

# Personal

## Sydney

The Reverend R. L. Coleman, Th.L., curate in the parish of Christ Church, Kiama, has been appointed Curate-in-Charge of St. Paul's, Canley Vale.

The Reverend L. G. Vitnell, formerly Curate-in-Charge of the Provisional Parish of St. Mark's, Harbord, has been appointed Curate-in-Charge of the newly created Provisional District of St. John's, Asquith.

The Reverend D. W. B. Robinson, Vice-Principal of Moore College, visited Perth and Adelaide during the first two weeks of September. Mr. Robinson addressed a series of lunch-hour meetings arranged by the E.U. in Perth. On Sunday, September

1, he preached at the evening service in St. George's Cathedral and on Friday, September 6, gave the annual IVF lecture. He also addressed a gathering of clergy, chaired by the Archbishop, and a group of theological students. From Perth Mr. Robinson went to Adelaide, where he took services at Holy Trinity, North Terrace, on Sunday, September 8 and addressed the Reformation Rally on Wednesday, September 11. Mr. Robinson expected to return to Sydney on September 12.

The Reverend K. R. Le Huray, Rector of St. Alban's, Leura, has accepted nomination to the parish of Holy Trinity, Kingsford.

The Reverend C. T. Kenderdine, formerly Rector of Neutral Bay and Normanhurst, who is now residing at Greenwich, has just concluded two months at Locum Tenens of Harbord and Curl Curl.

## Melbourne

The Reverend Geoffrey Glassock has been appointed Vicar of St. Silas', North Geelong. Mr. Glassock's induction will be conducted by the Archdeacon of Geelong (the Ven. Douglas Blake) on November 6.

The Reverend George Pearson (whose appointment was announced in "A.C.R." of July 19) was inducted to the parish of St. Stephen's, Richmond, on August 28. The Vicar-General, Bishop G. T. Sambell, conducted the induction.

Following his participation in the New Testament Conference at Sydney University the Reverend Professor Dennis Nineham, Professor of Divinity at King's College, University of London, visited Melbourne during the first week in September where he gave lectures on the New Testament at Ormond College, University of Melbourne.

## Overseas

Canon Max Warren, who retired from the post of General Secretary to the Church Missionary Society on August 31, preached at the 10.30 a.m. service in Westminster Abbey on Sunday, September 1, the day on which he took up his new appointment as a residential Canon of the Abbey.

Two Melanesian bishops will be consecrated at All Saints' Cathedral Church, Honiara, on St. Andrew's Day, November 30. They will be the first Solomon Islanders ever to become bishops. The two men chosen are the Reverend Dudley Tuit, Rural Dean of Santa Ysabel, and the Reverend Leonard Alufural, Rural Dean of Malaita. They will be assistants to the Bishop of Melanesia (the Rt. Reverend A. T. Hill).

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## ACR AT LEICHARDT



All Saints', Leichhardt (N.S.W.) takes 36 copies of ACR weekly. Here is a group of Leichhardt parishioners with ACR. The Rector of All Saints' is the Reverend L. Parsons.

## Pastoral Care School Held in Melbourne

MORE than 100 clergy, together with social workers and other interested specialists, attended an Ecumenical School of Pastoral Care held in Melbourne during the first week of September.

The school was conducted by the Reverend Dr Granger Westberg, Professor of Religion and Medicine at the University of Chicago and Bishop Stephen Neill. It dealt with the subject of "The Pastoral Care of the Family."

The school was organised by the Diocese of Melbourne and was held, by invitation of the Presbyterian Church of Victoria, at the Toorak Presbyterian Church. Clergymen representing the following denominations took part in the meetings: Anglican, Presbyterian, Methodist, Congregational, Baptist, Churches of Christ, Lutheran, Roman Catholic and Salvation Army.

Those attending came not only from Victoria but also from N.S.W., Tasmania and New Zealand.

## Children in Need

THE Matron of "Havilah" Children's Home, Carlingford (N.S.W.), reports that there is currently a desperate need for two Christian housemothers for the home. "People who are willing to go the second mile are needed for this work," she says, commenting on two positions being advertised in this issue of A.C.R. The home caters for boys and girls aged two to six years.

## The Australian CHURCH RECORD

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

C.E.N.E.F. Memorial Centre, 511 Kent Street, Sydney, N.S.W. Phone 61-2975.

Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

## REVISED LECTIONARY

September 15: 14th Sunday after Trinity.

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

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

September 22: 15th Sunday after Trinity.

M: Daniel 3; Luke 9: 57 to 10: 24, or 2 Timothy 1.

E: Daniel 5, or Daniel 6; Matthew 28, or Ephesians 4: 25-5: 21.

September 29: 16th Sunday after Trinity.

M: Jeremiah 5: 1-19; Luke 11: 1-28, or Titus 2: 1-3; 7.

E: Jeremiah 5: 20-end, or Jeremiah 7: 1-15; John 8: 12-30, or Ephesians 5: 22 to 6: 9.

## League of Youth

THE Annual Meeting and Communion Service of the C.M.S. League of Youth in Victoria was held on Saturday, August 24, at St. Luke's, South Melbourne. The speaker was the Reverend J. Shilton, of Geelong.

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## Death of Bishop Yohana Omari

THE death occurred on Friday, September 13, of the Rt. Rev. Yohana Omari, first African Assistant Bishop of Central Tanganyika.

Bishop Omari was 57 years of age. He leaves a widow and a large family.

Yohana Omari was born into a Muslim home in the western area of Tanganyika. He was converted to the Christian faith as a result of reading a stolen copy of the New Testament, and later, as a layman, undertook pioneer missionary work in the western area of the Diocese of Central Tanganyika.

He was ordained in 1938 and consecrated first Assistant Bishop of Central Tanganyika in 1955.

The Church in Australia has special links with the diocese of Central Tanganyika through the Church Missionary Society of Australia which, in 1927, agreed to give priority to the then newly formed diocese; to lay the society still sends a large proportion of its missionaries to Tanganyika. Bishop Omari's death leaves a serious gap in the Church's African leadership.

## Bishop Kariuki in Sydney



Bishop Obadiah Kariuki talking to the C.M.S. General Secretary, the Reverend G. M. Fletcher and the newly-appointed C.M.S. Federal Warden for Training, the Reverend Francis Foulkes. Mr Foulkes was passing through Sydney en route to his home country, New Zealand, prior to taking up his Australian post on January 1 next. A report of a press conference with Bishop Kariuki appears on page 3.

## Background to Revision

IN a highly informative address at the conference reported elsewhere on this page, the Reverend D. B. Knox, principal of Moore College and a member of the Liturgical Commission, sketched the background to the enactment of the present constitution of the Church of England in Australia and its provisions for Prayer Book revision.

Speaking of the coming of the Church of England in Australia into national fellowship in 1872, Mr Knox said: "One of the principal planks of our association together was a self-denying ordinance that we all adopted, namely, not to revise the Prayer Book unless it had already been revised in England. The object of that was to maintain fellowship and link with the Church of England in England."

"The Prayer Book and Articles were regarded by the Church of England as being fundamental bases of association and the Church of the Province of South Africa was declared by the ecclesiastical courts to have separated itself from the Church of England, not because it revised the Prayer Book or the Articles but because it made provision for such revision—just simply made provision—and that was regarded as sufficient breach of fellowship to separate the Church of South Africa from the Church of England."

"Well, in those days members of the Church of England in this country were greatly distressed at the possibility of such separation; so quite freely, of their own accord, they adopted their own self-denying ordinance, incorporated in our 1902 constitution."

### Misunderstood

Speaking of the misunderstanding which arose that this ordinance meant that the Australian Church was dependent on the Church of England and that we were not independent, Mr

two levels—immediate variations of a minimal character.

During his address Mr Knox drew attention to the fact that there was a shifting emphasis in where the loyalty of Anglicans should lie. "The Church of England has been most recognisable in the past," said Mr Knox, "because it uses one Prayer Book. Now the Prayer Book used to be the centre of our loyalty and it wasn't a bad centre of loyalty

Continued on page 3

## Moore Students Awarded London B.D.

AT the recent examination for the London B.D. 12 students, former students or part-time students of Moore College were awarded the degree.

In addition to the degree itself a number of Moore College students who sat for the Preliminary B.D. in Greek and Hebrew were all successful.

The degree was awarded to: B. W. Powers, First Class Honours; R. S. M. Withycombe, Second Class Honours (Upper Division); F. W. Barnett, Second Class Honours (Lower Division); C. D. H. Barton, Third Class Honours; G. T. Butler, Third Class Honours; K. G. Yapp, Pass; B. R. Telfer, Pass; N. K. Macintosh, Pass; H. Henningham, Pass; J. Jones, Pass; J. Painter, Pass; R. Brooks, Pass.

Outlining some of the difficulties faced by the Liturgical Commission in the light of the provisions of the constitution, Mr Knox explained that the members were seeking to work on

## CONFERENCE LOOKS AT "MODERN" COMMUNION

A CONFERENCE of Sydney church people, a meeting on September 14, registered an almost unanimous desire for future revision of the service of Holy Communion to take the form of complete modernisation rather than limited "patching up" of the 1662 service.

Organised by the Anglican Church League, the conference drew together church people from many parts of Sydney Diocese to St. Philip's, Eastwood. The subject of the conference was the Holy Communion service in the light of future possible Prayer Book revision.

At the morning session the Reverend D. B. Knox, Principal of Moore College, gave an informative address on the relation of Prayer Book revision to the new constitution.

A particularly valuable feature of the day's program was the opportunity given to those present to join in discussion groups and report back findings to the whole meeting.

Comments and suggestions from laymen were interesting. One layman stressed the lack of understanding of the Prayer Book services and the need for teaching to be given to the laity. The problem of understanding was taken up by another speaker who reported that several members of his group felt choral services were a hindrance to understanding.

Several speakers drew attention to the urgent need to make the Holy Table appear to be what it was—a table, both in construction and placement in the church. A layman deprecated the use of the term "sanctuary" to describe the east end of the church and preferred the term "chancel."

### Parish Church

Following a first-rate luncheon prepared by the ladies of St. Philip's, the conference heard addresses from the Reverend K. N. Shelley, rector of St. Bede's, Drummoyne; Dr A. Bryson, from St. Andrew's, Roseville; and the Reverend D. W. B. Robinson, vice-principal of Moore College. Mr Shelley and Dr Bryson shared the subject "The Holy Communion Service in Sunday Worship." Speaking from his experience in a parish church, Mr Shelley pointed out some of the practical as well as theological problems associated with the service.

Mr Shelley asked the provocative question: "Why the recitation of the Ten Commandments? Do we not create many difficulties by recitation of the Fourth Commandment? In point of fact, we do not keep the Sabbath law. This is fulfilled in Christ." Although, in later discussion, others agreed with Mr Shelley on this point, the conference was by no means unanimous in wanting the full version of the Commandments removed.

Another significant issue raised by Mr Shelley was the problem of the "one service" parishioner.

"In all our parishes," said the speaker, "there is a small core of parishioners who never attend any other service than the Holy Communion. Quite often this same group will not be found participating in other activities of the parish either. We must seek to help these people see that a balanced spiritual diet is as necessary as a balanced physical diet."

### Church Membership

Dr Bryson took up this same theme from a different standpoint as he drew attention to the fragmentation of the church membership into those who attended Communion and no other service, those who attended Morning Prayer and no other, and so on.

Speaking about Prayer Book language, Dr Bryson expressed the view that the language of the 1662 Book was only obscure to people uninitiated in the Scripture.

Perhaps the most interesting single feature of the day was the opportunity given to participants to have a look at a suggested modern form of part of the service.

Introducing this service, the Reverend Donald Robinson posed the question as to whether this sort of thing, in general terms, was the type of revision desired or whether limited "patching" of the present service was sufficient.

It would be safe to say that many present who might have

Continued on page 7

## Conference on "Honest to God"

IN connection with the Post-graduate School of Theology at Moore College, Dr Klaas Runia, Professor and Vice Principal at the Reformed Theological College of Geelong, will give two lectures, followed by discussion, in the Deaconess Hall, Carillon Avenue, Newtown, on the morning of Tuesday, October 1, at 9.15 a.m. and 10.45 a.m. The subject of the first lecture will be "Bultmann, Bonhoeffer and Tillich," and the second lecture will be on Bishop Robinson's book "Honest to God." Clergy or laymen who would like to attend these lectures should enrol with the Principal's secretary, Moore College, LA 1243.

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## What is a Christian?

Three quite unrelated events have prompted this question.

In England recently, a bishop was constrained to express publicly his concern that fewer parents were bringing their children to baptism than before. In the Ballarat diocesan paper a correspondent complained recently that a high official of the Scouting movement had, during an address on the Scouters' duty to God (given in a church hall), stated dogmatically that "a Christian need not go to church, in fact, very many good Christians never did." And in a recent issue of the mass-circulation weekly "Pix" a writer questioned the statement by Dr Barton Babbage, made on the eve of his departure from this country, that most Australians were "attractive goddess pagans."

These three events, though widely separated, indicate a common misconception as to what the term Christian means. The idea has taken firm root that a Christian is a "decent person" or a person living in a "civilised" country.

Thus, on a parish level, it is considered the "done thing" to have one's children baptised or to think, as did the misguided Scouting official, that connection with the Church in any shape or form was quite irrelevant to being a Christian.

As the writer of the "Pix" article pointed out, about 90 per cent of Australians described themselves as Christians of one denomination or another in the last census and as this percentage differs widely from the percentage of regular churchgoers, there is a discrepancy somewhere.

Should we be disturbed that, in England at least, fewer children are being brought to baptism? This may indicate a trend away from interest in religion but thoughtful readers will, perhaps, feel a sense of relief that there will at least be fewer occasions when conscience will trouble them. So often parents bring their children to baptism, although the parents themselves never set foot inside a Christian church, thereby imposing a distressing strain upon the clergyman concerned.

Some clergy have felt constrained to deny baptism in such cases, for what they consider to be good theological reasons. Others have not felt so obliged, for what they consider to be equally sound theological reasons. An easy solution to the problem is not immediately obvious, however, the trend indicated

in England will be welcomed by many.

There are still many in our community, like the Scouting official, who believe Christian to be a term of description for nice people. They may describe themselves as Methodists, or Presbyterians or C. of E. on census forms but they never enter the buildings bearing those names and are pagans in reality. And yet, in spite of this, it is on such a flimsy basis of "membership" that many so-called Methodists, Presbyterians or Anglicans are being called upon to support financial schemes in aid of the Church, as though the Church was an institution from which one could stand aloof although one might lend a little financial support to an occasion, very much like an uneducated man who has prospered in business and feels he would like to support the Arts with his money although not entering into any real appreciation of the Arts for himself.

We can only claim Australia as a Christian country in a limited sense, in that the Christian religion has exercised a strong influence in many spheres of our national life. This fact must not be overlooked in view of pressures being exerted against such practices as giving religious instruction in State schools.

When all this is said, however, it still remains a fact that, at heart, our people are largely pagan. Look at our congregations on Sundays and compare them with the crowds that throng the venues for Sunday sport and (in the summer) the beaches. Look into the bars of our hotels on Friday and Saturday nights. Are these Christian people? Look through the doorways of a thousand and one clubs and see the devotees of machines that master men at the click of a coin. Are these people Christian?

Go to Randwick, or Caulfield or any of our innumerable race-tracks and look into the crowds there (if you can bear to). Are these Christian people? Go and ask your minister about the young people he marries. He won't tell you the sordid stories behind many such marriages but there are so many stories that could be told.

And who is sufficient for these things? There was a dark moment in the history of another nation when one stood on a hill and cried in despair: "And I, only I, am left..." But we Christians of Australia cannot say that. There are many of us left and the heaven can still leaven the lump. After all, as someone has well put it, one, with God, is a majority.

# THE DOCTRINE OF DIOCESES

SCRIPTURE knows nothing of bishops divinely authorised and equipped to settle doctrinal questions with apostolic infallibility; and the authority which the Church of England gives to its bishops lies in the sphere, not of doctrine, but of order (making clergy) and of jurisdiction.

Under this heading comes the bishop's power within his own diocese to excommunicate, to deal with erring clergy by admonition, suspension, deprivation and unfrocking, and to exercise wide discretionary powers in many directions. It is with episcopal jurisdiction that we are concerned now.

Our Free Church friends — those of them, at least, who still hold the Anglican view that the Bible is an inspired rule of faith and practice—object to diocesan episcopacy as an unscriptural form of church government. What should we say to them?

### No Blueprint

The first thing to say (as we have hinted before in these articles) is that the Anglican approach to church government is controlled by the conviction that the New Testament does not contain any universal blueprint of church order to which all churches in all ages should conform exactly.

Instead, it lays down general principles which each church in each age must apply to itself in its own circumstances. And these principles are of such a kind that a right application of them in each case will of necessity produce a series of church orders which differ from one another in detail. This point is so important that we must expand it a little.

What is universal and normative in the New Testament is not church order, but the gospel. The New Testament writers agree on its contents; they set it up as a standard for judging all other teaching (Gal. 1. 8 f., 1 Tim. 6. 3 f.); they speak of it as something God-given, to be guarded against corruption and passed on intact (1 Tim. 6. 20 f., 2 Tim. 1. 13 f., 2. 2, 1 Jn. 1. 1-3); and they condemn out of hand any attempt to add to it, or take from it, or go beyond it, or alter it, in any particular (2 Jn. 9 f., Jude 3).

From this it is clear that we are meant to take the New Testament statement of the gospel as a standard from which we may not deviate.

But nothing in the New Testament suggests that all apostolic ecclesiastical arrangements constitute a universal standard. Indeed, rather the reverse; the first Christian generation, just because it was the age of the unique, non-recurring apostolate, was exceptional, and the occasional, temporary character of many of the arrangements then made (e.g., the choice of the seven at Jerusalem, Acts 6. 1 f.; the ordering of Corinthian worship, 1 Cor. 14) is obvious on the face of it.

As Whitgift and Hooker kept telling the Puritans, things that the Apostles did cannot of themselves be a rule of action for us; our task is rather to see on what theological principles the apostles were acting in their situation, and act on those same principles in ours — which may require us to do something a little different from what was done in the first century.

What principles guided the apostles in ordering the corpor-

ate life of the infant churches? Apparently, these: that the apostolic faith must be held intact; that there must be pastors ("elders," "bishops") to teach and rule; that the gospel sacraments must be evangelically administered; that offenders within the fellowship must be disciplined; and that all detailed arrangements must be made in the light of a threefold ideal—edification, through inculcating the truth and evoking faith, hope, and love (1 Cor. 14.26); **decency**, which expresses reverence (1 Cor. 14.40); and **orderliness**, without which both edification and decency are hindered (1 Cor. 14.40).

It is by the light of these principles and ideals that each local segment of the world church must order, and if need be reform and re-order, its organised life.

This is the position set down in Article XXXIV. "It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all points they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying..."

(By the way, it is wrong to think, as many do, that here Luther and Cranmer parted company from Calvin. The idea that the former reformed the church on the principle that what was not contrary to Scripture could stay, while Calvin held that nothing must be allowed for which Scripture did not give a precedent or a precedent, is erroneous. All the reformers agreed that (i) there is no church order in the Bible; (ii) that Church must be reformed by applying appropriate theological principles; (iii) the biblical demand for decency, order, and edification, must determine the application of these principles in each case. The slightly different shape which the Reformation churches took in the Swiss city-states, German dukedoms, and Tudor England, was due to differing political situations, differing emphases in the theologians' views of the Church, and differing judgments as to what would most edify each worshipping community, but not to any difference of principle on how the church should be reformed.)

On the principle of Article XXXIV, the reformed Church of England retained, along with many other ancient things, the ancient institution of diocesan episcopacy.

The reformers did not think it essential: Dr Hammond, Chancellor of London diocese, spoke for them all when in 1593 he told Lord Burghley that Bancroft's claim, that episcopacy was of apostolic institution, was unwarrantable, and "had it pleased Her Majesty... to have used no bishops at all, we could not have complained justly of any defect in our church." But our reformers valued diocesan episcopacy as a link with the past, and were glad to see the institution retained; for they hoped to inject a new pastoral spirit into it (the questions in the Ordinal addressed to the candidate for consecration express this spirit).

Thereby they sought to make

the English episcopate a means of great edification; and this, of course, from their point of view, would justify it completely.

What was, and is, this institution? Like so many English institutions, it is a thing of checks and balances. It is the English version of the system that grew up in the Christian Roman empire in the fourth century, when bishops of single churches suddenly found themselves with large geographical areas on their hands to administer, and were forced to delegate most of their pastoral functions to presbyters and become mere metropolitan superintendents, each watching over clergy and laity in his "doikests" from afar.

The change gave most bishops far more people to look after than they had had before, but weakened the pastoral link between bishop and people rather drastically. This weakening of the pastoral link went on throughout Christendom till the Reformation. Diocesan episcopacy always meant that pastoral functions toward each congregation are divided between bishop and incumbent, with the latter doing most of the work; it cannot be otherwise.

### Monarchical

It is not obvious that there is anything here contrary to Scripture principle or inimical to edification, unless the bishop ceases to be a constitutionalist and magnifies his position unduly relative to the parish and the incumbent. Archbishop Guy Mayfield sounds a timely note of warning here:

"As a result of this legislation the diocesan Father in God and pastor, with a limited constitutional reign over his diocese, is being replaced by the prelate with the powers of an administrative autocrat. Almost annually some new Measure of the Church Assembly adds to his power of veto and consent in administrative matters; in England, in contrast to elsewhere within the Anglican Communion, the trend is away from constitutional episcopacy to a monarchical bench of bishops" (The Church of England, 1962 ed., p. 33 f.).

It is vital that this trend, which turns bishops into prelates willy-nilly, will be arrested, before diocesan totalitarianism chokes the life out of English parochial ministry.

The distinctive feature of the English diocesan system is that it was superimposed upon a parochial system that had grown up independently. The parish priest with his freehold, appointed by the local lord, goes far back into Anglo-Saxon times, before the ancient institution of the English bishop was clearly established.

There is no historical substance for the idea that the English parish priest is the bishop's delegate.

The most that can be said is that in feudal times parish clergy came to be regarded, and regarded themselves, as their bishop's men (the feudal system was built on the principle that everyone was somebody's "man"), hence it became current practice, as it still is, for the priest at his institution to a living to take the oath of canonical obedience to the bishop ("... in all things lawful and honest"), and for the bishop to declare that the cure of souls to which the man is being instituted is his as well as that of the new incumbent.

(Reprinted from the C.E.N.)

Dr J. I. Packer  
Continues a  
Series of  
Articles on  
Episcopacy

## Post-Toronto Meeting in Sydney

Bishop Obadiah Kariuki, Bishop of Fort Hall, Kenya, arrived in Sydney on September 16 en route to Brisbane to start a program of meetings around Australia. On September 17 the Bishop held a Press conference at C.M.S. House where he answered questions on a wide range of topics.

The meeting, organised by C.M.S., has been arranged to give opportunity to Sydney church people to hear first-hand reports direct from Toronto.

Bishop Kariuki, who is visiting Sydney during the period, will tell of Bible School growth and need. During his two weeks' stay in Sydney, he will address only this one city meeting. Other meetings will take place in the suburbs.

Other speakers will be the Federal Secretary, the Reverend A. J. Dain, and Archdeacon H. G. S. Begbie, who will speak on Toronto and Anglican missionary planning.

Prior to the rally two annual meetings will be held, starting at 6.30 p.m. These are the annual meeting of the Federal body, immediately followed by the N.S.W. annual meeting. These meetings will be held at C.M.S. House.

## A Bishop Talks to the Press

BISHOP Obadiah Kariuki, Bishop of Fort Hall, Kenya, arrived in Sydney on September 16 en route to Brisbane to start a program of meetings around Australia. On September 17 the Bishop held a Press conference at C.M.S. House where he answered questions on a wide range of topics.

Like other Christians of his race who have come to Australia, Bishop Kariuki breathes an atmosphere of warm and simple piety — simple in its outward expression, but deep and rich through long experience of walking with Christ.

With a good command of English ("please use simple words," he asked), the Bishop dealt with a wide variety of questions ranging from race relations to the financial problems of African congregations.

Although some white settlers had left Kenya, said the Bishop, many had chosen to stay and were working harmoniously with other sections of the population. The aim in Kenya was to develop a truly multi-racial country with fair treatment for all—Europeans, Africans and Asians.

Asked about contact with the Asian section of the community, Bishop Kariuki said that the African Christians did not neglect any opportunity of seeking people for Christ and some had become Christians. The majority, however, retained their links with Asiatic religions.



• Bishop Kariuki

### Rising Standards

As in many countries of the world, the standard of living in Kenya was rising rapidly and the income levels of African Christians improving. However, the day had not yet been reached when congregations were truly self-supporting. The African clergyman did not often receive his full stipend of £20 per month.

With the establishment of the Province of East Africa, were there plans in hand for Prayer Book revision, particularly with the needs of African congregations in view? Nothing concrete had as yet been done, said the Bishop. There had been some moves along this line, but only of a tentative nature. "Are the services as they stand," asked the Bishop, "a barrier to your people? We must work to bring things within the understanding of the people."

Full details of the Bishop's itinerary appeared in A.C.R. of August 30.

### Background to Revision

Continued from page 1

because it was so Scriptural but now it would no longer be the centre of our loyalty because there are going to be wide variations in its use.

Although, in theory, we might feel that the centre of loyalty should be the Scriptures themselves and through the Scriptures, Christ Himself, in practice the Prayer Book was at the centre of our loyalty as Anglicans and although this had been acceptable because of its Scriptural character this might no longer apply unless Anglicans deliberately make the Scriptures the centre of their loyalty as Anglicans, it is likely in the new situation that their form of church government would become that centre.

Dealing with some of the practical aspects of possible revision Mr Knox stressed the need for edification in our worship and for reality.

## Church Army's First Sydney Birthday Rally

THE first Birthday Rally of the Church Army to take place in Sydney since the society's inauguration in 1934 was held on Monday, September 9.

More than 300 churchpeople packed the parish church of St. Michael's, Flinders Street, where they heard interesting reports of the work of the society and were treated to a showing of slides by the Federal Secretary, Captain A. W. Batley, recently returned from overseas.

A special feature of the rally was the welcome home extended to Captain and Mrs Batley after their 25,000-mile journey around the world in which they traversed five continents and eight countries. Purpose of the tour was to visit Church Army work in Africa, the United Kingdom, U.S.A., Canada and New Zealand. While in Canada, Captain Batley attended the Anglican Congress as a representative of Grafton Diocese.

Chairman for the evening was Bishop R. C. Kerle, Coadjutor Bishop of Sydney with special responsibilities in the inner-city work; the Archdeacon of Sydney (the Ven. Clive Goodwin) and the Rural Dean, the Reverend Ken Child.

Included in the program were reports from the Reverend Captain R. Buckingham and Sister E. N. Bacon. Two students from the Training College were introduced to the gathering.

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## Communion in Modern English

THE Reverend Geoffrey Ward, Director of Religious Broadcasts for the A.B.C. in Victoria, will be the preacher at a celebration of the Holy Communion in modern English at St. Thomas', Essendon, on Sunday, October 6 at 10 a.m.

The service has been prepared by Mr Ward, not as a revision, but as a version in modern English of the 1662 order. The adaptation is based on the language form of the Revised Standard Version of the Bible. Parts of Mr Ward's "translation" of the Prayer Book have been broadcast on several occasions.

Writing in the current issue of the parish magazine, the Vicar, the Reverend Gerald Muston, says: "It is not intended that this should be done more than once, but we believe that this one service will be a most profitable spiritual exercise. This will be the first time anywhere that the Holy Communion has been celebrated in this modern English version."

"A great part of our heritage in the Anglican Church is enshrined in the Book of Common Prayer. It incorporates the truth of Scriptural worship in language which is unequalled except perhaps by the Authorised Version of the Bible. Yet its very beauty of language and familiarity can mean that sometimes its message and meaning are dulled to us."

# 55th Anniversary of Roper River Mission

SUNDAY, September 1, was an important occasion in the life of the CMS Roper River Mission. The day marked the 55th anniversary of the founding of the mission.

Although the mission's new church — St. Matthew's — has not been completed it was made temporarily useable prior to the occasion, a special feature of which was the showing of the film "Shadow of the Boomerang."

Writing of the occasion the Chaplain, the Reverend Barry Butler said: "This film had a real message for the people and in response to an appeal fourteen of the Aborigines came back into the church for counselling. We praise God for His faithfulness and His working."

## Busy Month for Ryde Parishioners

SEPTEMBER has been an extremely busy month for the people of the historic church of St. Anne's, Ryde, other on sight.

The 137th Dedication Festival was held at St. Anne's on Sunday, September 8. The occasion attracted many distinguished parishioners, including the Lieutenant Governor (Sir Kenneth Street), a parishioner of St. Anne's during the early part of the century; the Minister for the Army (Mr J. O. Cramer); Senator K. M. Anderson Group Captain W. Gates (of Emu Plains parish); the Mayor of Ryde (Alderman C. M. Cutler) and Mr F. Downing, M.L.A.

The festival was continued on Sunday, September 15, with the 165th commemoration of the first service, held in the barn near Parramatta River on August 26, 1798. Preacher at the morning service was Chaplain J. Darlington, and at the evening service the Reverend Dr John Munro, Rector of St. John's, Dee Why.

Then, four days later, on September 19, the Reverend David G. Livingstone was inducted and instituted as the new Rector of Ryde, bringing to a close the 1963 Festival.

The first missionaries went to Roper in August, 1908, where they gathered together a small group of Aborigines for the first service, held on the banks of the river on August 30.

As time passed others gathered around and children were urged to stay for some elementary schooling. However, right up until 1940 numbers on the mission did not reach more than 100 as a regular thing and it was in that year that a major flood wiped out the old mission.

After the floods it was decided to rebuild on a rocky hill some four miles from the river and although much development has gone on here consideration is being given to the re-siting of the mission. Apart from floods there is a recurring difficulty in the river salting up as the result of tidal influences at the end of some years. Another problem the mission has had to face is the lack of water due to prevailing drought conditions—experienced generally during the past ten years. The problem has become so acute during three of these ten years that drinking water has had to be carted from a point twelve miles away.

### Natural Hazard

However, in spite of these natural hazards the mission has expanded in population, missionary staff and industrial and material development. It is not unlike a small country town and, with government help, the Aborigines are taught and trained with a view to helping them take their place as responsible citizens of the Australian community.

Over and above the material aspects of the mission's work stands the primary concern of the Church — to bring Christ to the Aboriginal and to show that the Gospel of Redemption is man's first and foremost need.

It has been no easy task to bring the Gospel to some 250 original Australians at various levels of understanding and development and representing at least twelve different tribes with unwritten, dying languages. There are some forty to fifty confirmed church members at Roper River and although much superstition and ignorance remains, God continues to bless the work.

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## NEWS IN BRIEF

### B.C.A. Meeting

THE Annual Meeting of B.C.A. in Victoria was held on Tuesday, September 17, in the Chapter House of St. Paul's Cathedral, Melbourne. The main speaker was the Reverend C. J. Winter, formerly a B.C.A. missionary working at Leigh Creek, South Australia. Others participating were the Organising Missioner, the Reverend C. W. Rich, and the Victorian Secretary, the Reverend John Stockdale.

### New "Chesalon"

ONE of the "Chesalon" parish nursing homes is planned for the Mosman-Manly area of Sydney Diocese. It is reported that a property is being purchased in the area with a view to establishing a "Chesalon" home for the aged. The diocese has six of these homes functioning at the present time, caring for some 200 aged sick men and women.

### Sharing Faith

A SERIES of meetings on the theme "Sharing Our Faith" is being held at St. John's, Darlinghurst (Sydney Diocese) from September 25 to 29. Speaker at the meetings, the Reverend Paul E. Toms, B.A., B.D., is Director of the Congregational Board of Evangelism. He is graduate of the Bob Jones University and the Fuller Theological Seminary, U.S.A. For five years, he was minister of the Haili Church, Hailo, Hawaii. Weekday meetings are at 7.30 p.m. and the meeting on Sunday, September 29, is at 10.30 a.m.

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**THE AUSTRALIAN CHRISTIAN THEATRE GUILD**  
Announces that bookings may now be made for its Christmas production,  
"HOLY FAMILY" by R. H. Ward.  
Dates available are Fridays and Saturdays from November 23rd. Other days by special arrangement.  
Inquiries: Box 573 G.P.O. Sydney.  
Preview performance, Lower Chapter House, St. Andrew's Cathedral, November 18, 8 p.m.

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For full information, apply to The Headmistress of the school desired.

Page 4—The Australian Church Record, September 27, 1963

## Canon Morton Under Fire in Israel Hostel

AN Australian clergyman, Canon A. W. Morton, Rector of St. John's, Darlinghurst (Sydney), received a rude awakening in the early hours of Sunday morning, August 25.

Canon Morton is currently on an extensive overseas tour. Visiting Israel he stayed in Christ Church Hostel, Jerusalem, only to be awakened by the sound of tracer bullets, mortar fire, machine guns and bazooka missiles.

It is alleged that Jordanian troops from a citadel a few yards from Christ Church had opened fire on Israeli positions and the Israeli troops had replied. The barrage continued for over half an hour with casualties on both sides.

Earlier a local tourist agency had told Canon Morton: "We hope that your stay in the Holy Land will be an unforgettable event."

## Anglican Tour of Palestine

THE first organised Anglican tour to the Holy Land from Australia will leave Melbourne in the Canberra on February 26 next year.

Leader of the tour is the Bishop of St. Arnaud (the Rt. Rev. A. E. Winter). Tourists will disembark at Suez and after two days in Cairo will go by air to Jerusalem for five days. From there, they will travel north to the Sea of Galilee and Nazareth. Other places to be visited are Greece, Italy, Switzerland, Austria, Germany, Belgium, France and England.

Time will be given for private tours and those who desire to stay longer in England may do so as the return tickets allow for return travel at any time within two years. The return fare is £845. Details are available from the Hon. Secretary, "1964 Pilgrimage," 10 Dundonald Avenue, East Malvern, Victoria.

A group of boys from Gordonstoun School, aged from 16 to 18, have just completed a run from York to London, undertaken on their own initiative, to make known the needs of leprosy sufferers and the work of the Mission to Lepers. They were accompanied on the journey by a mobile exhibition.

## Doubts About Police . . .

Public doubts about the behaviour of the New South Wales police have been increased rather than mollified by the enquiry by the Police Commissioner into charges by three young men that police bashed them outside a Sydney cafe. The public uneasiness is probably due largely to a conviction that not even the police should be judges in their own cause.

It would certainly be preferable, from the point of view of the police themselves as well as the public, if such allegations were to be investigated by a Judge, and the New South Wales Government seems to have belatedly come close to admitting this by appointing a Queen's

## Notes and Comments

## Luxury Among Clergy . . .

Bishop Fulton Sheen, the well-known American Roman Catholic Television personality, has attacked the luxury in which American laymen and especially clergymen of his Church live in the United States compared with the average standard of life among many of the world's people. He suggested that both secular clergy and laypeople should take the vow of poverty assumed by monastic clergy and nuns.

When one hears of some of the appalling conditions in which so many people live in other countries, reactions such as this are natural. But it may be doubted whether such a policy would achieve anything concrete as regards world living standards. It seems to be more of a gesture to win friends for the United States and the "free world" than a practical solution to a pressing problem. The food and money saved would probably not help needy populations much; more effective education, to encourage better use of the resources available to them, and a program of birth-control, would. The Bible teaches us that we ought to deny ourselves things we can do without when by doing so we can help those who are in need, but nowhere does it teach us that there is any virtue in doing without things when such sacrifices are of no help to others.

## Legitimation Changes . . .

The change in the law concerning legitimation of children born out of wedlock brought about by the new Commonwealth Marriage Act have produced a rush of applications, some concerning children of 40 years old or more.

Under the old New South Wales law such children could not be legitimated if a legal impediment to the parents' marriage existed at the time such a child was born, even if the parents subsequently married each other. Now this condition no longer applies. A child born out of wedlock can be legitimated if his parents subsequently marry no matter whether they could have married before he was born or not.

Since legitimation is generally taken to mean that a person was born after his parents' marriage, both the new and the old positions seem to be legal fictions—they are tantamount to pretending that the facts are different from what they really are. What is really to blame is the general attitude, which still apparently survives, that there is something to be ashamed of in having been born out of wedlock.

Perhaps the best procedure would be to abolish the legal concept of legitimacy and illegitimacy altogether. This cannot be done until public opinion alters, but on humane grounds there seems to be every reason why it should alter. The Second Commandment states that the sins of the parents are visited on the children, but we are not called upon to be God's agents in so visiting them.

## 40 YEARS AGO

"Under the auspices of the Anglican Church League a conference of Synodsmen and other Church-people will be held in the Lower Hall of the Chapter House on Friday next, October 5. Subject for discussion, 'Prayer Book Revision.' The Ven. Archdeacon Boyce will preside."

"The Social Services Committee (of C.E.M.S.) emphasised the need of the personal touch to help men rise out of their troubles. It is a conviction on our part that the men who are able to work and willing to work should have the opportunity to work. We do not believe that unemployment is a natural and necessary concomitant of a civilised Christian community."

"Speaking in St. John's Church of England (Young) regarding Sunday sport, the rector said this was a subject which every true lover of the community and its welfare should earnestly consider. Sunday school work had been well wiped out for two reasons. It was impossible to get teachers, because of the lure of Sunday sport; and, secondly, for the want of children, who were attracted not only by the sport itself but by the very anticipation and interest in the matches. Sunday at Young had ceased to be the beginning of fresh service for God—it had become the weekend of a week given to the service of self."

(Extracts from "The Church Record", September 28, 1923).

## Books

### New Testament

FIVE MAKERS OF THE NEW TESTAMENT

By Donald Coggan. Hodder and Stoughton, Aust. price 5/3.  
Perhaps the best way of looking at this book by the Archbishop of York is to consider how he achieved his stated aims. They are, briefly, the need of expository books for preachers and, pointing out the relevance of the New Testament to modern life.

All too little is done to help those who teach and evangelise make their message alive, informed and relevant. Dr Coggan has attempted his aims by a character sketch and brief statement of the essential contribution to New Testament thought of St. Paul, St. Luke, St. John, the writer to the Hebrews and of the Book of Revelation.

The material he uses for his sketches is what can be gained from the writings themselves. He does not enter into critical disputes but points the reader to other authors who have dealt more fully with the problems (e.g., Bishop A. C. Headlam's "The Fourth Gospel as History").

Not all the character sketches are of equal depth, but this is only the outcome of the various narratives—some describe more, some less, of their author. Perhaps the most memorable of these are of St. Paul and St. Luke.

Perhaps this book is not a classic in this field, but it is one that almost forces the reader back to the text of the New Testament, seeking what is written there. This is perhaps its greatest value. On a technical level, this annotating of quotations was not well done and a bibliography, giving publishers would have been a welcome addition to the book.

—JOHN ROE

### Reviewed in U.S.A.

"The Christian Century," described as "an ecumenical weekly," in its issue of May 22, carried the following review notes on the book by the Reverend D. B. Knox: "The Doctrine of Faith in the Reign of Henry VIII." A.C.R. carried a review of the book in its issue of November 8, 1962.

"This is an engrossing, clearly written book on the central issue of the Reformation—faith vs. works. The expert theologian will welcome the book because Knox makes available quotations from a variety of sixteenth century disputants. But it can also be genuine refreshment for those who have forgotten their theology under the pressures of church building, conferences and potluck suppers. If a group of intelligent laymen were to study the book they would soon find themselves asking important questions about morality and religion and their relationships."  
—Edgar W. Whan.

### Error in Price

We regret that there was an error in the price quoted for "Guide to Christian Witness," reviewed in our last issue. The correct price is 3/9. The book is available through all Christian bookshops.

## Anthology

### A CALVIN TREASURY

Edited by Keeseecker, introduction by T. F. Torrance. S.C.M., 7/6 English.

This book has been reviewed by J. Atkinson, Department of Theology, University of Hull, in "View Review," the official book reviewing magazine of the S.P.C.K. in England, as follows:

"A Calvin Treasury is a slender anthology of Calvin's 'Institutes' (some 20 per cent of the original in quantity) with the subject matter arranged alphabetically under about four hundred heads. The selections are easy to dip into and give the impression of a fine string of pearls.

"Those who love Calvin (that means everybody who has read him!) will miss the massive monolithic structure of the original, the close argument, the opening up of Scripture. Calvin is less a man to be quoted and looked up, but rather one to be read and studied. If this anthology introduces anybody to Calvin then it will have served a good purpose.

"The book is prefaced with a concise and powerfully written essay of some five thousand words by Tom Torrance on the nature and purpose of the 'Institutes', an essay worth its weight in gold.

"He sketches the nature of theology and its scriptural basis, and shows what Calvin means when he talks about knowledge of God, knowledge of Christ, and the danger of wrong knowledge which is idolatry. The essay is a worthy preface to Calvin; no finer tribute could be made."

ST. MARK'S REVIEW, An Anglican Quarterly. Number 33, August, 1963. Includes articles by Archdeacon Ross Border, the Reverend G.A.M. Nell and the Reverend Stephen Waters.

## Examination

### THE WORD OF GOD ACCORDING TO ST. AUGUSTINE

By A. D. R. Polman. Hodder and Stoughton, pp. 242, 5/2 Aust.

This is an important book. Augustine is perhaps the greatest church father. Yet there has not been till now a thorough examination of his doctrine of the Word of God.

The author is a professor of the John Calvin Academy at Kampen, Holland, and is well equipped for his task. He takes full account of the charges in Augustine's thought during his lifetime. After discussing the influence of Augustine's early Neoplatonism on the concept of "Christ as the Word of God," the author goes on to discuss Augustine's later views on the place of scripture, its inspiration, divine authority and necessity.

In chapter 3 Augustine's Christocentric view is contrasted with that of Manichaeus; chapter 4 gives Augustine's theology of preaching; and chapter 5 the relationship between the Word and the Church in Augustine's view.

This chapter is of great importance both with regard to Roman Catholic theologians who often read more into Augustine than is there, and with regard to the so-called ecumenical encounter where truth as given in Holy Scripture sometimes appears to be in a minor position.

One of the great advantages of this book is the large extracts from St. Augustine, all translated into luminous English.  
—D. B. KNOX

## Letters to the Editor

### New Guinea Missions

Dear Sir,

Thank you for the most interesting article in The Church Record of 30th August, entitled, "The Contribution of the Missions to Education in Papua and New Guinea," in which it is stated that, "some 2,400 Christian missionaries are devoting their lives to promoting the welfare of the indigenous people."

I am sure your readers would be interested and proud to know that of that number over 800 are Anglicans — or 1 in every 3.

Your readers would also, I feel sure, like to know that the excellent picture in your article is of Mr Rod Hart instructing technical trainees at St. Christopher's Anglican Manual Training School at Popondetta.

Just a few schools in Papua are now reaching the beginnings of secondary work. The Bishop of New Guinea is appealing for Secondary Teachers, especially for the Martyr's Memorial School, near Popondetta, to which boys come from all over New Guinea, e.g. a science master (unmarried) is urgently required.

I should be most grateful if you would make this need known through your columns.

Yours sincerely,  
Dennis E. Taylor,  
Home Secretary,  
Australian Board of Missions.

(We thank Mr Taylor for drawing the attention of our readers to the need of staff in the New Guinea work. It would be interesting to know why so few Anglican Evangelists are to be found in New Guinea. Evangelical churches would like to see C.M.S. represented in what is for all practical purposes, a part of Australia. The difficulties for individuals working there are very great. There is, for instance, little fellowship to be had in churches with decidedly Anglo-Catholic tradition. This must surely be one of the reasons why many Evangelical Anglicans who have felt called to work in New Guinea have gone there under one or other of the inter-denominational missions.—Ed.)

### Temperance Education

Dear Sir,

The Youth Temperance Educational Council of N.S.W., comprised of representatives of all the Protestant Churches, is in urgent need of financial assistance. If it is to take full advantage of its great opportunities in schools, colleges, Sunday schools, fellowships, etc., then it must have sufficient funds to engage a fully paid, and qualified, field officer.

Apparently no provision is made for temperance education in the annual over-all budgeting formulated by most churches. We, therefore, write to appeal earnestly to all your readers for a sympathetic consideration of our present financial predicament, in the hope that they may be moved to make personal subscriptions, or perhaps, through them, to persuade their respective churches to recognise our need.

We are the body responsible for supplying the Department of Education with our Health and Temperance Manual, and for the annual examination for which more than 5,000 pupils sit.

Please come to our practical help in our endeavours to save the rising generation from the menace and blight of alcoholism.

Yours faithfully,  
A. G. Garret, Esq.  
(President),  
A. I. Dempsey  
(Secretary).

### Christian School

Dear Sir,

Whilst overseas it was my privilege to visit a very unique school in Wales, which made a great impression on me, and has provoked me to much thought. This school was for girls, it had a high academic standard, many pupils upon matriculation proceeding to Oxford and Cambridge Universities where they did very well.

Why was it unique? The headmistress was a convinced Christian of the Conservative Evangelical tradition. The now magnificent school which she mainly pioneered has been built up on the principles of prayer, faith and belief in the absolute authority of the Bible as the Word of God. In appointing staff she believed it would dishonour God to appoint anyone who was not a convinced and converted Christian, no matter how good their qualifications or how pressing the need seemed.

She prayed that the right person would come and that God would supply true believers for her school. She continued in prayer until, in at least one case I was told about, the last hour was literally reached, but God honoured her faith when a Christian with the right professional qualifications offered her services.

One day I accompanied some of the senior girls with the Deputy Headmistress on a visit to a local nursing home. Before we left we all took part in an informal but well controlled and conducted extempore prayer meeting, and then proceeded to the nursing home where the girls talked to the patients, helped them in little ways and conducted a simple service for them.

Truly every classroom is a mission field with vast potential if only we will make use of it to His Glory. May we not on the Judgment Day say that we neglected it and left it to atheists and agnostics.

With faith, prayer and absolute obedience to the Word of God, such Christian schools are possible and can be run in practice. Why are there no such schools in Sydney? May God stir the hearts of all Christians to pray that a strong lead may be given and that Christian graduates will be called to pioneer similar work here for boys as well as girls.

(Miss) P. J. Nelson,  
Turramurra.  
(Our correspondent will be interested in a report from New Zealand elsewhere in this issue.—Ed.)

### Evolution and Schoolchildren

As I've gone to our local High Schools to teach Scripture a need has been forced on me which I am sure is a real one and one which other clergy are coming up against. The need is for a small booklet on the subject of "Evolution and the Bible."

A number of times, young people who have believed that God is Creator, etc., have been set back on their heels when they are confronted with the theory of evolution, mainly of course in Social studies or Science. At first it seems to them that this theory is incompatible with the teaching of the Bible and quite contradictory. Of course I, with others no doubt, show how this is not necessarily the case.

But I do feel that it can often be used by the devil to set them well and truly on the way to a materialistic philosophy of life. If this "barrier" in their thinking can be counteracted speedily, then no harm is done but if left I fear it will have grave consequences and will supply yet another way of escaping facing the claims of Christ for their young lives.

I feel then, that there is a need for a small booklet, well printed (by Jordan Books?), suitable for handing out to young people just entering High school. The booklet would show how these two factors of life (if evolution is true) are readily taken together and are not against each other.

It is my prayer, that some clergyman, with a scientific background will be moved by God to write such a needy booklet.

Yours sincerely,  
(Rev.) John Imisides,  
Shellharbour, N.S.W.

(We understand that a series of volumes entitled "A Scientific and Cultural History of the Development of Mankind," which has a number of atheistic editors, including Sir Julian Huxley, is being prepared by UNESCO for use in the schools of member countries. It is reported that paperback versions are planned for American schools and that an attempt will be made to introduce them into British schools. The danger arising out of widespread dissemination of such literature is disturbing.—Ed.)

### THE APOSTLES' CREED

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

By B. W. POWERS  
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**THE ANNUAL MEETING and 24th BIRTHDAY RALLY**  
of the  
**SYDNEY DIOCESAN CHURCHWOMEN'S ASSOCIATION**  
will be held in the C.E.N.E.F. Memorial Centre Auditorium on Friday, 11th October, 1963, at 10.30 a.m.  
CHAIRMAN: BISHOP KERLE  
The Hon. Mrs. H. R. Gough will receive gifts for the work of the C.E.N.E.F. Centre.  
The Annual Reports will be presented and arrangements for the forthcoming "Gibbulla" Fete and Rally on 2nd November will be announced.  
The President of the Association, Mrs. Kerle, invites all Churches to send representatives to be our guests at morning tea.  
C. CLARK, Hon. Sec.

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# Personal

**Melbourne**  
The Archbishop (Dr F. Woods), together with Mrs Woods and their two daughters, returned to Melbourne on Saturday, September 14. They were welcomed by clergy and their wives at morning coffee on Friday, September 20, at St. Hilary's, Kew. The Archbishop preached for the first time since his return at the 11 a.m. service in St. Paul's Cathedral on September 22.

**Wangaratta**  
The Reverend J. M. Rattray, at present Vicar of St. Mary's, Warburton, has been appointed Assistant Secretary of A.B.M. in Victoria. Mr Rattray has served in Melbourne and Gippsland Dioceses, and was an Army Chaplain in Japan and Korea. He will take up his new appointment on December 1, 1963.

**Sydney**  
Mrs Helen Cato, wife of the late Dr Cyril Cato, has been appointed Manageress of the new Scripture Union Bookshop to be opened at Bankstown on October 4.

**The Apostles' Creed**  
For a helpful and detailed discussion of the Creed, read **TO TAKE IT UPON HIMSELF**  
By B. W. POWERS  
6/- from booksellers everywhere

## N.Z. CHRISTIAN SCHOOL FOR BOYS AND GIRLS

An independent group of evangelical Christians in Christchurch, New Zealand, are founding an inter-denominational preparatory school for boys and girls from five to 13 years of age. The group, which has brought together men from the Anglican, Presbyterian, Baptist, Salvation Army, Methodist and Brethren denominations, plans to have the school ready for its first students in February of next year. The aim of the group is to provide a first-class education coupled with a thorough grounding in the Christian faith, according to the Holy Scriptures. Headmaster of the new school, to be known as "Middleton Grange School," is Mr P. L. Chignell, M.A., Director of

The Reverend G. S. Clarke, B.A., LL.B., Th.L., at present Curate-in-Charge of the Provisional District of St. John's, Keiraville, has been appointed Curate-in-Charge of the Provisional Parish of St. Luke's, Regents Park, with Birrong. Mr Clarke was editor of A.C.R. from 1959 to 1961.

**Twin boys** (Paul and David) have been born to the wife of the Reverend John Imisides, Curate-in-Charge of Sheeharbour. This means that the Imisides now have four small boys.

Two overseas diocesan bishops will be consecrated by the Archbishop of Canterbury in Westminster Abbey on St. Luke's Day, Friday, October 18. They are the Rev. Cyril James Tucker, formerly vicar of Holy Trinity Church, Cambridge, who will be consecrated Bishop in the Argentine and Eastern South America, and the Rev. Kenneth Walter Howell, vicar and Rural Dean of Wandsworth, who is to be the first Anglican Bishop in Chile with Bolivia, including temporary oversight of Peru.

**Wangaratta**  
Bishop T. B. McCall will be enthroned in Holy Trinity Cathedral, Wangaratta, on Friday, October 18. Bishop McCall, at present Bishop of Rockhampton, came originally from the Diocese of Wangaratta where he trained at St. Columb's Hall.

**Overseas**  
Canon Douglas Webster, C.M.S. theologian-missioner, left London on September 18 for Spain, Portugal and South America. He is due back in England on November 7. The main purpose of the trip is to accept the invitation of a missionary research body, the Survey Application Trust, to visit South America. On the outward journey Canon Webster will spend eight days in Spain and Portugal, where he will minister to the Spanish Reformed Church and the Lusitanian Church.

**CHRISTMAS HOLIDAYS IN SYDNEY**  
December 14 to mid-February.  
Women and family groups accommodated.  
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## Anglican Journal Questions Roman Attitude to Gambling

THE spread of gambling in Roman Catholic clubs and on church premises is criticised in the current issue of the Anglican quarterly, "St. Mark's Review."

Commenting on recent reports of the installation of poker machines in some Roman Catholic clubs, the journal is critical of the defence offered by the Roman hierarchy that they deal only in small coins.

"To anyone who can look objectively at our modern social structure the wide prevalence of gambling, and government endorsement and use of the gambling habit, are a blight which is undermining the good work of those who have struggled for generations for a better and fairer way of life for ordinary people.

The journal goes on: "The vast profits of clubs with poker machines are obvious and simple evidence that this is so. To this evidence can be added the common knowledge that many of those who lose money in this way are depriving their families of the necessities of life.

"Easy popularity" is the journal, "it is curious behaviour for the Roman Catholics to give any sanction to the spread of gambling through their own clubs and premises. Presumably the use of small coins means that the clubs are contenting themselves with relatively small profits. It is certainly doing nothing to arrest gambling.

"On the positive side, the arguments of those Christians who advocated a sound and balanced stewardship of possessions are really quite unanswerable. The Christian owns nothing; his challenge is to use his goods in the service of God and man.

"Why is the Roman Catholic Church so blind in this matter? One can only presume that it prefers the easy popularity engendered by going along with gambling to the much more difficult task of opposing it.

"Small wonder that Christian influence in society is limited and declining. Small wonder, too, that some non-Romans sigh for much stronger local evidence of the Roman Catholic desire for Christian unity."

## Lone Protest

A protest against the alleged non-biblical character of the Anglican Congress was made at Toronto. As representatives made their way to the Toronto Cathedral, the protester drove his car around the streets carrying a large sign with the words:

"The Anglican Congress—Now in Session—With Christ on the Outside!"

In the evening the same man arrived at Maple Leaf Gardens, where he parked his car with a new sign displayed for all to see. It read: "The Anglican Congress—Non Protestant—Non Biblical—Non Christian. The Anglican Congress is Unfair to our Canadian Youth."

## Overseas News in Brief

**NIGERIA.**—A Nigerian Methodist leader has predicted that Methodists, Presbyterians and Anglicans will unite to form one Church in his country by 1965. The leader is the Reverend Adeolu Adegbola, Director of Immanuel Theological College, and he drew attention to the fact that in preparation for the union of some 300,000 Anglicans with the other two Churches, the seminary of which he is the director, is functioning as a joint Methodist-Anglican institution.

**ENGLAND.**—Quakers and members of the Salvation Army were among those who attended an open Communion service during a conference on Church unity held at Wye College, Kent, earlier this month. The service was held in the parish church. Communion was administered by the Anglican minister, the sermon was preached by a Methodist minister and a Presbyterian layman took part in the service.

**U.S.A.**—Nine Churches have been provisionally admitted to full membership of the W.C.C. following meetings of its Central Committee in New York. The new Churches include the Czechoslovak Church, the Methodist Church of Nigeria and the Evangelical Churches of Ghana and the Congo. Membership now stands at 209 Churches covering an estimated 350 million members in about 80 countries.

**ENGLAND.**—A Service of Prayer and Thanksgiving to mark the establishment of the Malaysia Federation was held in the Church of St. Martin-in-the-Fields, London, on September 16. The Bishop of Singapore and Malaya (Rt. Rev. C. K. Sansbury) was present and delivered a short address.

**U.S.A.**—The cornerstone has been laid for the new Billy Graham Pavilion being erected for the 1964-1965 New York World's Fair. A 50,000 square foot site has been provided for the pavilion, to be used to give visitors to the Fair an opportunity of hearing the Gospel. Included in the pavilion will be a theatre seating 500 and a chapel seating 150, to be used for counselling, etc. Equipment includes wide-screen projection facilities to handle the showing of evangelistic films.

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

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

ISSUED FORTNIGHTLY.

## REVISED LECTONARY

September 29: 16th Sunday after Trinity.  
M: Jeremiah 5: 1-19; Luke 11: 1-28, or Titus 2: 1-3; 7.  
E: Jeremiah 5: 20-end, or Jeremiah 7: 1-15; John 8: 12-30, or Ephesians 5: 22 to 6:9.  
October 6: 17th Sunday after Trinity. M: Jeremiah 17: 5-14; Luke 11: 29-end, or 1 Peter 1: 1-2.  
E: Jeremiah 18: 1-17, or Jeremiah 22: 1-19; John 8: 31-end, or Ephesians 6: 10-end.  
October 13: 18th Sunday after Trinity. M: Jeremiah 26; Luke 12: 1-34, or 1 Peter 1: 22-2; 10.  
E: Jeremiah 30: 1-3, 10-22, or Jeremiah 31: 1-20, John 13, or 1 John 1: 1 to 2: 11.

## Anglican Minister Leads Methodist Healing Retreat

AN Anglican minister was the leader of a spiritual healing retreat organised by the Methodist Church in Victoria in September. The retreat, conducted at Cheltenham from September 13 to 15, was led by the Reverend A. J. Glennon, from St. Andrew's Cathedral, Sydney.

## POSTPONEMENT OF REFORMATION RALLY

Owing to a welcome-home to the Archbishop of Sydney taking place in the same week as the Reformation Rally it has been decided to postpone the latter function to a date to be announced. The rally was to have been held on Friday, October 11.

## Challenging Reports

The meeting was well attended. The chairman, Bishop R. C. Kerle, described the addresses and reports presented as inspiring and challenging. Reports told of advances in various aspects of the work. Mrs H. M. Bragg, the Honorary Secretary, presented a very stimulating report. Special mention was made of plans to erect a third Home of Peace Hospital at Greenwich (reported in A.C.R., September 13) which would meet a great need.

Three nursing sisters and a divisional therapist, who are trainees of Deaconess House, are on the staff at "Eversleigh" Home of Peace Hospital. Matron Morrison in her address stressed the importance of the spiritual side of the ministry in the hospital and told of the changes which had taken place in the lives of patients, as a result. Miss V. Ruffles, the superintendent of Pallister Girls' Home, also paid tribute to the work of the three Deaconess House graduates on the staff at Pallister Home and expressed the hope that more trained Christian women would be forthcoming to assist the children in their problems and difficulties in order that they may lead a Christian life.

# THE AUSTRALIAN CHURCH RECORD

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## Married Women to Exercise Ministry?

SPEAKING at the annual meeting on September 20 of subscribers and friends of the Sydney Deaconess Institution, the vice-principal of Deaconess House, Deaconess P. J. Nelson, said that thought was being given in England to the possibility of using married women to fulfil a ministry usually carried out by deaconesses.

The reason for this, said Deaconess Nelson, was the difficulty being experienced in recruiting single women in England. Miss Nelson made her remarks in the course of an interesting account of her contact with deaconesses on the Continent and in England.

Head Deaconess Mary Andrews told the meeting that in Australia there were increasing demands being made for trained Christian women for work in Church homes, hostels, hospitals and schools. Although 66 students have been training during 1963, there were by no means sufficient graduates to meet the demand.

The increasing intake of students had, said Deaconess Andrews, taxed accommodation at Deaconess House. An urgent need was a new wing to provide a chapel and additional bedroom accommodation. The Church must face the challenge realistically and support the work by prayer and gifts.

## Governor at Historic Church



THE Governor of N.S.W., Lieutenant-General Sir Eric Woodward, was among more than 500 worshippers present at St. Thomas', Mulgoa, on Sunday, September 22, for a special service commemorating the 125th anniversary of the church's consecration.

For weeks prior to the big day teams of parishioners devoted their energies to preparing the extensive grounds surrounding the historic church. Even the graves—many of great historic interest—had shared in the spring cleaning and by the time people began arriving early on the Sunday morning the old church building and the surrounding area were neat and tidy.

Extra seating was provided for the overflow congregation. It is estimated that, because of the rather limited accommodation within the church building itself, an even greater congregation was outside. The service was conducted by the rector of St. Thomas', the Reverend A. J. Richards, and the preacher was Canon Basil Williams from St. Michael's, Wollongong.

Canon Williams spoke on the text "Jesus Christ, the same yesterday, today and forever." "Man has three hungers," said the speaker, "the hunger of the body for food, the hunger of the mind for truth and the hunger of the heart. All these were satisfied in Christ. It was He Who fed the hungry and we should be doing all we can to help provide man's physical needs but let us never forget that our Lord Jesus Christ said 'I am the bread of life...'"

Thomas Hassall, of course, obliged and this became a regular activity on the Sunday afternoons which were to follow. As time passed the numbers increased, and it was not long before it was decided to transfer to the parish church of St. John's, Parramatta, where the

## Where Are The Men? — Asks Victorian Men's Council

DURING the seventeen years of its existence, the Inter-Church Council of Men's Societies (representing the men's societies of the six major Protestant Churches in Victoria) has never observed the overall efficiency of its constituent organisations at a lower ebb than at the present time.

The Council reports that, although several branches within each denomination are flourishing, many other branches are weak and lacking in virile leadership. Scores of branches have ceased to function altogether.

This decline in the activities of the men's societies is seen to be a natural corollary of the marked decline in church attendance by men throughout nearly all of the churches.

Reports indicate that numerous churches have a female predominance of 90 per cent to 10 per cent male. One of the six churches has estimated that its overall attendances in Victoria approximate 85 per cent female, 15 per cent male. Few individual churches could record that men constitute 50 per cent of their congregations.

To help in a threefold aim of restoring the balance of sexes in Church life, of revitalising the men's societies and to deepen the spiritual life of the individual members, the Inter-Church Council has called on an eminent American preacher, Dr Richard Halverson.



Dr Halverson

## Sunday Afternoon Disturbance Led to First Sunday School

THE first Sunday school in Australia was commenced by Thomas Hassall in the year 1813. At that time he was living at what is now the corner of George and Charles Streets, Parramatta, and was enjoying a quiet rest after dinner one Sunday afternoon when he was disturbed by the sound of boys playing nearby.

Concerned at what he felt was their disregard of the Lord's Day and their need for some kind of Christian help and guidance, he invited them in while he talked to them on the veranda of his home. He related to them one of the Bible stories and then sent them on their way. He apparently thought that that was the end of the episode, but on the following Sunday afternoon was surprised to find that they had reappeared, demanding that another story should be told them.

The occasion also presents an opportunity to many to visit the historic church of St. John's. The parish of St. John's, Parramatta, shares with St. Philip's, Church Hill, the distinction of being the oldest parish in Australia, and when the original St. John's was built in 1803, it was the only church building in the colony. The site on which St. John's is built is, therefore, the oldest continuous church site in Australia.

Country rallies will be held at Bendigo, Geelong, Wangaratta and Traralgon. Full details appeared in A.C.R. of August 30. The Crusade Secretary is Mr Frank Bennett, 2 Gibson Street, Caulfield, Melbourne (phone 211-2322).

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