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Tokyo crusade preparation well advanced

TOKYO - (FENS) - The Tokyo Christian Crusade has officially opened its office. Thirteen committees have been organised to facilitate the preaching of the Word in schools, factories, and on every level of society during the four weeks of May, 1961.

More than four hundred pastors and laymen are serving on the Crusade preparatory committees under the guidance of the World Vision staff.

LIBERALS OPPOSE CRUSADE

Various Churches are arranging their overall strategy to coincide with the Crusade program. Virtually all Evangelical groups are co-operating and a substantial number of Churches from the National Christian Council are active in the Crusade program.

Major opposition at present centres in a Leftist element within the United Church. Their major accusation is that the crusade is an anti-Communist movement subsidised by the American Government.

Rev. Teruji Hirayama, leader of those opposing the crusade, was closely associated with the Christian group which supported the Security Treaty demonstrations last June. They openly co-operated with the labour unions, student groups and Leftists in demonstrations before the Diet.

The downtown Tokyo office will co-ordinate the efforts of some 400 Japanese pastors, businessmen and lay leaders working on the following committees:

A Music Committee is at work training more than 5,000 singers who will participate in the 1,000-voice choir each night during the crusade. A prominent feature will be the musical contribution of the famed Imperial Symphony Orchestra which will appear nightly.

Counsellor training, directed by the Follow-Up Committee, is recruiting some 4,000 personal workers from 570 churches in the Tokyo area.

The Prayer Committee has distributed call-to-prayer posters to churches throughout Tokyo and environs. Christians in 29 countries have sent word, promising to pray regularly for the success of the crusade.

The Public Relations Committee has succeeded in getting permission from the police to install

bumper stickers on automobiles—something never done before in Japan. The Committee has also displayed large red posters in subway stations used by several million commuters each day, and erected billboard signs to publicise the event.

Other committees—13 in all—include the Finance Committee, Delegation Committee, Student Committee, etc., all hard at work and vigorously functioning for this event which can be the largest evangelistic outreach in Japan's 100 years of Protestant missions.

The crusade will be conducted by World Vision, Inc., under the sponsorship of more than 600 churches in Tokyo. Dr Bob Pierce, World Vision president, will speak nightly.

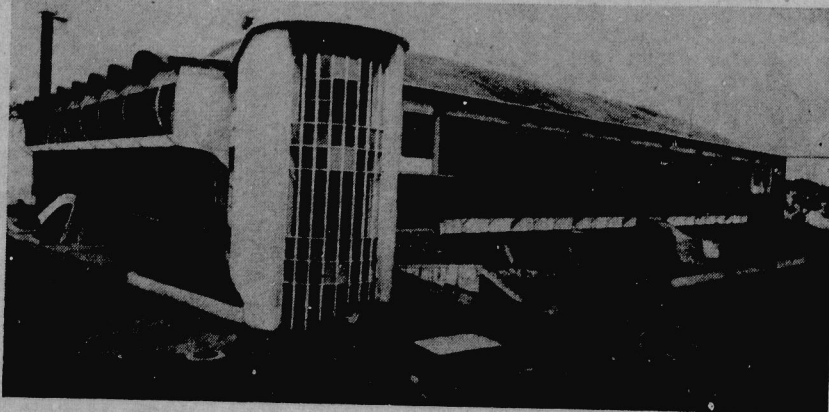
Conference held at Islington

The Bishops of Bradford, St. Edmundsbury and Ipswich, Tonbridge and Buckingham, and Bishops Taylor and Mann, took part in the Islington Clerical Conference at Church House, Westminster, on January 10.

In view of the Bishop of Bradford's important place in the Church as chairman of the Archbishops' Liturgical Commission Evangelicals received with interest his paper on "The Word of God and the Worship of the Church."

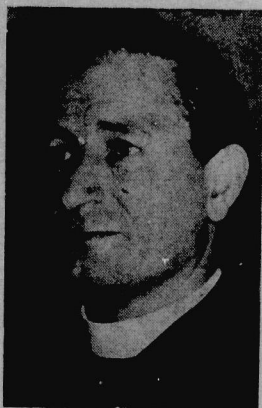
"The Word of God in the World Today" was chosen as the general theme of the conference, as it took place in the year which will see the 350th anniversary of the publication of the Authorised Version, and the printing of the New Testament portion of the New English Bible.

PRAYER PROVIDED CRUSADE SITE



The Meiji Auditorium in Tokyo, which has now been set aside for the World Vision Crusade from May 6 to June 5 next. Dr Bob Pierce is the featured speaker. A city ordinance completely banned all religious meetings in this building, and a preliminary request to the authorities was flatly rejected. But after prayer every member of the city council and other interested persons (many not Christian) individually agreed to the Crusade being held there—without any of the cash gratuities commonly given in Japan in return for favours.

MISSION AT MURWILLUMBAH



The Reverend Bernard Gook, Rector of St. Barnabas', Broadway (Sydney Diocese), who conducted a very successful mission at All Saints', Murwillumbah, N.S.W., from November 19 to November 28.

The total attendance was 7,500 (including children attending the special afternoon meetings for them conducted by the Reverend Stewart Jones, of St. Barnabas', Punchbowl (Sydney Diocese). During the week 72 people indicated their desire for further spiritual help or their acceptance of Christ, and 75 more did likewise on the last night.

The Reverend David Hewetson of Sydney conducted a teaching mission straight after the conclusion of Mr Gook's mission.

C. of E. Bible College Results for 1960

The Registrar of the Church of England Bible College announces the results of the third term examinations for 1960. Candidates names are in order of merit:—

L. Fisher-Johnson, 95 per cent; S. Mildwater, 94; G. Scrivener, 91 per cent.

J. Webster, 88; D. Hyde, 86; J. Barber, 86; A. Schulstad, 86; D. Voss, 85; P. Langworthy, 83; D. Livingston, 83; M. Hanson, 81.

L. Ross, 78; A. Gayford, 77; I. Sutherland, 76; D. Svenson, 75; L. P. Stack, 74; N. Hocking, 73; J. C. Lowe, 73; D. Pennington, 72; W. Doran, 72; J. Campbell, 71; G. Lee, 71.

J. Morley, 69; D. Garner, 69; J. Burtenshaw, 69; D. B. Ryan, 66; B. Dunt, 64; T. J. Donnelly, 61; D. H. Collett, 61; T. R. Bull, 60.

E. B. Scribner, 59; J. A. Friend, 55; G. W. Hollingsworth, 55; N. W. Stokes, 54; C. Hobbs, 54; R. Ashbury, 53; D. J. N. Johnston, 53; B. A. Irvine, 52; R. Paddle, 51; M. Irvine, 51; G. R. Child, 50.

Four candidates failed. A prize for the highest aggregate for the three terms of 1960 is to be awarded to Miss Lorraine Fisher-Johnson. Her aggregate was 93 per cent.

On completion of the two-year course and the six term examinations, College diplomas are awarded to:—

(1st class) P. Langworthy, D. Voss, I. Sutherland, N. Hocking. (2nd class) D. Hocking, D. H. Collett, B. A. Irvine. (Pass) R. Paddle.

The 1961 College year will commence on Monday, 13 February, when the Rev. D. W. B. Robinson, M.A. Vice-Principal of Moore Theological College

will lecture to the internal students on Genesis. Intending internal or correspondence students will be posted the College prospectus on application to the Rev. R. S. R. Meyer, 1 Belgium Ave, Roseville, N.S.W.

Graham To Speak Outside Manchester

Billy Graham's Crusade in Manchester this year will have a nation-wide impact. Dr Graham plans to visit centres outside Manchester and there are also plans for relays all over the British Isles.

Dr Graham will address a Ministers' Meeting in the Central Hall, Westminster, London, on Tuesday, May 23. Arrangements are in the hands of the Evangelical Alliance, which sponsored the Graham Crusades at Harringay and Wembley.

The following day there will be a single evangelistic rally in the St. Helen's Ground, Swansea, conducted by Dr Graham and his team. Prior to the start of the Manchester Crusade (May 29 to June 17), he will address a North of England Ministers' Meeting in the Albert Hall, Manchester.

On June 24, there will be another evangelistic rally in the Ibrox Stadium, Glasgow. Finally, Dr Graham will conduct a further rally at Windsor Park, Belfast, on Monday, June 26.

Pray with the Understanding

"Although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. Let all things be done among you, saith Saint Paul, in a seemly and due order: the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorised thereto."

Thus the Prayer Book entitled "Of Ceremonies," Article 34 says virtually the same thing. And at ordination every minister of the Church of England makes this declaration:

"In public prayer and administration of the sacraments I will use the form in the said book prescribed (scil. the Book of Common Prayer) and none other, except so far as shall be ordered by lawful authority."

Uniformity of common prayer has thus been of the essence of Anglican worship since the Reformation, and it still is. There are good reasons for insisting on uniformity.

One is the need to safeguard the spiritual rights of congregations. They are entitled to a scriptural and spiritual form of service. The best way to ensure this is to prescribe what should be said and done, so that even if the minister teaches false doctrine the evil effects of this may be somewhat mitigated by the use of a form of worship in accordance with the truth.

Another is that it is out of keeping with the importance of the occasion to place it at the mercy of one man's whims and moods. Worship is too serious a matter to be left to the clergy. If it is to be common prayer the congregation must be able to join in wholeheartedly without being distracted by novelties and by conjectures about what the minister is going to come out with next. When a fixed liturgy is used the congregation can concentrate on worship,

secure in the knowledge that everything said and done is orthodox.

A still more important reason for uniformity is that worship influences (and begets) theology. If Bernard Shaw was right when he said in the "Revolutionist's Handbook" at the end of "Man and Superman" that what a man believes is to be ascertained not from his creed but from the assumptions on which he habitually acts, it is no less true that what a Christian believes is to be ascertained not from his creed but from the assumptions on which he habitually worships. He is willy-nilly influenced and moulded by them.

The widespread contempt of scriptural forms of worship which began with the Oxford Movement and has produced the present liturgical chaos in our Church has affected the Evangelical attitude to uniformity in two ways.

It has led some Evangelicals to concentrate exclusively on observing every requirement of the Prayer Book because the law of the Church requires it, which is good, but at the same time to neglect the principles which underlie these requirements. There is even a tendency to regard liturgical ignorance as a test of Evangelical orthodoxy. The consequence has been a widespread lack of understanding of the principles of Prayer Book worship among Evangelical clergy laymen.

Such an attitude is inadequate in the face of suggested revision of the Prayer Book. It is not enough to say: "We want 1662," unless we can also say why, and analyse proposed amendments in the light of the existing Book.

Other Evangelicals have reacted against what seems to them to be an excessively legalistic approach by almost abandoning the Prayer Book. As so few laymen get anything out of the authorised services (how can they, if they are not taught to do so?) surely the best thing is to have "brighter services" — to cut out a lesson here and a few prayers there.

(Please turn to page 6, col. 3)

Article 27

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

Next to the Sacrament of Holy Communion, the Sacrament of Baptism has occasioned possibly most discussion within the circle of the Christian Church.

There is a tendency, against which we must be on our guard, to attribute to the external sign the value of efficacy of the thing signified. This is what Calvin calls "that figment which places the cause of justification and the power of the Spirit in the sacramental elements, as in so many vehicles" (Institutes Bk. IV c. XIV, p. 415, Allen's translation, London 1838).

This so-called *opus operatum* theory of the sacraments has influenced statements on baptism since the days of Thomas Aquinas, who declared that "a certain virtue in the water passes into the soul of the receiver" when he or she possesses what are called "the due dispositions."

Instead of teaching, as Calvin does, that "God Himself accompanies His institution by the very present power of His Spirit" (Ibid p. 414), we are led to believe that God renders the sensible sign the channel of His grace.

It is worthy of notice in view of this widespread conception, that the language of Article XXVII follows very closely the form which is observable in the Institutes.

Calvin condemns the view of "those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men" (Ibid, p. 424). Yet he also states "It is a mark by which we openly profess our desire to be numbered among the people of God" (Ibid, p. 430).

United

The correspondence between these statements and the words "Baptism is not only a sign of profession, etc." will be at once apparent.

Calvin also speaks of baptism as a seal to confirm the promises of God to us, and also asserts, more than once, that faith is confirmed by it.

He also says, "We are not only engrafted into the life and death of Christ, but are so united as to be partaker of all His benefits" (Ibid p. 425). And again "we are introduced by baptism into the society of His Church" (Ibid p. 429).

These are parallel with the statement "whereby as by an instrument . . . we are grafted into the Church."

There is a difference of opinion as to what the words "whereby, as by an instrument" mean. The Latin word "instrumentum" has a wide range of meaning. It can mean "a tool" or "baggage" or "a legal conveyance."

Dr Moule, in "English Church Teaching," draws attention to this latter usage, which has the authority of Suetonius, and suggests this may be its sense here.

Usher takes the same view when he wrote in his "Body of Divinity" that the promises of God were "estated" upon us in baptism. Calvin speaks directly of baptism as "a legal instrument properly attested" (p. 423).

On the other hand, we have to notice that Dr Lamb, in reproducing the Articles of 1552, uses the Latin word "infero," where the later Article of 1563 employs the word "insero," which occurs in the Latin Vulgate in Romans XI. 17, 19, giving point to Jewel's translation "are grafted into the Church."

It may be contended that the simile of grafting would imply that the term "instrument" was employed in the sense of a "tool" rather than "a legal conveyance"; and the change from "infero" to "insero" would enforce that meaning.

Grafting

But we have to notice again that Calvin does not hesitate to speak of "a legal instrument properly attested," and yet employs the simile of "engrafting" and "introducing" without any consciousness of a change of sense.

Also, it may be noted that both "infero" and "insero" can carry the suggestion of introducing a person or thing into a particular state. It may, therefore, be inadvisable to press either simile too far.

We are justified in asserting that the usage of the sixteenth century does not rule out the thought of "legal conveyance." Indeed, Calvin speaks of "engrafting" as "the certain testimony that baptism affords us" (p. 425).

We can, therefore, confidently assert that the suggestion of a legal conveyance is not wholly ruled out.

Controversy has also clustered round the word "rightly." Many follow the view of Dr Henry Phillpotts, Bishop of Exeter, who became prominent owing to his action in the Gorham Case of 1850. He held that "rightly" means "rightly ministered to the baptized."

The Bishop urged in defence of this view the language of Article XIX, where the words "duly ministered" read in the Latin "recte ministrantur." But it has been pointed out that "rightly administered" has a different sense from "rightly receiving," and the latter may well include moral obligation on the part of the recipient.

The Bishop of Exeter sought to support his view by pointing out that the word for "receive" in the Latin of Article XXVII is the verb "suscipio," which he states includes "even passive and unconscious susception," while the verb "percipio," which implies "both action and intention" is employed with reference to the reception of Holy Communion.

But it can be pointed out that the verb "percipio" is used in the XXVIIth Article of receiving the sacraments. It would strain the sense of the Article if we were to assume that the distinction between "percipio" and "suscipio," introduced by the Bishop, compelled us to the conclusion that the unworthiness of the minister hindered the effect of the sacrament in cases of "passive and unconscious susception."

Neither verb has, of necessity, the rigid meaning supplied by the Bishop, and the alternative use of them in the manner indicated casts doubt on this narrow interpretation.

It appears fitting, however, in view of the clause commending the baptism of infants, that the verb "suscipio" should be employed rather than "percipio," which, while it does not always imply it, leaves room for the meaning of conscious intelligent reception.

This dispute concerning the meaning of the word "recte" is most important.

Both the words "recte" and "rite" have a very wide application in Latin usage. Neither are limited to correct employment of material or ceremonial. "Rite" has the greater significance in a ceremonial sense.

It seems to bear that sense in Article XXVI, where the words are rendered "by faith and rightly receive them," and also in Article XXV "that we should duly use them."

Still, "rightly" is used by Bishop Jewel to translate both "rite" in Article XXVI and "recte" in Article XXVII, so that it seems hazardous to import a very different sense into the words; though it must be conceded that "rite" has a closer application to ceremonial usage than "recte."

To receive rightly may mean to receive with proper intention, and "recte" would be the more correct Latin term to express the latter meaning.

Possibly the use of "suscipio" rather than "percipio" may have dictated the stronger word more indicative of deliberate acceptance to counter any idea that baptism conferred grace in a different manner from Holy Communion.

The earliest commentary on the articles by Rogers supports this view. Rogers writes:—"The Papists therefore be in a wrong opinion, which deliver that the Sacraments are not only seals, but also causes of grace; and the Sacraments do give grace, even because they be delivered, and received *ex opere operatum* (p. 268 Parker Edit.)."

Invisible Grace

And again "Baptism of St. Paul is called the washing of the new birth, of others the sacrament of the new birth, to signify how they which rightly (as all do not) receive the same are ingrafted into the body of Christ, as by a seal be assured from God that their sins be pardoned" (Ibid, p. 276).

Bullinger's Decades were widely used. Convocation in 1586 resolved that they must be read by all clergymen under the degree of Master of Arts or Bachelor of Law.

Bullinger writes:—"Many receive the visible sacraments, and yet are not partakers of the invisible grace, which by faith only is received" (Vol. V, Parker Edit. p. 273).

The whole subject is discussed at length pp. 270-274, but the words cited express accurately Bullinger's interpretation.

Whitgift, answering Cartwright's accusation that "we attribute

(Please turn to page 5, col. 5)

Protestant Merger In U.S.A. Proposed

The Rev. Eugene Carson Blake stated clerk of the United Presbyterian Church has proposed that concrete steps should now be taken to bring about organic union between the Episcopal, Presbyterian and Methodist Churches and the United Church of Christ.

What is envisaged is more than intercommunion and interchange. It is a definite merging which would create a single ecclesiastical body of more than 18 million members.

There would be a single ministry and organisation, but with degrees of flexibility, to allow of catholic and reformed variation.

To the proposal, advanced in a sermon at Grace Episcopal Cathedral, California, Bishop Pike of California gave a prompt and enthusiastic answer. A few days later, the presiding bishop, the Most Rev. A. C. Lichtenberger, stated that the proposals should be studied with great care, and that an expansion of the conversations already being held with the Methodists would be advantageous.

The "Church of England Newspaper" comments: "A valuable feature from the Anglican side is that this manifests a definite approximation to other Protestants at a time when the Archbishop's excursion has left an uneasiness in many non-Episcopal circles, and also amongst some Episcopalians."

His reported reference to the Pope as the head of the whole Christian world was particularly disturbing and the Vatican assertion that he did homage was not calculated to help matters.

"At the same time, certain reservations are called for in relation to the proposals as stated. First, there is no evidence that the discussion will not break down again over the old stumbling-block of the ministry and valid ordination."

Inadequate Motivation

"Unless there is an initial understanding on this point, the excitement is premature and the movement largely futile. Since this difficulty is largely on the Anglican side, a rethinking of the Anglican confession would seem to be required, but there are little signs of this in current Episcopal life."

"Secondly, the practical problems of ministerial organisation are larger than one might suspect. The Methodists in particular offer a peculiar type of episcopal autocracy which would need to be greatly softened, and it is not easy to see how any type of episcopacy is going to with the great ecclesiastical corporations which many presbyteries have now become, e.g., the vast presbytery of Los Angeles."

"Thirdly, the emphasis in the proposed union, as so often in such matters in the States, seems to be primarily on the practical side, e.g., the saving of expense, the better deployment of resources, the overcoming of the evils of denominational rivalry, the creation of a larger and therefore more powerful body of Christian opinion, or Christian pressure group."

"I hope that we shall see, in the years immediately ahead, a thorough study made of the whole question of Church music, and I hope, too, that the study

"Now there is no point in ignoring this aspect. Nor is union to be opposed because the motives are inadequate. Nevertheless, inadequate motivation will surely entail inadequate fulfilment."

"Finally, there is little evidence either at San Francisco or in the U.S.A. generally of the biblical and theological preparation which is surely vital if there is to be true union in Christ. "In this respect the recent Anglo-Scottish Report is a model which, even though it was little appreciated at the time, might well be followed to advantage."

"Unfortunately, however, there seems to be little awareness even of the need. This is hardly surprising, perhaps, in a land where Life and Work tends to dominate the Ecumenical Movement, and where the churches are busy conforming themselves to the patterns of big business and government rather than the Gospel, but it hardly augurs too well for future action, whether successful or otherwise."

THE PURPOSE OF MUSIC IN CHURCH

The primary purpose of music in worship is still all too often thought to be the giving of pleasure to the worshipper, whether he is singing himself or listening to the choir.

The quality of music, and often that of hymns and anthems, is markedly inferior to that of the works of the Prayer Book and the Bible. There is a failure to realise that music of the wrong kind, or of the right kind badly rendered, is a hindrance rather than a help to the devotions of the faithful.

Mr Gerald Knight, director of the Royal School of Church Music, makes these observations in his annual report, which has just been issued.

They are offered, he says, not merely with the British Isles in mind, but also with the greater part of the Anglican Communion beyond the seas, and in the light of his recent tour of South America and the West Indies.

"There is much confused thinking and sometimes no thinking at all on liturgical matters. For this we must sometimes blame the clergyman—in some countries his theological college—and sometimes choirs and choirmasters."

"Occasionally congregations are able to prevent improvement by financial threats. In some countries laypeople are ahead of some of the clergy in their thinking about music in worship, and this has caused dissension and strife."

"I hope that we shall see, in the years immediately ahead, a thorough study made of the whole question of Church music, and I hope, too, that the study

NEW SYDNEY YOUTH WORKER



The Reverend Peter Goodwin Hudson, B.D., who was commissioned in St. Andrew's Cathedral, Sydney, on December 16 as Deputy Director of the Church of England Boys' Society and Assistant Chaplain for Youth in Sydney Diocese.

PRINCIPALS TO CONFER

The Principals of the Australian theological Colleges have convened a Conference to be held at Gilbulla, Menangle from February 6 to 10, 1961.

Delegates will be attending from all over Australia, and a number of surveys have been carried out on Entrance Standards, and training, to be presented at the Conference.

The Conference will deal with the topics of length of training, curriculum, post Ordination courses, recruiting to the Ministry, and the possibility of integrating training with that of other Denominations and Universities.

The Convener of the Conference is Bishop R. E. Davies of St. Johns College, Morpeth, and many Diocesan Bishops have indicated their intention to be present.

NEW BISHOP IN IRAN

THE Right Rev. W. J. Thompson, whose resignation as Bishop in Iran was announced earlier this year, is to be succeeded by his son-in-law, the Rev. Hassan Dehqani-Tafti, a Persian who is chaplain at St. Luke's, Teheran.

The Bishop-designate is forty. He is the son of a Muslim from the village of Taft, near Yazd, but was brought up in the Christian faith and baptised when he was eighteen.

He took his degree at Teheran University, and later, after military service, studied at Ridley Hall, Cambridge.

The new Bishop's wife is twenty-nine. She was brought up in Persia, but later had four years at Clarendon School, Malvern. On leaving she returned to her father's diocese, but came back in 1950 to begin her training as a nurse at University College Hospital, London.

Although she had known Mr Dehqani-Tafti in Persia they met again through a youth group at All Souls', Langham Place, London, and were married in 1952. They have three children.

Readers of the Sydney papers will be surprised to learn that the appointment has not resulted in accusations of nepotism.

Kerala School

(Trivandrum, Kerala)—An announcement in the Kerala Legislative Assembly that the controversial Education Act, enacted during the previous Communist administration, will be modified, has been hailed by religious groups here.

The law was passed in 1957 over the strong opposition of Roman Catholic, Protestant and (Hindu) Nair school authorities, who denounced it as an infringement on the freedom of private education and an attempt to regiment the country's private schools on a Communist basis.

The law required, among other things, that teachers be appointed from a panel approved by the Public Service Commission.

Word or Sacrament?

"BISHOPS, Priest and Deacons," was the subject taken by Rev. J. I. Packer at the open meeting of the Bishop Jewel Society held in Oxford recently.

In his introductory remarks, Dr Packer referred to the present shortage of clergy in this country, and the question of part-time clergy and of a perpetual diaconate. But the problem was complicated by the division of opinion within the Church of England as to the nature of the ministry. Was it primarily a Ministry of the Word, or essentially a Ministry of Sacrament?

Clearly Cranmer's Ordinal emphasised the pastoral, evangelistic, and teaching work of the ministry, in contrast to the Roman rite, in which stress is laid upon ordination with a view to the offering of the sacrifice of the Mass. It was true that the Prayer Book retained the use of the word "priest," but in fact the New Testament knows of only two priesthoods, that of Christ Himself, and of all Christian

people. There is no unique and exclusive ministerial priesthood, apart from these, for the purpose of offering sacrifices.

Referring to the three orders themselves, Dr Packer said that a deacon in the New Testament means in practice a servant, an assistant to the presbyter, while the presbyter was essentially a shepherd of the flock, whose duty it was to feed the church of God. The office of Bishop was originally held by presbyters, though by 110 A.D. Ignatius spoke as if monarchical episcopacy was universal. Although Anglicans recognise that the office of bishop may have been apostolic in origin, the N.T. does not hold it to be an article of faith, of the essence of the church. Rather is it of the bene esse. Anglo Catholics, however, believed that without bishops there could be no true church, and without episcopal ordination, no valid sacraments.

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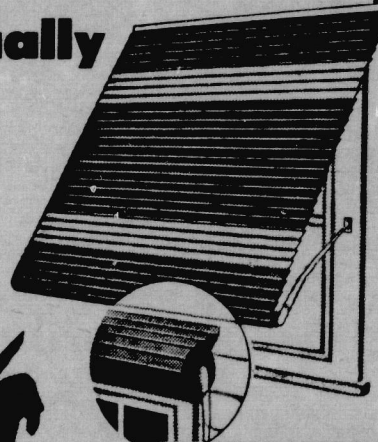
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Notes and Comments

CHARITY BEGINS WITH ROME?

It has been reported in the English church Press that the Vicar of Leamington has announced his intention in due course, with his Bishop's permission, of welcoming a Roman Catholic priest to preach from his pulpit in the same way as he is allowed to welcome Free Church ministers on special occasions.

This is obviously one of the consequences of Dr Fisher's visit to the Pope. It is, moreover, an indication that the misgivings of many Evangelicals over the visit were not ill-founded.

There is no parallel between the Roman Catholic Church and any of the churches of the Reformation. The Roman Church rather resembles such bodies as the Jehovah's Witnesses and the Christian Scientists, for, as the nineteenth of the Church of England's articles of religion states, it is a heretical sect which has erred in matters of faith.

No representative of such a body should be allowed to speak from an Anglican pulpit, and it is to be hoped that the Vicar's Bishop will not permit him to do so. When he was ordained the Vicar promised to "banish and drive away all erroneous and strange doctrine contrary to God's word."

While it is good to encourage Christian unity by allowing ministers of churches which hold scriptural doctrines to preach from our pulpits, it is the duty of Anglican clergy to ensure that heretical bodies are not given the opportunity of broadcasting their beliefs in our churches. The first duty of the clergy is to the Rocks entrusted to them—charity begins at home, not with Rome.

HYMNS FOR HIM...

We publish in this issue of the "Record" a news item about the annual report of the Royal School of Church Music. Your commentator suggests that the R.S.C.M. sponsor a campaign to pitch hymns low enough for men to sing them. At present many are quite unobtainable for any but male altos (and, like people who keep frogs, these are extremely rare).

Men who can read music or know the bass part of the hymns have no problem, but most male worshippers cannot. The greatest sufferers are ministers or readers taking services in small, choirless churches where they have not only to read the service and lessons and preach, but also sing loudly to lead the congregation in the hymns.

Pitching the hymns too high has a bad effect on the layman. As C.E.M. Joad pointed out when he became a Christian and began to attend church, it contrives to suggest to the worshipper that men are not wanted in church and not expected to attend. Apparently small things like this, which the regular churchgoer is so used to that he never notices them, can repel the casual worshipper or the seeker after spiritual truth.

EVADING THE REFORMATION...

The Archbishop of York, Dr Ramsay (a recognised Anglo-Catholic leader) has probably inaugurated a new Anglo-Catholic approach to the Reformation in his sermon at Edinburgh at the beginning of the quarter-centenary celebrations for the Scottish Reformation. He suggested that the Reformation continued in the Church of England until 1662, when the Prayer Book received its final revision.

This suggestion has the advantage from the Archbishop's point of view of including the Caroline divines of the school of Archbishop Laud, who reacted against the doctrines and attitudes of Tudor times in a High Church direction. We can therefore expect to find much made of this idea in future Anglo-Catholic discussion of the Reformation.

But it will not do. The Reformation of the Church of England in doctrine, worship and order was completed early in the reign of Elizabeth I and not subsequently modified to any significant extent. In 1661 and 1662 the Thirty-Nine Articles were left untouched, and though the Prayer Book was amended extensively, every amendment was one of detail; in principle the Prayer Book of 1552 remained in force.

This is not to say that the Carolines would not have liked to make alterations of substance; they would. But in fact they did not.

They themselves were fully aware that the Reformation was a past event, and that their work was on a smaller scale, even when they were revising the Prayer Book, as can be seen from the Preface to the 1662 Book (particularly the passage which says: "Accordingly we find that in the Reigns of several Princes of blessed memory since the Reformation..." which clearly implies that the Reformation was long since past).

The formative and normative period for Anglicanism is from 1547 to about 1560.

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Bible Commemoration Year Inaugurated

State Governors, who are patrons of the Commemoration Councils in their State, will attend these Services.

In Sydney, the Services will be in the Town Hall. His Excellency, the Governor of N.S.W. (Sir Eric Woodward), is to read the scripture lesson; Rev. K. J. Turnbull will give the address and the Methodist Crusader Choir will be singing.

Daily Bible Reading

"It could well be that the world-wide Commemoration in 1961 of the 350th Anniversary of the publication of the Authorised Version of the Bible, in which the churches are uniting in a great Campaign to urge daily reading of the Scriptures, could lead to such a recognition of the need of mankind to 'Hear the voice of God' as to change the course of history," said the Rev. Alan F. Scott, National

Campaign Director of the Bible Commemoration Council, preaching at the Strathfield-Homebush Baptist Church.

Stanley Baldwin said — "The Bible is a high explosive. It works in strange ways and no living man can tell or know how the Book in its journey through the world has startled the individual soul in ten thousand different places into a new life, a new belief, a new conception, and new faith"

Many men and women, as they follow the sometimes hysterical and often obviously ill-founded or unfounded statements of world leaders who trifle with truth for more political advantage, are fed up, disgusted and desperate in their bewildered disillusionment; therefore the church's call through the Bible Commemoration Council's Campaign—"God's Message for You Today—Read It Today" was timely and opportune.

Protestant Bishop For Portugal

At a meeting of the Synod of the Lusitanian Church (the Episcopal Church of Portugal) held recently, the Rev. Dr Luis C. Rodrigues Pereira was elected Bishop in succession to the Rt. Rev. Antonio Ferreira Flandor, who is retiring from the Bishopric after many years of devoted service to the church.

The Synod was attended by Bishop Bayne, Executive Officer of the Anglican Communion.

Tara Scholarships

The following Scholarships have been awarded by the Council of the Tara Church of England Girls' School for 1961.

Robin Caterson, Tara Church of England Girls' School.
Dianne Quinn, Wentworthville Primary School.

This is the first time Tara has offered Scholarships for the complete Secondary course.

Article 27

(from page 2)

bute to the sign that which is proper to the work of God in the blood of Christ; as though virtue were in water to wash away sin," replied, "You know very well that we teach far otherwise, and that it is a certain and true doctrine of all such as profess the gospel, that the outward signs of the sacrament do not contain in them grace, neither yet that the grace of God is of necessity tied unto them, but only that they be seals of God's promises, notes of Christianity, testimonies and effectual signs of the grace of God, and of our redemption in Christ Jesus, by the which the Spirit of God doth invisibly work in us, not only the increase of faith, but confirmation also . . . We know that wicked men may receive these external signs, and yet remain the members of Satan" (Vol. III, Parker Edit. p. 382).

Lest it be contended that Whitgift was a strong Calvinist and, therefore, interpreted the Article according to his judgment, which is not necessarily the opinion of all holders of the Article, it may be well to quote here Dr Burnet, a man of a different colour, living at the close of the seventeenth century.

Profession

Burnet wrote: "Baptism is a federal admission into Christianity, in which, on God's part, all the blessings of the Gospel are made over to the baptized; and on the other hand, the person baptized takes on him, by a solemn profession and vow, to observe and adhere to the whole Christian religion. So it is a very natural distinction to say that the outward effects of baptism follow it as outwardly performed, but that the inward effects of it follow upon the inward acts; but this difference is still to be observed between inward acts and outward actions, that when the outward action is rightly performed, the Church must reckon the baptism good and never renew it; but if one has been wanting in the inward acts, those may be afterwards renewed, and that want may be made up by repentance" (Exposition of XXXIX Articles, p. 363, London 1840).

The Article speaks of faith being confirmed in baptism which assumes the existence of faith independently of the sacrament.

This is sufficient to refute Dr Philpott's argument based on the use of "suscipio." The reference is not directly to infant baptism, but if we are asked how faith can be confirmed in the case of an infant, we have only to refer to Paul's language in Romans 11:29: "Circumcision is that of the heart, in the spirit and not in the letter."

If the Jew could respond to the ordinance of circumcision with a heartfelt acknowledgment of the promises outwardly conveyed by it, so can the baptized rejoice in the covenant privileges sealed in baptism, and experience thereby confirmation of faith.

The baptism of infants demands and shall receive a further article.

The Rev. Alan F. Scott, National Campaign Director of the Bible Commemoration Year which commenced on Sunday, New Year's Day, is appealing to ministers of all churches to offer special prayers for the success of the Commemoration of the 350th Anniversary of the publication of the Authorised Version of the Bible.

Throughout 1961 Churches are uniting in a "Read Your Bible" Campaign. One hundred thousand cards with a suggested Bible reading plan covering two months for planned reading of St. John's Gospel have been printed.

On Sunday, March 12, in Sunday Schools, special lessons will be given to scholars and in all Church Services there will be an act of thanksgiving.

Throughout the world United Services of Thanksgiving will be held on Wednesday, March 15. In all Australian capitals the

JUNGLE DOCTOR'S FABLES by Dr. Paul White



(continued in our next issue)

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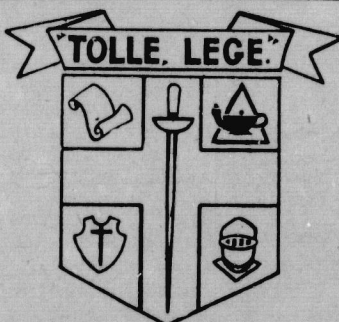
will be held on
TUESDAY, 14th FEBRUARY, 1961
 at
THE SCOTS CHURCH
 (Margaret St., Sydney)
 at 8 p.m.

The address will be given by
THE REV. J. GARRETT, M.A., B.D.

Teachers, Clergy and others interested in the work of Education are invited to attend.

The Service is conducted annually by the N.S.W. Council for Christian Education in Schools to mark the commencement of the School Year and to enable those engaged in Education to dedicate their year's work to God.

It would be appreciated if Ministers would include this Service in their Church Notices and urge Teachers in particular to attend.



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NAME
 ADDRESS

PRAY WITH THE UNDERSTANDING

(from page 2)

But as the Prayer Book services have been carefully constructed to inculcate true beliefs about God, our fellow men and ourselves any change, however innocuous it may seem, upsets their balance. For example, to omit the Old Testament lesson at Morning or Evening Prayer is bound to foster the already widespread notion that the Old Testament is unimportant and can safely be ignored. To substitute our Lord's summary of the commandments for the decalogue has the same effect. To add a ceremonial offering of bread and wine to the offertory in the same service can only encourage the idea (quite unknown to the Bible or the Prayer Book) that the sacrament is essentially a Godward rather than a manward thing.

If the principles of scriptural uniformity which characterise the Book of Common Prayer are to remain in future revisions, the prevailing attitude of many Evangelicals to liturgical questions must change. Not only theologians but the parish clergy and the local congregations must learn to pray with the spirit and to pray with the understanding also.

L. F. E. Wilkinson Dies In England

The Reverend L. F. E. Wilkinson, Principal of Oak Hill College, and a recognised Evangelical leader, died on December 13 at the age of 55.

Principal Wilkinson was a gifted speaker. He had been Principal of Oak Hill for 15 years.

He was chairman of the C.M.S. Ruanda Mission, and a Vice-President of the Church Pastoral Aid Society, the Crusader Union and the I.V.F.

He was a commissary of the Archbishop of Sydney, and visited Sydney some years ago.

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.

South African Opportunities

Dear Sir,

It has come to our notice that the Church of the Province of South Africa has recently sent a request for assistance to all the bishops and clergy of the Church of England throughout the world. They have formed the S.A. Church Development Trust which is affiliated to the S.A. Church Institute. The appeal is for financial assistance to maintain the missionary enterprise of the Church of the Province of South Africa.

This missionary enterprise is chiefly in the hands of the Cowley Fathers, the Community of the Resurrection and other extreme Anglo Catholic bodies, and no doubt evangelical Christians would feel unhappy about supporting such work. May we therefore suggest that your readers might respond to the appeal on behalf of the South African natives by supporting the Church of England missions in South Africa.

We have now a splendid body of clergy and catechists who have been given a thorough grounding in the Word of God and who are conducting a Scriptural ministry. At the present time we have almost boundless opportunities, the chief limiting factor being finance.

For example, we actually have sites allotted to us for the building of churches in five African townships. In these townships work is not permitted unless we have a church building. We have the openings; we have the men, but we lack the means to build these five churches.

Our estimate is that each church could be built and furnished for £2,000. Contributions in England could be sent to the Rev. A. E. Kemp, Hon. Secretary of the "Friends of the

Church of England in South Africa," St. Andrew's Church, Barnsbury Square, London, N.1, and in Australia, to the Rev. D. B. Robinson, Moore Theological College, Carillon Avenue, Newtown, Sydney.

Yours sincerely,
 Stephen Bradley.
 BISHOP.
 Cape Town, South Africa.

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The authority of the Bible

REVELATION AND THE BIBLE: Contemporary Evangelical Thought.
 Edited by Carl F. H. Henry. London, The Tyndale Press, 1959, pp.413.
 English price 17/6.

Twenty-four evangelical scholars of repute, British, American, Dutch and French, have contributed to this symposium. The British are three Anglicans, three Brethren, a Baptist and a Free Presbyterian.

On the whole it is an interesting and useful volume. There is little in it that is new or original, but it reflects the current attitude to problems of authority and the Bible on the part of evangelicals.

This attitude, while confident of the biblical foundations of the doctrine of revelation, is far from wooden or obscurantist. The articles treat both the biblical doctrine itself, and also contemporary views. It is a genuine contribution to the debate.

As one might expect, the articles by Professor Berkouwer, (perhaps the most distinguished Reformed theologian in the world today), Professor F. F. Bruce, and James Packer are among the best in the book. But they are not alone.

E. F. Harrison, Professor of New Testament at Fuller Seminary, writes well on "The Phenomena of Scripture," in which he rightly argues that the nature of inspiration (which is a basic truth) must be defined, not a priori, but in the light of the phenomena contained in the Bible. He is even cautious about claiming inerrancy for the Bible, unless it be held that the conception of error must be defined by the Bible itself, and not by some other standard.

"We may have our own ideas as to how God should have inspired the Word, but it is more profitable to learn, if we can, how he has actually inspired it."

E. F. Kevan, of the London Bible College, has a sensible article on principles of interpretation, in which he warns against a purely dogmatic approach, "leading exegesis into bondage to the confessional standards of the church." True interpretation needs to see Scripture as a whole and God's developing purpose as revealed therein.

Other contributors include G. W. Bromiley, Norval Geldenhuys, Pierre Marcel, Bernard Ramm, Alan Stubbs, D. J. Wiseman and Ned Stonehouse.

D. W. B. Robinson.
AN INTRODUCTION TO CHRISTIAN DOCTRINE, by T. E. Jessop. Thomas Nelson & Sons, 134 pp. 20/9 (Aust.).

Those who served as chaplains during World War II have reason to remember Professor T. E. Jessop with gratitude. He wrote a series of booklets for use in Padres' Hours covering such themes as *Good Neighbours*, *The*

Christian Way, *The Christian Faith* and *The Christian Institutions*. These books were vividly written, with a happy use of the common touch.

More recently, Professor Jessop has published seven broadcast talks, entitled *Basic Religion*, and written an important study on *Law and Love*.

One turns to his latest work with an expectant sense of pleasurable anticipation. Unfortunately, it disappoints.

There is the same happy turn of phrase, the same clarity of thought. What is lacking is the authentically Biblical reference. So often the author appears to be "clarifying what the religious sensibility demands" (to quote a phrase that appears on p. 12) rather than expounding what the Bible reveals.

As a consequence, the resultant study lacks depth and penetration: it is superficial and therefore unsatisfying. This is not to deny that there are occasional sections of arresting brilliance.

It may be querulous to complain about matters of grammar, but to one reader at least it was ominous and depressing to find a Professor of Education persistently using the word "human" as a noun. S. Barton Babbage.

THE CHURCH OF CHRIST, by James Bannerman. The Banner of Truth Trust, 1960. Vol. I pp. 480, Vol. II pp. 468.

This "treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church" was first published in 1869, and is here reprinted as the second work in the Banner of Truth Trust's "Students' Reformed Theological Library." A biographical sketch has been written for this edition by Iain Murray.

Bannerman was Professor of Apologetics in New College, Edinburgh, a century ago, one of the Free Presbyterians of the Disruption. These lectures form a vigorous, well-balanced and lucid presentation of the Presbyterian doctrine of the church along the lines of the relevant sections of the Westminster Confession of which it is largely an exposition. This doctrine in some respects goes beyond what the formularies of the Church of England teach concerning the church, and in some respects it is opposed to Church of England teaching. It is valuable, nevertheless, to have such a treatise which, with commendable fairness, states its case in relation not only to the Anglican position but also to that of the Romanists, the Independents and the Quakers.

No doctrine has been more widely discussed in recent years than the doctrine of the church, and it is instructive to compare the modern debate with Reform orthodoxy of a century ago. Bannerman is still a very solid

work, whose republication is welcome.

Of course, it is a work of apologetics, defending a standard position, rather than a fresh investigation of the biblical doctrine. Few today, for instance, would defend Bannerman's five senses of the word "ecclesia" which he distinguishes in scripture (an invisible catholic church, a visible catholic church, a local church, a denominational church, and a local church as represented by their rulers and office-bearers).

Some of the argument which follows is vitiated by this questionable definition. But read with an eye on more recent exegesis, this book is worth study.

D. W. B. Robinson.
AN EARLY CHRISTIAN CONFESSION, by R. F. Martin The Tyndale Press, 69 pp. 5/-(Sterling).

This lexicographical and exegetical study of Philipians ii, 5-11 is a model of careful and exact scholarship. The author (a tutor at the London Bible College) has studied the relevant literature with meticulous thoroughness, and the result is a detailed and helpful study of each phrase and word in this important passage.

This study is timely because it bears upon our understanding of the Christological problem. It is invaluable to have a sober discussion of the various possibilities implicit in the word "kenosis". The author's conclusion is characteristically judicious.

The documentation, which occupies no less than one third of the book, is impressively lavish. S. Barton Babbage.

THE RELIABILITY OF THE GOSPELS, by James Martin. Hodder & Stoughton, London, 1959. pp. 119 English price 6/6.

This paperback gives solid ground for trusting the historical facts as recorded in the Gospels. It deals with the text and its transmission, oral transmission and factors which safeguard the tradition. A useful introduction to the subject for the ordinary reader. D. W. B. Robinson.

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YOU CAN SHARE YOU CAN GO

HISTORICAL THEOLOGY, by William Cunningham. Banner of Truth Trust. Eng. price 30/.

William Cunningham died 100 years ago, and this is the fourth edition of his *Church History* lectures, which he delivered to the students of the Free Church of Scotland in New College.

Cunningham left the substance and details of Church History to the handbooks; and though he examined his class on them, he himself lectured not so much on the narrative, as on the lessons to be gathered from Church History.

He regarded Church History as a commentary on Scripture, and he examined the heresies and controversies, and the general course of historical thought in the church, from the point of view of the light they shed on the truth of Scripture.

He had a living faith and devout submission to the Word of God. This makes his book of permanent, and not merely passing value. Moreover, he has a mastery of the details of ecclesiastical history, and a perspicuity of mind which enabled him to seize on the salient points of the controversy.

This, coupled with a judicious frame of mind, makes his book a sheer delight to read for those who like theology. He is learned, clear and cogent.

Cunningham was a convinced Presbyterian, and vigorously opposed to Papalism, Prelacy and Congregationalism. For anyone who wishes to subject his own views and traditions to the acid test of Scripture, Cunningham's book will be an aid.

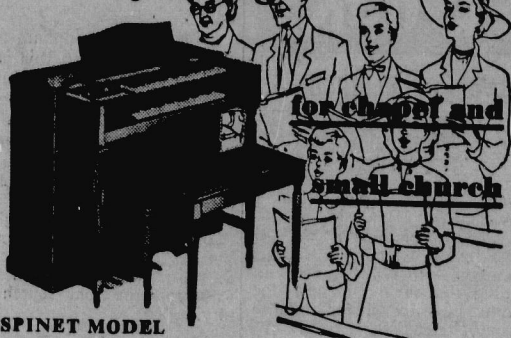
He is very fair; but very thorough. Reading him will prove stimulating; but it will also prove purgative. D. B. Knox.

A CRITICAL INTRODUCTION TO THE OLD TESTAMENT, by G. W. Anderson. Duckworth, London, 1959. Pp. 260 English price 12/6.

This students' handbook, in the familiar and useful Duckworth series, replaces Buchanan Gray's volume with the same title which appeared in 1912. It is a competent presentation of the present state of "literary introduction" from the point of view of what has been called "critical orthodoxy."

The author is Professor of Old Testament Studies in the University of Durham. The changes from the position in 1912 are in detail rather than in principle, though the author is aware that literary questions are the merest prolegomena to the theological use of the Old Testament. Essentially a text-book, this volume is useful, conventional and dull. D. W. B. Robinson.

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NINTH AUSTRALIA DAY CONVENTION

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St. Matthew's Church, Manly
on
30th January, 1961

SESSIONS:

- 2.30 p.m. to 3.45 p.m.—
Rev. B. Gook—Rector of St. Barnabas', Broadway.
Rev. D. Cameron—Lecturer at Moore Theological College.
4.15 p.m. to 5.30 p.m.—
Mr Oswald Sanders—General Secretary of the China Inland Mission, Overseas Missionary Fellowship.
Rev. A. Deane—Vice-Principal of Missionary and Bible Training College, Croydon.
7.30 p.m.—
Canon Alan Begbie—Rector of St. Stephen's, Willoughby.
Cups of Tea will be provided in the Hall at Lunch Time and Tea Time.
Fellowships and Groups will be particularly welcome.

Adelaide church is 105 years old

The Rev. J. B. Montgomerie, Secretary for Aborigines of the Church Missionary Society and a former Rector of St. Luke's Church, Adelaide, was the special preacher for the Church's 105th Anniversary Celebrations recently.

The Morning Service was a Civic Service at which the Member for Adelaide was present, and also representatives of the Adelaide City Council.

Mr Montgomerie made special reference to the evangelical witness of St. Luke's through the years and to the fact that a simple dignified Prayer Book Service was maintained at St. Luke's. He said: "Modernism has never been preached from St. Luke's pulpit, and the Bible and its teaching has been foremost in the ministry of this Church."

At the Evening Service Mr Montgomerie spoke of his work as Secretary for Aborigines, and at the conclusion of the service a high-school teacher offered for missionary service among the aborigines. This offer of missionary service was a fitting conclusion to the Anniversary Celebrations.

On the following Sunday, the 6th November, Archdeacon R. B. Robinson and Bishop Marcus Loane preached at St. Luke's on behalf of the Church Missionary Society, which in Adelaide was celebrating its Golden Jubilee.

The only surviving member of the original C.M.S. Committee formed in 1910, Mr R. V. Davis, still worships at St. Luke's, and has recently compiled the C.M.S. history of the South Australian Branch. It is interesting to note that over the past seven years the average missionary giving to C.M.S. from the parish has reached £923 per year.

Sackville Reach Commemoration

The Lieutenant-Governor of N.S.W. (the Hon. Sir Kenneth Street) read a lesson at a service to commemorate the early pioneers of the Hawkesbury at St. Thomas's, Sackville Reach, N.S.W., in November.

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Personal

The Reverend V. W. Roberts, Curate at St. Alban's, Lindfield (Sydney Diocese) has been appointed Rector of St. Jude's, Dural, in the same Diocese.

The Reverend Peter Goodwin Hudson (son of Bishop A. W. Goodwin Hudson of Sydney) has arrived in Sydney to become Deputy Director of the Church of England Boys' Society and Assistant Chaplain for Youth in that Diocese.

Miss Maureen Bannerman has been appointed Headmistress of Stratford School for Girls, Lawson (Sydney Diocese), in succession to the late Miss Judith Thewlis.

Deaconess Elizabeth Alfred, of Gorton Girls' Grammar School, Bendigo, has been appointed Principal of the Deaconess Training House at Fairfield (Melbourne Diocese), in place of Deaconess Mary Kent.

The Reverend Robert Dann, Vicar of St. George's, Malvern (Melbourne Diocese), has accepted nomination to the Parish of St. John's, Footscray, in the same Diocese, and has also been appointed Archdeacon of Essendon.

The Reverend E. G. Beavan, Secretary of the Bush Church Aid Society in Victoria, has been appointed Vicar of Northcote (Melbourne Diocese).

The Reverend A. C. H. Crigan, Vicar of St. Mark's, West Preston, (Melbourne Diocese), has been appointed Vicar of Holy Trinity, East Melbourne, in the same Diocese, and assistant industrial chaplain, Anglican Trade and Industrial Mission.

The Reverend J. R. Waterman, Vicar of Sandringham (Melbourne Diocese) has been appointed Vicar of Ocean Grove in the same Diocese, in place of the Reverend N. A. Tolhurst, who has resigned because of ill health.

The Reverend J. R. Neal, Vicar of West Essendon (Melbourne Diocese), has been appointed Sub-Warden and Chaplain at St. George's College in the University of Western Australia (Perth Diocese).

We record with regret the death in England of Canon A. W. Parsons at the age of 79. Canon Parsons was a leading Evangelical and Secretary of the Protestant Reformation Society.

The death occurred in England of Canon Ralph Banks, at the age of 73. Canon Banks went to Central Tanganyika as a C.M.S. missionary in 1914, when it was still a German colony, and served there until 1952. He was appointed a Canon Emeritus of Central Tanganyika in 1952.

Governor Now Patron

The Governor of New South Wales, Sir Eric Woodward, K.C.M.G., C.B., C.B.E., D.S.O., has accepted an invitation to be patron of the New South Wales Committee of the Bible Commemoration Council.

The Australian

CHURCH RECORD

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THE AUSTRALIAN CHURCH RECORD

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Draft revision of Catechism in Convocations

A draft revised Catechism, enlarged in scope, couched in modern language and designed to be an effective tool in the hands of the teacher, came before the Convocations of Canterbury and York for an initial scrutiny last week.

The Commission responsible for the revision was appointed by the Archbishops in February, 1958, nearly two years after it had been requested by the two Convocations. It consisted of six bishops, four parish priests, two professors of divinity, two theological college principles, and one diocesan missionary.

CHAired BY DR COGGAN

The Commission was chaired by Dr F. D. Coggan (Bishop of Bradford and Archbishop-designate of York). The other members of the Commission were as follows:

The Bishops of Coventry, (Dr Bardsley), Truro (Dr Morgan), Worcester, Middleton (the Rt. Rev. R. Nelson) and Plymouth, Canons C. F. Evans, H. G. G. Herklotz (secretary), V. K. Lippitt, T. L. Livermore (a prominent Evangelical) and the Rev. G. B. Timms.

Dr Morgan resigned his See in October, 1959, but continued as a member of the Commission. Bishop Nelson died in June, 1959. Canon C. K. Sansbury was appointed to take the place of the Archdeacon of Bath, who had to be abroad for some months.

Amendments Likely

The Commission's aim has been to set out the minimum basic facts necessary for instruction in the Christian faith rather than to meet the needs of any particular age-group. It hopes that, if the version it has now produced comes to be used in the Church, a number of manuals will be prepared to elaborate its teaching for those of different ages.

The Bishop of Bradford has explained in the preface that some of the questions and answers are inevitably beyond the immediate understanding of younger catechumens, but that it is not always a disadvantage to instruct a child at a level somewhat higher than he can fully grasp.

It has been emphasised in "The English Churchman" that

at this stage the Catechism has no authority whatever, and that amendments are likely to be made before it becomes an authoritative document of the Church.

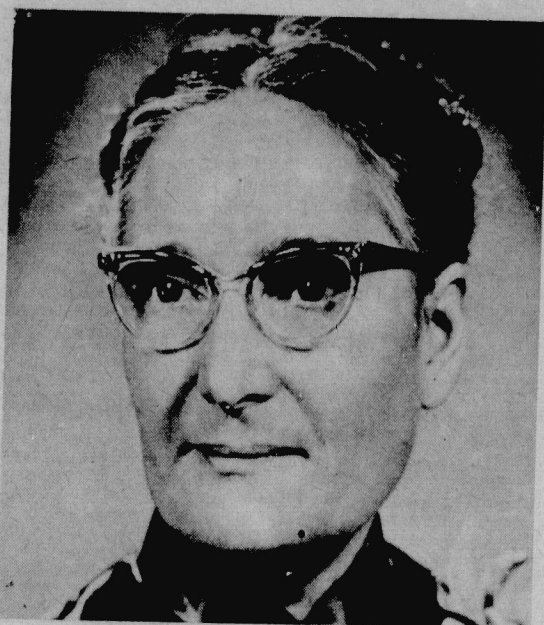
The "Church of England Newspaper" comments: "A Revised Catechism is an admirable document. Clear, unpretentious, workmanlike, it is a convincing proof that the Church of England can make itself understood today without being precious or pompous. (If anybody doubts whether such proof is needed, let him read the proposed canons.) This document clearly means business."

"No catechism could please everybody. This would have been a better catechism had the phrase 'hear sermons' appeared somewhere in answer to the question, 'In what ways do you receive these gifts of God's grace?'; it would not have been the poorer for the omission of the material dealing with the five 'ministries of grace' sometimes associated with the two Gospel Sacraments. In general, however, the Commission has produced a form which will receive a widespread welcome. Modestly, the Commission does not expect children to learn it by rote. It would be a very happy thing if time proved that the Commission were being something less than fair to themselves here. Here is a formula for producing a well-catechised Anglican generation. It deserves to be used as well as welcomed on all hands."

Six Sections

The Catechism is divided into six sections:—
1. The Call of God: the
(Continued page 2, col. 5)

THE SMALL WOMAN



Miss Gladys Aylward, the "small woman," who is visiting Australia shortly.

"SMALL WOMAN" TO VISIT AUSTRALIA

Gladys Aylward, who rose from the position of a London parlourmaid to become a legend in her own lifetime through heroic service in war-ravaged China, will pay a brief visit to Australia in March and April, 1961

Miss Aylward is "The Small Woman" of the best-seller under that title whose story was condensed in the "Reader's Digest" and in the film "Inn of the Sixth Happiness" in which Ingrid Bergmann portrayed Gladys Aylward.

She dreamed of going to China as a missionary, but was unable to obtain backing because of her lack of education. So she determined to go, anyway, without help from anyone.

In 1930, equipped with railroad tickets, her Bible, ninepence in coins and two one-pound traveller's cheques, Gladys Aylward travelled across "impossible" Siberia.

Work In Formosa

Her life in a remote mountain town of north-west China became a series of dramatic events. She stopped a prison riot alone by calmly facing an axe-wielding inmate, rescued a child from a slave-dealer, led the district's exalted Mandarin to accept Christianity. When war with Japan broke out, her dangers increased, for loyalty to Nationalist China caused her to spy on the invaders. She was cruelly beaten. Then, as a

fugitive without money or food, she led 100 homeless children to safety in the epic journey across wild mountains, which has been chronicled in both her biography and the Hollywood film.

Illness forced her return to England for a time, after more than 20 years of service in China, but now she has returned to Formosa for more work among the Nationalist Chinese. The 140 children in an orphanage she directs there are among the more than 13,000 supported through World Vision Inc. "We are honoured," says Dr Bob Pierce, president of World Vision, "to have this part in the work of 'The Small Woman,' and we are glad to make her available to the churches of Australia as part of our organisation's ministry of missionary challenge."

Miss Aylward will be in Australia in March and April, visiting N.S.W., Victoria, South Australia and Queensland, before going on to New Zealand. Her visit is sponsored by World Vision Incorporated, The Church Missionary Society, 93 Bathurst Street, Sydney (MA9487), will handle inquiries, bookings for meetings, etc., in connection with her program.

New English Primates are nominated

It has been announced that the next Archbishop of Canterbury will be Dr Michael Ramsey, at present Archbishop of York, and that the next Archbishop of York will be Dr Donald Coggan, at present Bishop of Bradford. Dr Fisher, the present Archbishop of Canterbury, will retire in May.

Dr Ramsey is recognised as a leader of the Anglo-Catholic party in the Church of England. He took a leading part in the agitation against "fundamentalism" in England after Billy Graham's Crusades in 1954 and 1955.

More recently he was the spokesman of those who opposed participation by the Church of England in the Church of Scotland's celebration of the quarter-centenary of the Scottish reformation.

Dr Ramsey has taken a lead in moves by the Church of England towards the Roman and Eastern Orthodox Churches. He is married with no children.

Dr Coggan is a leading Evangelical. He was nominated for the post of Archbishop of Sydney after the death of Archbishop Mowll.

He has recently been associated with the new translation of the New Testament, and chaired the commission which produced the draft revised Catechism referred to elsewhere in this issue. His remarks at the recent Islington Conference are also reported in this issue.

Dr Ramsey is 56 and Dr Coggan 51.

Third Assembly

Dr Fisher said he wished his resignation could have taken place earlier, but he was under obligation to go to Uganda in April to inaugurate the new Anglican Province of Uganda.

"I regarded it as essential to make it possible for my successor, without undue hurry, to be present at the third General Assembly of the World Council of Churches in New Delhi from November 18 to December 6."

"In my judgment it is of the first importance that a new Archbishop of Canterbury should be present there, to take his place among the leaders of other Churches from all parts of the world in the work of the World Council, and at the same time to get firsthand knowledge of the Asian scene, to see something of the Church of India, Pakistan, Burma and Ceylon, and to enter into the situation out of which came the Plan and the Scheme for Church unions in North India, Pakistan, and Ceylon."