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International Scripture Union Conference

An international conference of General Secretaries and Chairmen of the Scripture Union and Children's Special Service Mission, took place in London at the end of May.

Reports revealed the continued expansion of the work in many countries. Scripture Union notes are now published in 107 languages and the total membership of the Union is more than one and a quarter million.

At a public meeting at the City Temple, Holborn, before the conference began, the General Secretary in London, Dr. John Laird, said:

"Many a fine work for God has been ruined because zeal outran wisdom, because there was enthusiasm, but no order. The zeal became bogged down in muddle, frustration and division."

New Strategy

"Equally, we can point to other movements where organisation has been exalted and spiritual life has wilted and died. Organisation is a good servant, and in the modern world, we just cannot live without it—but it is just as certainly a bad master."

"We must see that the servant does a good job, but that he knows his place and keeps to it in subordination to higher values. When Moses met God in the mount, God gave him two things—a vision and a pattern, a plan."

"Many leaders of Christian work in the mission field today see a need for certain changes of emphasis. While they value immensely the great work done by Christian institutions, such as schools and hospitals, they also see how necessary it is to have living Christian witnessing groups in them."

"These institutions may be mission schools and hospitals, but increasingly in many countries the Government is taking over schools from the Christian societies. The need now, in

many countries, is to plant Christian cells and groups in these Government schools. This is the very method which has been so widely used and so much blessed of God in our own country.

"On many hands, there is an urgent request that this method and strategy be transplanted to the so-called missionary countries."

"To do this, usually the first step is to plant a small Scripture Union branch in the school, with a few members. This, in turn, may grow into a Christian Union. Members of the Christian Union are invited to attend camps and conferences, where they meet members from other Christian Unions."

"Many of these boys and girls are converted, and then come back into their schools as Christian teachers, out into the ministry of the Church or into Christian service and witness in other spheres. This is something which we believe to be of the utmost strategic importance."

CRICKETER'S OPINION

Colin Cowdrey, cricket captain of England and Kent, is the latest contributor to a series of articles entitled "Personal Opinion" appearing in the "Rochester Review," the official publication of the Church in West Kent.

In the June issue of this Review Mr Cowdrey recalls that the game of cricket has taken him twice round the world in the last five years. The usual routine of a cricket touring team is to stay in any one place for a week, and on Sundays, when they are in the middle of a match in a new place, two or three of the team invariably make their way to the nearest Anglican Church.

"I never cease to wonder," writes Mr Cowdrey, "that whenever one travels in British territories, however farflung, whether it be the largest city or the oldest shanty town, one does not have to walk very far to the nearest Church of England. In the outback of the Australian bush or on the smallest island of the Caribbean it is just the same, with its familiar pattern of service to remind one and link one with home. This is a great tribute to our Anglican Communion, and a great strength, and yet I wonder whether there is not one important weakness about the Church's policy of presenting this unchangeable form of Service."

Mr Cowdrey believes that the

Personal

The Rev. J. F. S. Campbell, Rector of Emu Plains, Sydney Diocese, has been appointed Curate in charge of the Provisional Parish of Miranda, in the same Diocese.

The Rev. K. B. Roughtley, Deputy Registrar of Sydney Diocese, has been admitted as a member of the Public Relations Institute (Australia).

Fellowship Revival

Elsewhere in this issue we publish an article on the great revival which began in the British Isles just over a century ago.

This article is taken from the second quarterly bulletin of the Anglican Prayer Fellowship for Revival, whose chairman is the Rev. Prebendary Colin C. Kerr, Rector of St. Paul's, Portman Square, London.

Membership of the Fellowship is steadily increasing. Further information about the Fellowship and its aims can be obtained from the Secretary, the Rev. E. J. Maddock, 53 Onslow Gardens, Wallington, Surrey.

value of the Church's very beautiful services is lost by their continual use in a set form, and he suggests that there should be some spontaneous intervention on the part of the individual responsible for the service.

"Herein," he says, "is the great strength of the Non-conformists and I would like to see us emulate them. To keep our set services of course, because they are our heritage and very beautiful, but to add to their stature and meaning, by incorporating within their framework much more prayer and meditation which is spontaneous and topical. This is just one humble suggestion—there are countless ways of bringing a little more imagination and life to our Services and yet not disrupting the main structure."

Blue Mountains Grammar School

With its emergence from primary to secondary education, a development of first importance is taking place at the Blue Mountains Grammar School, Wentworth Falls, N.S.W.

A property, "Blue Horizons," has been purchased adjacent to the school to house the senior division. In order to finance the purchase and equipment of the new building, £25,000 will be required within the next two years.

The school, which is the only Protestant boys' school between Parramatta and Bathurst, is under the headmastership of the Reverend A. T. Pitt-Owen.

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THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Vol. 24, No. 14

JULY 21, 1960

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• Full report of last week's vital Synod on standing committee voting.

NO CHANGE IN SYDNEY

This Session of Synod was called particularly to receive from the Select Committee appointed at the last Session its Report on the Elections Ordinance (1934) (Proportional Representation) Amending Ordinance, 1959.

The first Order of the Day was the reception, without debate, of the Report of this Select Committee, on the motion of Bishop Kerle. This Report included Summary of Proceedings, Majority Report, Addendum to the Majority Report by the Rev. D. B. Knox, Minority Report of Mr W. S. Gee, Minority Report of Mr N. Jenkyn and the Very Rev. E. A. Pitt.

MAJORITY REPORT ADOPTED

Bishop Kerle then moved the motion, seconded by Mr Stacy Atkin, that the Majority Report be adopted. This report recommended "that for a trial period of one Standing Committee elections the limited vote system should be adopted and the results observed."

A considerable discussion followed on what procedure should be followed and the Chancellor, Mr W. S. Gee, successfully moved that the Synod adjourn and resolve itself into a conference to consider all the reports with a view to taking a preferential vote, by orders, at the end of the conference. While it was objected by some that this procedure was not the correct course to follow when a Select Committee's report was being received, it was contended by the Chancellor that it would give a wider discussion of all the issues involved, and save time when a final vote on the adoption of the report was to be taken.

Debated at length

A move to have the existing system considered and voted on as a fourth alternative was defeated.

The conference met under the Chairman of Committees (the Registrar) and occupied the whole of the first evening of the Synod. Each of the three reports was introduced (by Bishop Kerle, Mr Gee and Mr

Jenkyn respectively) and debated at length on its merits. There was at this stage, however, little opportunity to debate the desirability of retaining the existing system of voting.

At the end of the conference the voting was as follows:

	Clergy	Laity
Limited vote:	84	95
Proportional:	59	101
Group Vote:	3	6

After the distribution of preferences the voting figures were: Limited vote: 86 96 Proport. Rep.: 60 106

Thus, while the clergy, by a majority of 26, preferred limited vote, the laity, by a majority of 10, preferred proportional representation, and there was an overall preference, by a majority of 16, for limited vote. No vote was taken to indicate preference for the status quo.

Tuesday's sitting

When Synod resumed at 6 p.m. on Tuesday, the president accordingly invited Bishop Kerle to proceed with his earlier motion, "that the Majority Report be adopted." Bishop Kerle then made his speech in reply.

When the motion was put, it was carried by 179 votes to 166.

At this stage in the Synod, therefore, the Synod by a majority of 13 in a house of 345 voters, accepted in principle the recommendation that the system of Limited Vote should be tried for one election. The president, therefore, called on Mr Justice Richardson, who moved for leave to introduce an ordinance

BECOMING ONE OF US—



An aboriginal mother and child at Roper River Mission, Northern Territory. National Aborigines' Day, on July 8, highlighted the responsibility the Church shares with the Federal and State Governments for these people. On the five C.M.S. stations in the Northern Territory the work of assimilating a stone-age people into the general community is steadily progressing.

SECOND READING DEBATE

against the Limited Vote at this stage were some advocates of the status quo as well as a (considerably larger) number of advocates of Proportional Representation.

Vote by Orders

Earlier in the Synod the president had signified his opinion that, in the event of the defeat of the Limited Vote Ordinance, Mr Jenkyn should bring forward the ordinance for P.R., and Mr Jenkyn himself had given notice of motion for leave to introduce such an ordinance. Now, therefore, Mr Jenkyn was invited to move for leave to introduce, for the second time, the Ordinance he had introduced at the September Session and which had been referred to the Select Committee. Some synodsmen voted against leave being given, on the ground that it was improper procedure to consider a further ordinance after the Majority Report had been disposed of, but the motion was carried on the voices without debate.

Further debate took place on the second reading of the Ordinance, and it is important to recognise that this was the first occasion in either the Synod or the conference when it was possible to vote clearly on the issue: P.R. or the status quo.

When the Synod had expressed itself satisfied that the question had been sufficiently debated, and before the president put the motion, the Rev. D. B. Knox, supported by the required number of synodsmen, asked the president that, since the issue seemed to be sufficiently serious to warrant it, the vote should be taken by orders as provided in Section 55 of the Standing Orders. ("Any five members may demand a vote by Orders in the case of Rules or Ordinances. In all other cases the voting shall be collectively.")

The clergy voted on the second reading, 61 for; 79 against. This meant that the motion was lost, and the Ordinance rejected. It would have been quite in order to have declared the motion lost at this point, without putting it to the laity at all, and therefore without knowing how the laity might have voted. Before declaring the motion lost, however, the President asked the laity to vote, and the result was: 114 for; 80 against. Had it been a collective vote, there would have been an overall majority of 16 with a total of 334 votes cast. As it was, the Ordinance was rejected on the clerical vote, with a majority of 18 clergy opposing. The rejection of the measure brought the Special Session to a close.

The issue was very thoroughly debated, and on the whole the speeches were made with moderation and fairness. Despite a certain confusion in the rules for conducting the debate, especially in relation to the proper procedure (Please turn to P. 7, Col. 1.)

JULY 21, 1960

Religious Films

It has sometimes been suggested that if St. Paul were alive today he would be the first to make use of modern methods of mass communication. But this may be doubted. Paul was quick to take advantage of an occasion to speak ex tempore, as at Lystra, or as on the steps of the Antonia in Jerusalem; but most of his recorded addresses were in synagogues or before his judges. He made no appearances in public assemblies or schools, gave no public orations, and showed no interest in the art media of his day. What is more surprising, he did not even use literature as a means of reaching the educated public with the gospel—his letters being pastoral productions written mainly to his own churches.

It cannot, therefore, be taken for granted that the use of a modern medium such as the film has the imprimatur of the New Testament. We are not here thinking of the big Hollywood-produced films on religious themes, which, however spectacular, usually show no understanding of the Biblical interpretation of such themes, and which consequently have little or no religious value. Rather we have in mind films produced by Christian companies with an evangelistic purpose. Such are widely used today, most frequently in parochial and other missions (even sometimes in lieu of a sermon at Evening Prayer) and by Christian organisations catering for young people.

Are these films successful in achieving the aim of those who produce and use them?

Films, as a medium for communicating spiritual truth, suffer from certain serious limitations. First, while films quickly and vividly excite the imagination, their ability to stimulate rational thought or critical judgment is slight. They never escape from their atmosphere of unreality. The viewer is perforce insulated from his normal environment, and a small image in a focus of light absorbs his view while his own personality is, so to speak, immobilised, and most of his faculties suspended. He in no way participates in what he observes, and he has little opportunity or encouragement to evaluate what he sees, in his own actual situation. The gospel he hears belongs not to his world, but to the world of escape and illusion created by the film. It is for such reasons that films, while admirable for entertainment, have little value for true education. The very techniques of

film production are, pretty nearly of necessity, techniques of illusion, distortion, "effect" and gimmick. For entertainment this may be all to the good. But where the aim is to bring truth to the mind without impairing the integrity of either, the film is at a disadvantage. Of course, there is the straightforward instructional film, familiar in army training for example, where the assumed interest of the viewer makes it possible to reduce the "enticement" element in production to a minimum. But almost all gospel films are of the entertainment, rather than the documentary type, so far as technique is concerned. And thereby their effectiveness is impaired. No doubt religious truth can be conveyed through art forms and through drama in particular, but mostly only in an indirect or parabolic way. Most of our religious film producers show no sign of appreciating the subtleties necessary for this type of presentation. Indeed, few gospel film producers seem to realise the limitations of the medium they employ, to judge particularly by attempts to reproduce Biblical narratives and by the use of "realistic" (but in fact unreal) drama as a peg to hang a gospel message on.

One does not doubt the power of films to produce reactions in the viewer. Indeed, this is their danger. Almost any film will find some viewers wishing they could "convert" from their own situation to the make-believe world of the film—especially if it is in Technicolor. But whether the truth of the gospel can be adequately communicated, the conscience convicted and the mind enlightened by means of films, is open to doubt. Responsible Christians must examine this aspect, and not be content to approve a film merely because they recognise its doctrinal standard, or its capacity to warm the hearts of the already converted who have not yet got over the pleasant surprise of seeing "religion" on a film at all!

Few if any films of the present day are capable of standing on their own feet as evangelistic instruments, whether they be sermons by well-known preachers, or sermons from science, or stories which tug the heart-strings and point a moral. This does not mean there is no use for films. On the contrary, many may be used as visual aids to preaching and teaching so long as they are not given, on any single occasion, the chief role

Continued next column

EVANGELICAL PROTEST—ITS CAUSE AND CONTENT (Galatians 2.11-21)

(By the Reverend Alan M. Stibbs, M.A., Vice-Principal of Oak Hill Theological College, London.)

THOSE who know the truth of the Gospel may find themselves compelled within the professing Church to become outspoken "protestants", and to give their positive witness to the Gospel in order to counter practical abandonment of its truth, and that sometimes on the part of acknowledged leaders or so-called "pillars" of the Church.

Since the need for such protest occasionally recurs, it may well be profitable for us to learn from the New Testament its adequate cause and its essential content. Such a situation is brought before us in Galatians 2. 11-21, where Paul indicates how he had publicly to withstand even Peter to the face.

Its cause: departure from the Gospel. Paul says that Peter's conduct was at fault in several ways. It was inconsistent; he knew better, and had for long been publicly acting better; so he stood self-condemned. It was determined by the fear of men, by pressure from an aggressive party out to impose as necessary things not essential to acceptance with God. It was superficial and insincere, a "disimulation" calculated to produce a misleading impression. It actually misled the charitable and well-meaning Barnabas. It involved practice in open contradiction of Gospel truth. Because of the weight of Peter's influence as a leader, his unworthy example was likely to "compel" or put an improper pressure on others to do likewise. Paul surely had reason enough for speaking. But the chief compelling cause of his protest was evangelical. He saw that such conduct was a departure from Gospel truth. This is still an adequate, and ought to be an irresistible, cause for protest—no matter whom we may have publicly to withstand.

Its content: (i) positive affirmation of preacher or teacher. If a preacher knows what he wants to say, by all means let him use a suitable film to emphasise some point or points of his message. This means he must see and analyse the film first himself, and if necessary indicate to his audience any error or distortion in it which might mislead them. The vital thing is that the truth which the film is intended to illustrate should come primarily and clearly from the preacher's own mouth. The film will then take a useful and subordinate place within the context of his own authoritative preaching and teaching ministry.

Its content: (ii) careful exposure of possible misunderstanding. Nor do this abandonment of law-keeping as a way of righteousness and this acknowledgment that we all are sinners mean that Christ encourages men to be sinners, in contrast to the law which exhorts them to be righteous. True Christians cannot go back to live again in sin. For our deliverance as sinners from the condemnation of the law depends upon Christ's death in our stead, and demands of us that, reckoning ourselves dead in Him both to law and to sin, we should begin by His life in us to live an entirely new life of obedience to God.

Only such personal evangelical experience and such positive evangelical conviction can thus cause a man to withstand an aggressive party, an official lead, and a temporarily prevailing fashion; and there is still sometimes need for such "protestants."

"Where have we gone wrong?" asks Bishop

"FIFTY YEARS AGO the World Missionary Conference delegates who met at Edinburgh knew they were at the beginning of something great. They had a sense of living in the last days. They dared to believe the Kingdom of God would come in their day."

"Therefore, they saw that theirs was the task of an expedition marching forward to complete its mission. 'Evangelisation of the world in this generation' was their cry."

These words were part of an address by the Rt. Rev. Lesslie Newbigin (the general secretary of the International Missionary Council) during the Service of Thanksgiving for the Edinburgh World Missionary Conference, which was held in Westminster Abbey on June 21.

Trying to recapture the vision of those days of 1910, the bishop continued, "The then Archbishop of Canterbury had even dared to say, 'There be some standing here who shall not taste of death until they see the Kingdom of God come with Power.' The note of urgency at Edinburgh led to an urgency of intercession. 'We need to be reminded of this when we consider the prayerlessness of so many ecumenical

conferences held today. 'There were bodies, to, at Edinburgh, who are not represented here now because they believe we have surrendered vital issues for the sake of unity. We need to pray that God will show us where we have gone wrong.' True unity, he continued, was regarded then not to be the riveting of all denominations together on a broader basis, but as the One Church going out to offer the whole Gospel to the whole world. World evangelism in a generation was the vision 50 years ago in Edinburgh. 'Do we still agree about the goal?'

But he continued, "We must not only look back, we must press on." The obligation upon the Church was as urgent and compelling as it was in 1910. "Committees and conferences must lead into action, joint action for the evangelisation of the world."

Continued on Page 3.

NEW PUBLICATION IN ENGLAND MAKES HISTORY

Publishing history was made on June 21 with the launching by Church Illustrated Ltd. of a new magazine, Anglican World, which is to be published bi-monthly.

A copy of the first issue of 68 pages is being sent to some 40,000 Anglican parishes throughout the world.

The Archbishop of Canterbury heads a list of distinguished contributors with an important statement on "The Vocation of Anglicanism." The editor and principal originator of "Anglican World" is the Rev. Peter Harvey, editor of "Church Illustrated." Both are published by a non-profit company, Church Illustrated Ltd., which receives no financial support or subsidies from the Church Assembly or other official Church bodies.

The Archbishop of Canterbury (Dr. Geoffrey Fisher) was the principal speaker at a luncheon on June 21 at the Cafe Royal, Regent Street, London, at which there was an influential and representative gathering.

"I am to launch an organ of public life here," the Archbishop said. Normally speaking, any form of publicity required an audience, and in the end it was the audience which said, "I will read" or "I will not read this production." And it was hoped that "Anglican World" was a publication that people would want to read.

His Grace maintained that the Anglican Communion performed a unique work which no other branch of Christendom performed in the same manner. Anglicans throughout the world ought to learn, and to know a great deal more about how this communion of Churches was grouped together, and how it did its work.

A letter written by Bishop Stephen F. Bayne, who was unable to be present because of a conference in South Africa, was read to the gathering in the course of which he said: "No company of Christian people needs more to have a true image of themselves than do Anglicans—to understand what they are, what they stand for, and what they mean in our society." There was the greatest need for some kind of mirror which would let them look into the "perfect law of liberty." Peter Harvey had set out to provide just that.

From Page 2.

Joint action, he emphasised, was needed in order that Christian mission, wherever it appeared, may be recognisable, not as in a "foreign thing" nor as an expansion of colonialism, nor "the imperialism of the West," but as the One Church of Christ taking the invitation to all men everywhere of the One who is the Saviour to all men everywhere.

It was essential to our confession that every nation own Him King, therefore we must go out together beyond the borders of Christendom to the unreached regions beyond. He called upon Christians of all nations to pool their resources, "that the worldwide church might be seen going forth to the ends of the earth for Him."

The Rev. Peter Harvey said he was sure that if Bishop Stephen Bayne were present he would rejoice that so many of their friends had come together to greet the new publication. They were grateful for the goodwill and encouragement of the Archbishop of Canterbury, and of many other leading Churchmen.

ORDINATION AND THE STOLE . . .

"The English Churchman" has commented under this title on some current trends in England. It says: "Despite all the 'assurances' which have been given verbally by various Church dignitaries, telling one and another that the position of the Evangelical will be fully safeguarded in the proposed new Canons, evidence to

COMPREHENSIVE QUESTIONED

THE summer meeting of the St. Albans Diocesan Evangelical Clergy Fellowship was held at Standon, Herts, on Tuesday of last week.

At the afternoon session, the President, the Rev. Arthur Bennett, Vicar of St. Paul's, St. Albans, read a paper on "Anglo-Catholicism—a legitimate or an alien element in the Church of England?" He pointed out that while the High Church Tradition is almost as old as the Elizabethan Settlement, its development into a "Catholic" Party a hundred years ago was a disaster of the greatest magnitude, and earned the disapprobation of the older Tractarians.

He stressed that from it had arisen the doctrinal and liturgical confusion in which the Anglican Church was now placed, and questioned whether the modern theory of comprehension could be historically upheld. He closed his paper by suggesting that evangelicals must produce writers of high intellectual ability, and send more men into the ministry than that of any other tradition in the Church, if the Church was to recapture its reformed basis.

Samaritan Appeal

An appeal has been opened by Church leaders in England for help for the Samaritans, of whom only 300 now survive, at Nablus (Jordan), at the foot of Mt. Gerizim, their holy mountain (John 4.20).

The community is now in great poverty; about 70 young men and women cannot afford to get married, and 86 children are growing up in the same condition. Unless they receive help they will become extinct in a couple of generations.

Adelaide Memorial to F. H. B. Dillon

The suggestion that a memorial to the Rev. F. H. B. Dillon be erected in the church was warmly welcomed by the recent vestry meeting of Holy Trinity, Adelaide.

It will take the form of an extended side gallery. This will be a fitting memorial to one who was so concerned with the man in the pew.

The work will commence at a suitable time in the future. The fund is open now to receive donations to be forwarded to the wardens.

PRIORITY OF SCHOOL WORK

"The task of religious instruction in government schools should have a high priority in church work," the Archbishop of Melbourne, the Most Reverend Frank Woods, said recently.

The archbishop wrote to his clergy about the provision of instructors in the schools.

He said that the arrangements that State education authorities made for religious instruction were often inadequate. "But there is no possibility of altering the Education Act, although most people find some of its provisions for religious instruction less than satisfactory," he said.

The Church of England works with other churches through the Council for Christian Education in Schools teaching according to an "agreed syllabus" of religious instruction. The council's teachers instruct 400,000 children every week. For one-third of this number this is the only Christian instruction they receive, the archbishop said.

C.M.S. BUDGET

The Church Missionary Society's budget for 1959-60 totalled £168,456. This included the Federal budget of £120,000.

The New South Wales budget amounted to £91,656. This was met, and there was a small surplus of about £90.

The Victorian budget of £62,500 was not met by about £4,000. It is not yet known whether the South Australian budget of £8,300 was met. In Tasmania C.M.S. finance is collected by the diocesan Overseas Department, and the budget figure of £6,000 is included in their overall budget.

There is no budget for Western Australia, as all missionary finance for that State is collected by the Provincial Missionary Council. Queensland is included in the New South Wales total.

Overseas Students' American Tea

The Hostel for University Students and International Friendship Centre will hold an American Tea (bring a gift and buy a gift) at the home of Mrs R. C. Kerle, 33 Fairfax road, Bellevue Hill, N.S.W., on Thursday, August 4, beginning at 11 a.m. Lunch will be served from 12 to 1.

New Holy Trinity Adelaide Venture

Holy Trinity, Adelaide, has inaugurated a new method of reaching sick people and non-churchgoers with the Gospel in the Trinity Sermons and Trinity Records.

Four sermons have so far been published, three by the Rector, the Rev. Lance Shilton, and one on Romans 1.16 by Professor Malcolm Jeeves of the Psychology Department in Adelaide University.

Three thousand three hundred of these sermons have already been sold, at 1/ per copy. The first Trinity Record, a 12-inch L.P. with Passiontide music and a Guest service address on "It is finished," has been a resounding success too. It sells at £2/15/.

"Word of God and Fundamentalism"

The theme of this year's Oxford Conference of Evangelical Churchmen will be "The Word of God and Fundamentalism," which it is felt will be of particular interest and significance at the present time. There are two reasons for this: (a) The continued remarks concerning so-called "Fundamentalists," and (b) The 350th anniversary of the Authorised Version of the Bible, which occurs in 1961. The conference will be held from September 19 to 21.

B.C.A. Fair

The Annual Fair conducted by the Women's Auxiliary of the Bush Church Aid Society will be held in the Chapter House, St. Andrew's Cathedral, Sydney, on Friday, July 22, with the official opening at 11 a.m.

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Notes and Comments

SYDNEY'S STANDING COMMITTEE

Some may regret that Sydney Diocese refused to accept the scheme for electing its standing committee by limited vote. However, there is no doubt that once it was rejected the clergy of the diocese were wise to refuse to accept proportional representation, which, as we pointed out in our editorial of June 23, would have been unsatisfactory despite its superficial attractions. They are to be congratulated on this wisdom.

SECULAR PRESS COMMENT . . .

Your commentator confesses that he has never been able to see what right "The Sydney Morning Herald" has to abuse the Diocese of Sydney for not following its advice on how to conduct its affairs.

More churlish commentators might question why the Diocese of Sydney only should be the recipient of such advice. No other Anglican diocese and no other denomination ever gets any. But your commentator takes the more liberal attitude that it is anyone's privilege to offer advice to anyone else.

But it is surely a little hard to be subjected to vulgar abuse and even falsification when that advice is not taken. It goes beyond the bounds of fair comment when a "Herald" leading article applies epithets like "unscrupulous," "ruthless" and "obstructive" to members of a Christian synod whose opinions differ from those of the "Herald." It is false and misleading to describe the synod select committee's majority report as the Anglican Church League's scheme.

And as for saying solemnly that Sydney Diocese is "a byword throughout the world for narrow and reactionary sectarianism." Shades of G. K. Chesterton ("Are they clinging to their crosses, F. E. Smith")!

"When Tibetan tribes rebel now, S.M.H., do they call Comms. 'A.C.L.' now, S.M.H.?"

OFFICIAL PROTEST NEEDED . . .

It is surely high time for an official protest by our Church leaders against such scurrilous invective, based on suppression of facts, as the "Herald's" leading article. While comment of this kind may have been in order at the height of the agitation against the established Church in England in the 1830s, it is completely out of place in secular expression of opinion about the internal affairs of a voluntary society, which is what the Church of England and all churches in Australia are today, from the secular standpoint.

Your commentator feels that all Anglicans who love their Church, whether they support limited votes, proportional representation, the first past the post system, or any other method of voting in Synod, bitterly resent a secular paper gratuitously making itself the mouthpiece for an editorial (i.e. anonymous) attack on a group within the Church—and that not for the first time.

Presumably, the writer of the leading article is an Anglican. If so, he would have served his Church and Christ's cause much better if he had obeyed St. Paul's injunctions to speak the truth in love and not to quarrel with his fellow-Christians in public.

Church people should refuse to defend themselves against such attacks, or to make the "Herald" a forum for discussing Church affairs until it shows that it will fulfil its duty of complete news coverage and fair comment.

THE KIDNAPPING—SOCIETY'S RESPONSIBILITY . . .

At the time of writing, nothing is known of the fate of Graeme Thorne, the boy kidnapped in Sydney recently. All Christians will join in prayer for his safety, and will feel abhorrence at such a crime.

But it is naive for the Premier of New South Wales to express surprise at such things happening in Australia. As long as the Australian community tolerates the presentation of vivid portrayals of violent crime on television and radio and in cheap magazines, and as long as it allows governments to authorise astronomically high prizes in its organised gambling system, it has no right to be surprised when such temptations and such well-publicised suggestions for succumbing to them lead to tragedy. The only surprising thing is that it has not happened before.

There is a certain danger of public hysteria when events like this occur. To make the penalty for kidnapping the same as that for murder, as some have suggested, would mean that a kidnapper would have no incentive to keep his captive alive. If unlikely to get the ransom he demanded, he would be prone to conclude that he might as well be hanged for a sheep as a lamb and kill the child if he thought it would help him to elude capture.

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ADELAIDE RECORD

The Church of Holy Trinity, Adelaide, for the year ended June 30, 1960, has contributed through its parishioners the sum of £3,151 to the Church Missionary Society.

We are most thankful to God for the missionary spirit and regular giving evidenced by this total which does not include any outstandingly large amount but comes mostly from the regular weekly giving through the duplicate envelope scheme.

The Church Missionary Society Secretary is wondering whether any Church gives to any other Society or Mission a larger sum than this.

Other Anglican Churches which gave over £100 in South Australia to the work of the Church Missionary Society are:

St. Luke's, Adelaide £724
St. George's, Yorketown £160
St. Matthew's, Kensington £148
St. Michael's and All Angels, Ceduna £139

St. Barnabas', Croydon £131
St. George's, Magill £121
St. Bartholomew's, Norwood £106

The Church Missionary Society in Adelaide has in the mission field six married couples and one single worker who are engaged in pastoral and evangelistic work in Tanganyika, Persia, Malaya, North Australia, and until recently, the Sudan.

Church in China in difficulty

"News has recently been released of critical developments affecting the Church in China," the Rev. Luther Lo, of St. Stephen's College, Hongkong, told members of the Hongkong Diocesan Association in London on June 21.

"There has been a compulsory unification of the main Protestant bodies. The number of congregations has been drastically reduced and the Government has taken over the churches which have been left vacant. The normal pattern of Church life in China is that in a town of 500,000 there is one church. Of the 65 churches in Peking, only four remain. Ministers and Church workers have had to undergo long periods of political training, and they are expected to seek secular employment."

Mr Lo pointed out that this information only covered certain areas.

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AN ANCIENT MEETS GOD

(By Barbara Thiering, B.A., B.D., Dip. Ed.)

At some time in the five hundred years before the birth of Christ, a man whose name will never be known to us had a profound spiritual experience which has been repeated by many a Christian since, and will have been the intimate personal experience of many readers.

Because this man was a poetical genius of the first order, he enshrined his experience, not in the simple testimony which most of us would humbly offer, but in a work which is universally recognised as one of the finest literary masterpieces of all time—the Book of Job.

It is because the Book of Job contains a moving and detailed record of a man's encounter with God, the highest experience given to mankind, that it deserves to be more widely read than it is.

In these two articles I shall attempt to show that the Book of Job is very much more than the ancient tale of the farmer of Uz who was afflicted by Satan as a test of his disinterested faith, who resigned himself to all his sufferings (including that of an unsympathetic wife) without a word of complaint and who, as a result, was rewarded with the restoration of all his possessions in twofold measure.

A brief glance at the book in the Revised Version (from which all quotations will be made) will show that there are forty-two chapters in the Book of Job, and that the above story is contained in only three of them, the first two and the last, which chapters are printed in prose. The rest of the book is printed in poetry, and it will not be long before the reader discovers that these chapters are very different in tone from the narrative prologue and conclusion.

The Problem of Suffering

In the poetry section, Job does indeed complain, long and volubly. In the course of a conversation with his three friends, Eliphaz, Bildad and Zophar (and later with a fourth named Elihu), he examines the meaning of his sufferings, and gradually moves forward from bitter lamenting and self-pity, to ever deeper knowledge of God, until at last he reaches that spiritual climax of which we shall speak later.

The author of Job has, in fact, taken a very old story, that of the afflictions of Job, and has found in it the plot for his great drama on the problem of suffering. In the same way Shakespeare took old stories or histories as his themes, clothing the original with his own genius and far transcending it in truth and beauty.

The author makes the old story his starting-point and framework, but he actually makes little use of it except as providing him with the names of his characters and the fact of

Job's suffering. The explanation of the afflictions given in the old story, viz., the testing by Satan, is nowhere referred to in the poem. The whole point of the poem is that Job does not know why he suffers, and, in a sense, he never finds out. It is because the poem far transcends the over-simple explanation of suffering accepted by many people, that it has become and remains the greatest exposition of the problem of suffering that the world has seen.

The poem has a definite structure, consisting of three rounds of speeches: first Job speaks, then Eliphaz; Job again; Bildad; Job; Zophar; Job. This pattern is repeated twice more, with minor variations. The speeches of the three friends may be grouped together as representing one point of view, a point of view that never changes. While Job moves through successive stages of spiritual agony, making new and significant discoveries, until at last he reaches his great surrender to God, the three friends remain immobile, stolid, content with the formula they started with and quite unable to see anything wrong with it.

"God-shrinkers"

Eliphaz speaks:
I will show thee, hear thou me;
And that which I have seen I will declare:
(Which wise men have told From their fathers, and have not hid it). . . .
The wicked man travaileth with pain all his days,
Even the number of years that are laid up for the oppressor.
A sound of terrors is in his ears;

In prosperity the spoiler shall come upon him, (15: 17-21.)
Eliphaz, Bildad and Zophar might well be called "God-shrinkers." There are many such in the Churches today. They knew a little of God's workings, and they insisted that that was all there was to know. They knew what had already been revealed through the prophets, and they made this knowledge into an iron rod to beat a man with. The wicked, said the prophets, must and will be punished by God's anger. Therefore, said Eliphaz and his friends to Job, your suffering is because of your sin. All wicked men are sufferers, therefore all sufferers are wicked men; which is a logical fallacy as well as a cruel rigidifying of the prophets' teaching.

Job's answer to his "comforters" is that of the individual who refuses to be fitted into a formula. It is such men who have been enabled throughout history to make new discoveries about God.
He declares emphatically that he is not a sinner:
God forbid that I should justify you:
Till I die I will not put away mine integrity from me.
My righteousness I hold fast, and will not let it go:
My heart shall not reproach me so long as I live. (27: 5-6.)

It must be understood that the author of Job had not yet progressed beyond the Hebrew idea of sin, which dealt with action rather than inward motive. Job

could declare himself to be legally and outwardly pure, because he had not transgressed any of the rules of behaviour set down by Judaism. (See chapter 31 for a description of the high standard he had set himself and maintained.) Even in the time of the Qumran sect, contemporaneous with Jesus, the theoretical possibility of perfect purity was accepted, as shown by the provisions of the "Manual of Discipline." It was Jesus Christ who chiefly stressed that the thoughts of a man's heart were the realm where sin originated, and that these could not be controlled by laws.

Whatever Job's inward life, he could confidently declare himself "righteous" in the Old Testament sense, and therefore open up the question: why, then, is God causing me to suffer? Note that the possibility is not considered that there is any other source of his suffering than God. If Job had been a dualist, there would have been no problem, for it would have been the Evil Power of the Universe responsible for his distress.

But the problem of suffering arose in Israel as it would in no other country of the ancient world, because there only had men been given a knowledge of the one God, a God who is moreover a pure and holy God, not the capricious, arbitrary, amoral God of surrounding heathen religions. God was the orderer of all things: God was just. Yet Job seemed to be suffering unjustly. What was the reason for his suffering, and what was the experience into which he entered as he debated the problem with his friends and with God?

Japan Christians Comment on Riots

Twenty-six Japanese Christian leaders have written an open letter about the recent riots which forced President Eisenhower to cancel his visit. They say:

"Popular protests were not primarily directed against America but have been directed against the haughty and disdainful Kishi Government which, while conforming in the main to democratic protocol, has reminded us of all that is obnoxious in Japanese bureaucracy and, by its attitudes and actions, called up widespread fears of militarism and the police State."

"Some Japanese favour the new pact; some are opposed to it. Many do not understand what it involves. But a great many were deeply offended by the Kishi Government's manoeuvres. Such people saw these manoeuvres as unmasking the fundamental anti-democratic attitude of the Kishi Government."

"The threat of violence was imminent. Most Japanese and all Christians deplored this trend. All the newspapers and most of the people therefore called for Kishi to step down before violence occurred. But he refused. Demonstrations consequently became more and more aggressive and violence appeared in some quarters."

"Under these conditions Japanese did not feel capable of receiving President Eisenhower."

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GOD'S WORD IN THE LITURGY

Dear Sir,

I wish to draw the attention of Mr Blair, whose letter was published in your edition of June 23, to the fact that the "corporate action of worship" demanded by the English Liturgy (which one can only assume to be the Book of Common Prayer though it is not referred to as such) is the HEARING of God's Word. The whole movement of the liturgy is toward the reading of the lesson, this being the climax of our act of worship. Both our prayer and praise are intended to be acts of response whose contents are determined by what we know of God from our hearing of His Word.

It may be that what was intended by the phrase "the English Liturgy when properly employed all man's senses in their legitimate use becomes the Gospel, the drama of Redemption . . ." was a reference to the Sacraments. If this is so, again there has been a failure on behalf of your correspondent to grasp the importance that is given by the liturgical construction of our Prayer Book, to the spoken Word, for both services are interrupted by preaching. This is not to deny that the services themselves are visual sermons but it clearly shows that in themselves they are not sufficient in the promotion of a clear understanding of God's Salvation.

One further word, the one thing considered most necessary for the Church Militant here on earth is the setting forth and hearing of God's Word, particularly is this so of the assembled worshipping congregation.

We can only conclude therefore that the editorial of May 12 was a necessary reminder that it be God's Word that His people hear as this is their chief reason for assembling. May God grant grace to "all Bishops and Curates

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.

that they may both by their life and DOCTRINE set forth" His true and living Word.

Yours faithfully,
(The Rev.) B. J. Slamon.
Hillview, N.S.W.

FORGOTTEN CLERGY

Sir,

The deplorable state of the aged clergy in Melbourne diocese has been set forth in the correspondence column of your contemporary, "The Anglican," but a similar crisis exists in Sydney Diocese, but is more deplorable since there is an actuarial surplus of £20,000 in the Sydney Church of England Provident Fund. Of this surplus £10,015 comes from the special relief fund abolished in 1955.

The whole system of diocesan controlled pensions and stipends should be replaced by Australian-wide control, under which men could move freely from diocese to diocese without losing stipend rights or pension benefits.

I wrote to the Bishop of Armidale, a prominent worker for clergy pensions in his own diocese, suggesting a three-fold approach. The Bishop has replied that he will put the matter before the Primate and see whether a uniform scheme for Australia can be worked out.

Adoption of any scheme pre-

supposes a full and frank disclosure of available funds, circulation of annual and actuarial reports and balance sheets and no more secrecy of documents "laid on the table" at Synod and received unread and unseen.

Yours, etc.
(The Rev.) W. J. Owens,
East Roseville, N.S.W.

Church Excommunicates Russian Atheists

MOSCOW.—The Patriarch and Holy Synod of the Russian Orthodox Church have publicly ex-communicated an apostate theological professor and other members who engaged in anti-religious propaganda.

According to the "Journal of the Moscow Patriarchate," the decision was taken at a meeting of the Holy Synod in December. A synod decree pronounces Alexander Ossipov, "former protopriest and professor of the Leningrad Theological Academy" to be "expelled from holy orders and deprived of all churchly intercourse."

The same decree expels "former protopriest Paul Darman-sky" and "other servants of the Church" for having "publicly blasphemed the name of God."

The former clergymen and a number of apostate laymen ex-communicated for the same reason have engaged in recent months in writing articles against the Russian Orthodox Church in the daily Press and in atheist publications.

In announcing the excommunications the Synod quotes the First Epistle of John, 2:19: "They went out from us, but they were not of us." (E.P.S.)

MASASI ELECTION

DETAILS of the procedure to be followed for the appointment of a new Bishop of Masasi, in south-east Tanganyika, have been announced by the Bishop of Mombasa (Rt. Rev. L. J. Beecher) Archbishop-designate of the new Province of East Africa, which is to be inaugurated by the Archbishop of Canterbury on August 3.

Hitherto appointments to the East African dioceses have been made by the Archbishop of Canterbury. In view of the impending inauguration of the new province it has been decided, that the Bishop of Mombasa states, that the constitutional procedure laid down in the articles of the province will be followed for filling the Masasi vacancy.

The Electoral College of the diocese of Masasi will have the right of election, and the Provincial Panel will meet at the time of the inauguration for consultative purposes. After the election has been confirmed by the new Archbishop, it is proposed that the Bishop-elect should be consecrated at Masasi on St. Luke's Day, October 18, 1960.

The see of Masasi has been vacant since the resignation of the Rt. Rev. Mark Way on January 31 last.

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NO CHANGE IN SYDNEY

cedure for receiving reports of a Select Committee, there was no doubt, in the final vote, as to what the main issue was. The somewhat equivocal character of the earlier votes, however, seemed to mislead some observers as to the strength of support for Proportional Representation, for many were clearly surprised at the final result.

On the second day of the Synod the Archbishop expressed his disappointment that so many synodsmen failed to come to the Special Session. Only about half the total number of synodsmen was present. Nevertheless, the number present and voting at this session was greater than the number present and voting at the Special Session which approved the new Constitution in 1957. On that occasion 137 clergymen and 187 laymen voted in the crucial ballot. At the present Session the numbers were 140 clergymen and 194 laymen. In 1957 only 47 per cent of the membership of Synod took part in the vote: 35 per cent of the clergy and no less than 60 per cent of the laity did not participate. The percentages were probably approximately the same for the present Special Session.

Attendances

Objection has been taken to the fact that the final vote on Proportional Representation was taken by Orders. There is no valid ground for such objection. The request was not, as represented in some quarters, a move to upset a majority decision, since the motion had not yet been put and the lay vote was as yet unknown. Voting by Orders has not been unusual in Sydney Synod in controversial measures, and is usual in General Synod. No one had objected to the vote being taken by Orders in the conference on the first day of the debate. At the Special Session on the Constitution in 1957, voting had been by Orders as well as by Division. Moreover, since as in 1957 the proportion of clergy voting was nearly twice the proportion of lay representatives voting, it seems altogether right—quite apart from the inherent importance of the measure—that voting should have been by Orders, and that a negative vote by the clergy should have been allowed to preserve the status quo.

SOME EXCELLENT NEW BOOKS

Revivals of the Old Testament (Autrey). A completely new study (30/6); Archbishop Mowll (Loane). Full biography (31/9); Jungle Pilot—the martyr story of Nate Saint (24/3); Triumphant Living (Dr Paul Adolph), 25/9; The Witness of the Spirit (Dr Bernard Ramm), 31/9; Catholic Action and Politics (Truman), 35/.

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A Great Biography

CYRIL FORSTER GARBETT, ARCHBISHOP OF YORK: by Charles Smyth. Hodder & Stoughton, London, 1959. Pp. 536. Eng. price 35/-.

This is the book which Canon Smyth resigned from his London parish to write. He has put the whole Church in his debt by doing so.

It is a worthy successor to the great biographies of Archbishops Davidson, Lang and Temple; and like them it will certainly become a standard source for the student of twentieth-century Anglican history. However it is also a very fine piece of writing in its own right, and its size and scope enable Canon Smyth to present a more balanced picture of Archbishop Garbett and his times than those who follow the current fashion for short memoirs permit themselves.

Archbishop Garbett was probably more inclined to Anglo-Catholicism than to any other kind of churchmanship, but the reader is struck by his refusal to disturb his parishioners by going to extremes. While he was Vicar of Portsea he never lit the candles on the Communion table or used wafers, for example.

The keynote of his ministry as Canon Smyth presents it was his pastoral devotion; the Canon writes that "of all his miscellaneous labours as Primate of England, the one that he honestly enjoyed most of all was pastoral visiting" (p.383). This was so even though he was by nature aloof and rather forbidding, at least in his earlier years. His secret was regular intercession for his people. "He might find it difficult to talk to people except from the platform or the pulpit) but he would have found it impossible not to pray for them" (p.122).

And the keynote of his personal life was discipline—discipline in devotion, reading (at least one hour's theological reading every day), and work in parish or diocese. "It was in fact precisely because Garbett had learned to live under the discipline of so exact a time-table that he was empowered, particularly in the years when he was Bishop of Southwark, to get through all the work he did without suffering a nervous breakdown" (p.19).

The book shows him as rather harsh in dealing with his parochial clergy, but this was the defect of his quality of demanding much from himself as well as others. He was always humble and his own severest critic.

The impression given is that of a sincere, hard-working man of God; one of the leaders of the Church of England in this century for whom she may well thank God.

—G. S. Clarke.

GRACE AND PERSONALITY, by John Oman, Collins Fontana Library. 256 pp. Price 10/-.

We seem to be living in an age of reprints. Here is another "old standard," first published in 1917 by Cambridge University Press, and a thoroughly deserving one, too. The author was Professor of Theology at Westminster College, Cambridge, when he first

wrote this book, and it is a book geared very much to the mind of the student of theology and philosophy.

The argument is very closely worked out and needs to be studied carefully to be captured. Oman was trying to tackle the age-old controversy: grace, or free will. Can man of himself achieve everything, or does man by himself achieve nothing? Is it self-control, or entire dependence?

This conflict Oman tries to reconcile by centring on the sinner's "salvation - relationship" with a loving and redeeming Father.

The argument goes through many and varied halting points, and the whole work leaves one with the feeling of having everything nicely rounded off, and of being exhaustive—I nearly said "exhausting!"

Here is conservative scholarship at its best. In fact, Oman has beaten the modern "relationship-theology" school by nearly fifty years!

It would be impossible to summarise the author's argument in a short review. Perhaps that phrase in Morning Prayer, "whose service is perfect freedom" would best display the author's position.

Well done, Collins, for having the courage to reprint this classic in a paperback edition for impecunious students. (Review copy from Angus and Robertson.)

—R. H. Saunders.

PAUL — HIS LIFE AND WORK, by Walther von Loewenich, Oliver and Boyd. 160 pp. 15/- Eng. price.

Oliver and Boyd are to be congratulated on publishing an English version of the second German edition of 1949 of this important book.

Very little has been written on Paul since Adolf Deissman wrote his pioneering work, using the results of his textual study of the early papyri.

What has happened to Paul in this "Biblical theology" age of ours? Various attempts have been made to systematise his theology, and there have arisen many opponents and protagonists of the student of Gamaliel.

Von Loewenich, a continental evangelical, is a sympathetic student of the Apostle's, and he attempts in this book to let Paul speak for himself. He certainly does not try to reduce Paul to a few critical clichés, nor does he attempt to blame him for the evangelical Gospel!

We are led from a statement of the case for and against Paul, to a study of his early environment, and from there to his conversion—a "real" one at that—through his missionary journeys to a study of his letters.

Here is reverent, critical, evangelical scholarship at its best. Although von Loewenich doubts the Pauline authorship of Ephesians and the Pastorals, this does not at all mark his assessment of Paul, nor our ability to read this book and gain a lot from it.

In short, a concise, fair, conservative, evangelical, warm and

Books

sympathetic account of St. Paul, that will give the reader a greater understanding of him, and a greater perception of his gospel. (Review copy from Angus and Robertson.)

—R. H. Saunders.

THE CASE FOR PROTESTANTISM, being a Selection of Broadcast Addresses delivered over Station 2CH, Sydney, New South Wales by Ven. T. C. Hammond, M.A. (T.C.D.), Th.D. Pp. 95. Aust. price 9/-.

In his preface to this book Archdeacon Hammond expresses the hope that his broadcasts will help to present "a clear conception of some of the vital differences between the Protestant and the Roman Catholic presentation of those important matters that affect our response to the Divine Call to repentance and faith."

This states very clearly the aim and scope of the book, which is written with all the Archdeacon's acuteness of argument and verbal felicity.

After dealing with the misleading use of sources by Roman Catholic controversialists, the Archdeacon discusses faith and works, transubstantiation, the Bible, auricular confession, inconsistencies between Roman Catholic theological statements, whether the mass is a sacrifice, clerical celibacy and some blunders of Popes.

It is useful to have the Archdeacon's lucid words on these topics in a convenient form, but it is to be hoped that before long they will be republished in a more attractive and permanent format.

It is good to be reminded in these days when it is widely regarded as bad form to argue about religion that the questions which divide Romans from Protestants are basic, and that, as Archbishop Laud said, "We cannot be one with Rome till Rome be other than she is."

—G. S. Clarke.

AN ALARM TO THE UN-CONVERTED, by Joseph Alleine. Banner of Truth Trust. Pp 111. Aust. price, 10/-.

This reprint is the grandfather of all tracts! Yet unlike many modern tracts it is scriptural to the core; it is deep and searching in its argument; and it teaches a conversion which affects the WHOLE OF MAN. Coming from the pen of a seventeenth century puritan the book will repay careful study by the mature Christian. Although written for the unbeliever, its language and style would have little appeal to the average Australian "man in the street." Yet the book rightly lays great emphasis on the promises of God. Its message may be summed up as "NO CONVERSION—NO SALVATION."

—R. J. Bomford.

THE DOCTRINE OF THE HOLY SPIRIT, by George Smeaton, The Banner of Truth Trust. 372 pp. Eng. price, 13/6.

Dr G. Smeaton is described by W. J. Grier as "one of the brilliant galaxy of men on the staff of the Free Church College in Edinburgh a century ago."

The book is meant for the Bible student. One without theological training would find the terms used and the general depth of the book too much for him.

The book is not exhaustive—it was not meant to be—but I feel it is rightly described by one theologian as "invaluable within its range." Dr Smeaton has given us an excellent study of this vital doctrine, the truth of his subject ever being applied to the Church and the individual throughout the book.

—John E. Imisides.

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