, but to the handful of C. of E. representatives a sorrow. Where are the C. of E. ministers' wives? All other denominations witness Power of God on platform and choir. Our heart is grieved. Will C. of E. ministers' wives please note 2 Corinthians: 7:6 and like Titmus "Come?" Until 1964 Convention, same place, God Willing.

Yours sincerely in Him,  
Ethel Stevens,  
Strathfield, N.S.W.

## Church Challenges Mosman

AN evangelistic mission, called "Mosman Challenge '63," is to be held at St. Clement's Church of England in Mosman, between Saturday, March 9 and Monday, March 18.

The Reverend B. W. J. Gook, rector of St. Barnabas, Broadway, and Chaplain to Sydney University, is the Missioner, assisted by the Reverend John Turner, Diocesan Youth Chaplain.

"Mosman Challenge '63" has been in preparation for two years, its aim being to reach the entire parish of some 10,000 Anglicans. Over this period, 300 people have become "prayer partners" each of them praying daily for 10 specific families in the parish.

In preparation for the mission, 140 parishioners undertook a seven weeks' course to train as counsellors, and over 100 people, many of them trained lay evangelists, have been assigned to visit 50 homes each, on two separate occasions.

A special choir leads the singing, featuring as soloists Miss Florence Taylor, leading Sydney contralto, and soprano Miss Valda Bagnall, known throughout Australia for her work on the stage, in opera and on television.

Extra activities taking place during the 10 days of "Mosman Challenge '63" include a tea for men, a luncheon for ladies, two barbecues for youth, a youth tea, and, at the service on the night of Saturday, March 16, the screening of the film "Souls in Conflict."

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## Freedom of Religion Promised in Colombia

**AFTER years of Roman Catholic persecution of Protestants in Colombia the Attorney-General of Colombia has issued a statement on freedom of religion in the light of the country's Constitution. The statement reads in part:**

1. The Constitution guarantees freedom of conscience.  
2. The international treaties celebrated by Colombia with the United States, Canada, Great Britain, and Holland likewise guarantee a perfect and unlimited freedom of conscience.  
3. The Universal Declaration of Human Rights, promulgated by the General Assembly of the United Nations in 1948, also establishes freedom of thought and conscience.  
4. The guarantee of freedom of conscience, established by the Constitution, by international treaties which are legally binding on the Republic, and by the abovementioned Declaration of the United Nations, which morally obligates the nation, refers to all the inhabitants of the country—nationals or foreigners—and includes the whole national territory. It is, then, an absolute liberty.

### Worship

5. The Constitution guarantees to all people liberty of worship which is not contrary to Christian morals or to the law. Those acts contrary to Christian morality or subversive of the public order, executed with the occasion or pretext of a religious service, are subject to the laws.  
6. The above-cited international treaties, celebrated by Colombia with Great Britain, the United States, Holland and Canada, especially guarantee liberty of worship for the citizens of those countries resident in Colombia. They may conduct their religious services publicly or privately, in their homes or in chapels or places of worship designated for that purpose.  
7. Since the Constitution—subsequently to those treaties—extended the guarantee of freedom of worship to all those cults not contrary to Christian morals or the law, that constitutional provision is in effect at the present time. And it is applicable to the whole national territory for all inhabitants, nationals or foreigners. The Constitution does not distinguish between public and private worship, but completely guarantees both.  
8. The Government may not prohibit public non-Catholic worship in the national territory or any part thereof. Dispositions such as that contained in the circular (order) of the Ministry of Government of October 24, 1953, in which it is ordered that non-Catholic pastors "may not carry on proselytizing work nor public worship," are openly unconstitutional and violate the international treaties which the country is obliged to respect.

I do not wish to end the report without expressing the urgency which exists, in my opinion, for the National Government, according to what appears to be its constitutional obligation, to submit to the consideration of Congress the Agreement on Missions of 1953, celebrated between Colombia and the Holy See, an agreement which, without the indispensable approval of the National Congress, as the Constitution demands, is nevertheless being applied.

The Chairman of the Commission of the Churches on International Affairs, Sir Kenneth Grubb (CMS), and the Executive Secretary of the Commission, Mr Richard Fagley, have issued a joint statement commending the action of the Attorney-General.

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## LARGE GROUP FAREWELLED

FIVE hundred friends and supporters of C.M.S., representing a large number of Sydney parishes, joined with missionaries and missionary recruits in a Farewell Communion in St. Andrew's Cathedral on Thursday evening, February 28. The celebrant was Bishop R. C. Kerle, and the outgoing missionaries were commissioned by the Reverend A. J. Dain, C.M.S. Federal Secretary.

This was a unique occasion, as the nineteen missionaries commissioned included the largest ever group of new recruits to leave in one month, sixteen in all. Of the sixteen, eight come from N.S.W., six from Victoria and two from New Zealand. They are going to Tanganyika, North Borneo, Iran, Kenya and North Australia.

Speaking of some of the areas in which C.M.S. missionaries are serving, the Bishop said: "Revolution is taking place in these fields. It is a solemn thing for you and me, representing the Holy Church of God in this country, to send missionaries to



Miss Jocelyn Thomas (missionary recruit for North Borneo) speaking at the Valedictory Rally.

these revolutionary areas today. The missionaries must, indeed, be men and women whose hidden resources are sure and certain, and who will find these resources in Christ Jesus.

### Dangerous

"We send them forth tonight deeply conscious of the lands to which they go, lands in which the human spirit has broken free, where the little man who has been the little man for centuries is flexing his muscles. These are dangerous and exciting days in which the Gospel meets man at every point of his need."

The Bishop concluded: "Power and wisdom; this is God's promise, this is God's gift to those who are in Christ. It is for you and for me to draw heavily upon these resources which are in Christ. So shall we be kept from falling in the hour of opportunity, from weakness when strength is needed, from indecision when we need to know the right decision to make. For His power and His wisdom are available in Christ. Christ is your power, the power of God."

A Valedictory Rally in the Chapter House followed the Service in the Cathedral. Here the missionary recruits, missionaries returning shortly to service overseas, and a number who will not return until later in the year were gathered on the platform and introduced by the N.S.W. General Secretary, the Rev. G. M. Fletcher.

Four of the new recruits spoke, giving their testimony and telling of their call to missionary service. They were Miss Jocelyn

Thomas (who will shortly go to North Borneo as a teacher); Dr Guy Iimms (who will open a new leprosy settlement in Tanganyika); Miss Gwen Boyce (who will do welfare work and instruct in home management in North Australia), and the Rev. Brian Higginbotham (who will do pastoral work in Tanganyika).

In introducing the closing prayers for the missionaries, Bishop Kerle, who took the Chair at the Rally, drew attention to the serious disproportion between the numbers of men and women serving through C.M.S. He said he hoped that the fact that men were outnumbered by three to one would stir more young men to offer for service overseas.

The Church Missionary Society of Australia now has 273 missionaries serving in twelve countries overseas—an increase of 37 over the past twelve months. Of these, 107 are working in Tanganyika and 92 in North Australia.

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### POSITIONS VACANT

**ASSISTANT MATRON** required for Carramar Maternity Hostel (conducted by Home Mission Society, Diocese of Sydney). See full advertisement in these columns.

**TYPIST/BOOKKEEPER**, preferably with some experience of staff supervision. It is needed for vacancy in small office of Australia-wide evangelical Christian organisation (inter-denominational) which exercises a spiritual ministry at the person-to-person level. The office is located in the city of Sydney. This is a post for a convinced Christian lady who will accept substantial responsibilities with a sense of vocation. Please write in first instance to Box 72, P.O., Epping, N.S.W.

**YARDMAN** required by Christian firm for contractors' depot, Carlisleford. Suit retired man, providing mentally and physically active, experienced machinery or engineering desirable, but not essential. Particulars, Box 72, Epping Post Office.

**BOOKKEEPER-Stenographer**, responsible position open to keen Christian woman with ability to control small office in Carlisleford. Must be capable in every aspect of contracting office routine. Accounting to trial balance essential. Good shorthand essential. Suit mature woman. Hours 9 a.m. to 5 p.m. Monday to Friday. Generous salary commensurate with ability and experience. Write to Box 72, Epping Post Office.

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Nursing certificates NOT essential. Enquiries to the General Secretary, Home Mission Society, 61 Kent Street, Sydney, 61-8938.

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**DENTIST** required to serve in association with staff of Christian Doctors and Nurses. Modern equipment and surgeries available in Ceduna, S.A. Details from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, SYDNEY (Tel. 25-3164, Sydney Exchange) or 276 Collins Street, MELBOURNE (Tel. 63-9962, Melbourne Exchange).

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### FOR SALE

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### MEETINGS

MISSIONARY speakers will be heard at the CMS Rally conducted in St. John's Parish Centre at 8 p.m. on Saturday, April 6. Bishop Clements will be the chairman and a report will be given by the Reverend G. M. Fletcher. MEMBERS of Y.P.U. are invited to attend the annual Y.P.U. Service on Sunday, March 24, at 3 p.m. in St. Andrew's Cathedral.

### ENGAGEMENTS

THE ENGAGEMENT has been announced of the Reverend Frank McCortick to Miss Dorothy Mace, Headmistress of Myum Girls' School, Tanganyika. Miss Mace is the daughter of Canon A. R. and Mrs Mace, of Melbourne.

### BIRTHS

THE REVEREND and Mrs B. Ward Powers (nee Hemsley), of St. Andrew's, Riverwood, N.S.W., announce the birth of their third son, Phillip Ridley Ward, at Bankstown District Hospital, on 14th February, 1963. (Phillip is only the second son living, as Stephen Ross died in 1961 shortly after birth).

### POSTPONEMENT

INTERESTED friends are advised that the Harbour Cruise in aid of the Chealton Parish Nursing Homes, originally arranged for Saturday, March 9, was postponed until Saturday, April 19.

### WORK WANTED

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### PUBLIC NOTICE

### The Australian Church Record ANNUAL MEETING

Notice is hereby given that the Ordinary General Meeting of the shareholders of the Church Record Ltd. is duly called for Wednesday, 3rd April, 1963, at 12.45, at the Company's office, 511 Kent St., Sydney.

The Annual Balance Sheet will be presented at the meeting and the election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

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# Personal

## Sydney

Representing Sydney Diocese at the Toronto Anglican Congress will be the Archbishop, Bishop A. W. Goodwin Hudson, Archdeacon H. G. S. Begbie and Mr Justice Richardson.

The Reverend W. Bloxham has been appointed Rector of St. Paul's, Emu Plains. The Reverend W. M. Watts, Rector of St. Peter's, Cook's River, has been appointed Rector of St. Stephen's, Lidcombe. The Reverend M. T. D. Williams has been appointed Rector of St. Augustine's, Bulli. The Reverend J. E. McDonald has been appointed Rector of St. Augustine's, Stanmore.

The Reverend Dr John A. Munro, Federal Director, General Programs, with the A.B.C. since 1961, has accepted nomination for the Parish of St. John's, Dee Why.

The Reverend Brian and Mrs Higginbotham, from St. Paul's, Chatswood, and St. Andrew's, Strathfield, and "Own Missionaries" of St. Thomas', South Granville, expect to leave for C.M.S. work in Tanganyika in April. Mr Higginbotham has served a two-year curacy at St. John's, Parramatta, and Mrs Higginbotham has completed two terms at Deaconess House.

## Brisbane

The Reverend A. J. Gerlach, formerly Rector of Bellingen in the Diocese of Grafton, has been appointed Rector of Kilgivan. Mr Gerlach's appointment takes effect from the beginning of March. He will reside at Murgon.

## Adelaide

The following men were ordained Deacons on February 24: Messrs P. Atherton (Mount Gambier); R. J. Banks (Holy Trinity, Adelaide); D. G. W. Crispe (Prospect); P. C. Hunter (Christ Church, Nth. Adelaide); H. J. McCann (Port Lincoln); R. E. Pocock (Unley); L. Sutcliffe (Walkerville); R. J. C. Williams (Toorak Gardens) and W. G. West. Priests: The Reverends J. P. Collas (Mt. Gambier); K. M. George (Plympton) and I. B. Missared (Burnside).

The Reverend W. J. Northern has resigned from the parish of Hindmarsh to go to the Diocese of Perth. The Reverend A. B. Williams has resigned as Rector of Minlton and has accepted the incumbency of the parish of Willunga. The Reverend B. J. O'Grady has resigned as Assistant Curate at the Ceduna Mission.

The Reverend J. H. Wyndham has been licensed as Assistant Curate at the Ceduna Mission.

The Reverend K. S. Chittleborough, formerly of the S.S.M., has been appointed Priest-in-charge of Woomeera, in succession to the Reverend F. G. Hawkes, who has been transferred to a new appointment with the A.R.A.

The Reverend W. Peterson, of the parish of Swansea (Newcastle), has accepted the incumbency of the parish of Loxton.

## Melbourne

Dr S. Barton Babbage, Principal of Ridley College, will have the responsibility of all services at St. Andrew's, Rosanna, during the absence of Vicar who is on an overseas trip. Dr Babbage will carry out this ministry until the middle of the year.

The Reverend Peter Newall, Rector of St. Luke's, Clovelly (Sydney), will conduct a Lent Mission at St. Thomas', Moonee Ponds, from March 31 to April 3. The Rector of St. Thomas' is the Reverend G. B. Muston.

The Reverend J. Harvey Brown, Vicar of Holy Trinity, Surrey Hills, was collated as Archdeacon of Kew at Evensong in St. Paul's Cathedral on February 22.

On Wednesday, February 27, the Reverend C. C. Cowling was inducted by Bishop Sambell to the charge of the parish of St. Mary's, Caulfield.

The Reverend C. J. Winter, was commissioned as Chaplain of Mentone Boys' Grammar School on February 22.

On February 20 Licences were issued to the following Heads of Departments of the newly-formed Home Missions Board: Archdeacon R. W. Dann, Director of Evangelism and Extension; the Reverend W. H. Graham, Director of Chaplaincies; the Reverend L. E. Styles, Director of Industrial Mission; the Reverend R. H. Pethybridge, Director of Immigration; and the Reverend M. B. Challen, Director of Parishes in the Melbourne Diocesan Centre.

The Reverend Matthew Shaw, of the S.S.M., Crafer, S.A., has been appointed Warden of the Community of the Holy Name.

The Reverend Lindsay Pace, Vicar of Ferntree Gully, has been appointed to the charge of the parish of Holy Trinity, Balclava, and will be inducted there on Thursday, April 4, by Bishop G. T. Sambell.

Sister Jean Henderson, Matron of St. Margaret's Hospital, Papua, is at present on furlough in Melbourne.

Mr Clarence Bauleh, an agriculturist at the C.M.S. Rose River Mission, is at present on furlough in Melbourne. Mr Bauleh will be married on March 14.

Deaconess Betty Neilson took up her position as Principal of the C.M.S. St. Hilda's Training College at the beginning of March.

The Reverend Kenneth and Mrs Perry, together with their family, left Melbourne on Saturday, March 2, to return to their work with C.M.S. in Klang, Malaya.

The Reverend James Mundia, from Kenya, has entered Ridley College for a year's study. Mr Mundia, who has just completed a month working in the parish of Holy Trinity, Adelaide, was invited to Australia by C.M.S.

# NEWS IN BRIEF

MISSIONARIES on furlough are catered for with the opening of a Home for Missionaries on Furlough at 3-32 Finch Street, East Malvern, on Saturday, February 16. The Home was dedicated by the Archbishop of Melbourne at 3.00 p.m. on that day.

EIGHTEEN flats in a building known as "Horsley Court" were dedicated at Middle Brighton (Melbourne Diocese) on Sunday, February 24, by Bishop G. T. Sambell. The flats will provide accommodation for elderly folk.

OPENED by the N.S.W. Minister for Health, a new Rehabilitation Unit was dedicated by the Archbishop of Sydney at the Chesalon Home, Beecroft, on Saturday, February 23. The unit will be known as the R. B. S. Hammond Rehabilitation Centre.

FOUNDATION Stone of a new hall at St. John's Church, Maroubra (Sydney) was laid by the Archbishop of Sydney on Sunday, February 24. The Rector of St. John's is the Reverend W. P. Hart.

MISSIONARY work worldwide has been featured in a Missionary Exhibition held in the Agricultural Hall, Picton, by the parish of St. Mark's, Picton. The exhibition ran nightly from March 2 to 10 and is the seventh to be organised by the parish. Free buses carried large numbers of people from outlying centres to attend the exhibition and hear speakers outline the needs of the mission field.

CENTENARY of the day on which the Reverend Mesac Thomas was consecrated as first Bishop of Goulburn (now Canberra-Goulburn) will be celebrated on March 25. The anniversary will be marked at a service in the Cathedral on the Sunday prior to that date, March 24, which is Mothering Sunday.

BOWRAL Branch of the Charlton Boys' Home (H.M.S.) will be opened and dedicated by the Archbishop of Sydney at 3.00 p.m. on Saturday, March 16. The Home is located at No. 1 Park Road, Bowral. Twenty-one boys are at present in residence.

## Overseas

Miss Lee Appleby, an Australian C.M.S. missionary, was set apart as a Deaconess by Bishop Festo Olang, Bishop of Maseno, at Butere, Kenya, on January 1. Miss Appleby, who has been a missionary in Kenya since 1931 and is at present working as a linguist-translator, is the first woman ever set apart as a Deaconess in Kenya.

Bishop Nigel Cornwall, former Bishop of Borneo, now Assistant Bishop of Winchester, has been nominated by the Bishop of Winchester to fill the new office of Diocesan Secretary to the Winchester Diocese.

Dr Basil F. C. Atkinson of Cambridge, a well-known English Evangelical, recently underwent a serious operation. Latest reports state that the operation was successful and that Dr Atkinson was recovering.

Dr Billy Graham has been ordered by his medical advisers to rest for several weeks. He has been forced to cancel his proposed evangelistic tour of Asia.

# YOUTH AND MARRIAGE

RECENT judicial criticism of nearly teenage marriages which had ended in the divorce courts serves to highlight the importance of this year's observance of National Marriage and Family Week from May 12 (Mother's Day) to May 18.

At a Meeting of the N.S.W. Organising Committee of National Marriage and Family Week, the acting-secretary (Mr John Robson) announced that the theme chosen by the National Council for the 1963 observance is "Preparing Youth for Marriage."

It is expected that this theme will be worked out in some detail in various Men's and Women's Organisations, Youth Groups, Churches and other interested bodies.

The Australian

# CHURCH RECORD

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

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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.

ISSUED FORTNIGHTLY.

# SIDELIGHTS ON THE NEWS

AS a sidelight to the Royal Tour of Australia and New Zealand, the comments of Bishop Hulme-Moir, writing in the current issue of "The Witness," magazine of the Diocese of Nelson (N.Z.) are worth considering:

"The monarchy," says the bishop, "embodies a true Christian conception of the allegiance of free citizens which must be recovered if our democracy is not to decay into Godless tyranny. It draws men of radically different views and beliefs together by a sense of their common traditional loyalty, and their responsibility for the continuance of law and rule. This virtue is due, in the main, to the sense of historic continuity of the British Nation and its daughter-nations of which the Queen is the living symbol."

"Some people may seek to dismiss the Crown as of no practical political significance; but these are blind to its great function in countries, creeds, colour and race as the constitutional link between countless peoples of different conditions. The Crown has in hard fact proved the most enduring element of constitutional organisation of the Empire and Commonwealth."

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## Dr Graham Cancels Far East Plans

FOLLOWING a period of ill-health, Dr Billy Graham has been forced to cancel plans to participate in the forthcoming Asian campaigns being conducted by the Graham Evangelistic Association.

A message issued in London on March 7 said that "Dr Graham was discharged from hospital last Tuesday night and is considerably improved in condition."

He will continue his convalescence in a warm climate but has agreed to abide by his doctor's decision as far as his own program is concerned.

Dr Graham was recently admitted to hospital with a relapse and a new attack of the pseudomonas infection. It is apparent that this infection is caused by over-fatigue and his doctors have therefore ordered him to have a complete rest.

The Far Eastern crusade, including Hawaii, Manila in the Philippines, Hong Kong, Taipei and Japan will continue in all respects (except for the meeting in Tokyo).

Grady Wilson will take Dr Graham's place in Manila and Dr Leighton Ford will take Dr Graham's place in all other places. The schedule for the Associate Evangelists will be carried out as planned. Dr Graham himself will rest throughout March and through much of April.

## Englishman Appointed To Perth

AN archdeacon from England has been appointed Archbishop of Perth in succession to Archbishop Moline who resigned at the end of 1962.

The archbishop-elect is the Venerable George Appleton, M.B.E., Archdeacon of London and Canon of St. Paul's Cathedral. He is 61.

Archdeacon Appleton is a graduate of Selwyn College, Cambridge, and trained for the ministry at St. Augustine's College, Canterbury. After serving at St. Dunstan's, Stepney, he went as a missionary to Burma where he worked for 20 years. He was head of the Divinity School in Rangoon from 1933 to 1941 and Archdeacon of Rangoon from 1943 to 1946.

The archdeacon returned to England in 1947 and from 1950 to 1957 was secretary of the Conference of British Missionary Societies. He is the author of several books.

## BISHOP RAY ENTHRONED



ON Saturday, February 16, Bishop Chandu Ray was enthroned as the first Bishop of Karachi, a new diocese inaugurated at the same service.

Bishop Ray visited Australia in 1958 and endeared himself to thousands of church people as he spoke at meetings in many parts of the country. Until now he has been Assistant Bishop of Lahore, West Pakistan.

The new diocese was formed by the splitting of the Diocese of Lahore.

A C.M.S. missionary, Canon S. N. Spence, officiated at the service and the Bishops of Lahore and Dacca also took part in the enthronement. Representatives of parishes and church organisations from many parts of Pakistan, India and beyond, packed the Cathedral for the service.

PHOTO: The Bishops of Dacca and Lahore precede Bishop Chandu Ray and his Chaplain from the Cathedral following the Service of Enthronement and Inauguration.

## CONFERENCE SUGGESTS PRAYER BOOK CHANGES

UP to 100 people attended the first resident conference organised by the Anglican Church League at Gilbulla, Menangle, on the weekend of March 17.

Archdeacon Gordon Begbie, the President of the A.C.L., was the host and Mr Justice Richardson, Chairman of the conference. The subject was Prayer Book Revision and a series of papers, followed by discussion, was presented.

The Reverend Victor Roberts spoke on "The Place of the Lectionary in the Service of the Church." Mr Roberts urged, and the conference agreed, that the lectionary is designed to bring before the congregation the whole counsel of God. The lectionary should not be altered in order to relate the lesson to sermon topics or special Sundays, as the lectionary is one of the undergirding principles of the whole liturgy. We need a basic lectionary which all regular worshippers should use.

Continued, page 3.

## CONTROVERSY OVER LINGUISTICS SCHOOL

In recent weeks there has been persistent criticism of the action of the Summer Institute of Linguistics (Wycliffe Bible Translators) in admitting Roman Catholics to its annual course at Belgrave Heights.

Criticism has been brought to a head by the participation in the current school of a group of Roman Catholic priests. Critics have voiced protests at the use of the Belgrave Heights Convention property for such purposes.

As a result of this the Council of S.I.L./W.B.T. has issued the following statement to "New Life," the paper in which letters containing the criticisms have appeared. It reads, in part: "Sir,—The Council of the Summer Institute of Linguistics and Wycliffe Bible Translators has noted with deep regret the correspondence in your paper in connection with the present School of Linguistics being held on the Convention property at Belgrave Heights.

"In order to avoid further embarrassment to the Council of the Belgrave Heights Convention, it wishes to announce publicly that the Council of S.I.L./W.B.T. has decided to hold future Linguistics Schools on some other site.

"In less than 30 years God has opened the countries of Mexico, Alaska, Peru, Guatemala, Ecuador, Philippines, Bolivia, Brazil, New Guinea, Vietnam, Ghana and Colombia to Wycliffe workers and, in addition, work has commenced amongst our own Australian aborigines.

"Today there are over 1,300 workers in those countries sharing in the supreme task of translating Holy Scripture.

"In addition, it has without charge trained over 6,000 missionaries of every society.

"Wycliffe's basis of belief is evangelical, reformed, and Protestant.

"Its work is receiving the wholehearted support of the United Bible Societies, as well as Dr Billy Graham (one of its Directors), Dr Oswald Smith, and Dr Larry Love."

The letter was signed by: Alfred Coombe (Chairman), H. B. Kerr, Eric Brabham, J. C. Davis, J. H. McCracken, C. G. Sandland, J. R. Story, K. F. Walker (hon. treas.), D. Rogers,

The Wycliffe party of nine, comprising the Jacobsen and Makil families, was travelling by Land Rover in a convoy of some 30 vehicles stopped by the guerrilla roadblock. When the roadblock was encountered, instructions to stop and leave the vehicle were obeyed.

According to the Associated Press, Mrs Jacobsen commented on the events, "It took about 15 minutes and then it was all over."

W. J. Oates, Lois Weymouth. Commenting on the situation "New Life" says: "The letter published over the signatures of most (if not all) of the present S.I.L./W.B.T. Australian Council . . . completely sidestepped the main issue which is even greater than the admission of non-evangelicals to the course."

"New Life" further draws attention to the fact that the attitude of S.I.L./W.B.T. to Roman Catholicism generally has in recent years raised a considerable storm in North and South America. One result was the withdrawal to avoid embarrassment to other societies of these twin societies from the Interdenominational Foreign Missionary Association with which most of the "faith" missions are linked.

## Wycliffe Workers Shot in Vietnam

TWO members of the Wycliffe Bible Translators were killed in South Vietnam by Viet Cong guerrillas on March 4.

Shot down without apparent reason or provocation were translators Elwood Jacobsen, a native of Foreston, Minnesota, U.S.A., and Gaspar Makil, Wycliffe's Filipino member. Also killed at the Viet Cong roadblock 66 miles north-east of Saigon on the Dalat highway was a Vietnamese driver from another vehicle. One of Makil's four-month-old twins, Janie, and his three-year-old son, Thomas, were seriously wounded by the burst of gunfire; Janie died the following day.

The Wycliffe party of nine, comprising the Jacobsen and Makil families, was travelling by Land Rover in a convoy of some 30 vehicles stopped by the guerrilla roadblock. When the roadblock was encountered, instructions to stop and leave the vehicle were obeyed.

According to the Associated Press, Mrs Jacobsen commented on the events, "It took about 15 minutes and then it was all over."

"We hear much moaning about our divisions. There may be some that are to be deplored among ecclesiastical confederacies, but in the spiritual Church of the living God, I am at a loss to discover the divisions which are so loudly proclaimed. It strikes me that the tokens of union are much more prominent than the tokens of division . . ."

—so said C. H. Spurgeon in a sermon preached in 1866.

— See article, Page 2.

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