

Mainly About People

N.S.W.

Two Sydney clergy families are rejoicing in births at present. The Rev. J. E. and Mrs. Imisides, of Shellharbour, are rejoicing in the birth of a son, Philip Dennis, who was born on May 28. The Imisides have four other boys, Geoffrey (7), Mark (5), and Paul and David (twins, aged 2). The Rev. J. and Mrs. Mankey, of Padstow, are rejoicing in the birth of a son also, Paul David. The Mankeys now have 2 boys and 2 girls.

The Rev. W. J. Dumbrell, lecturer at Moore College, Sydney, has been awarded a scholarship to Harvard University where he will do research leading to a doctorate. He will leave Sydney in August and will be away some years.

The Rev. J. R. Noble, rector of St. Clements', Marrickville, has been elected to a vacancy on the Presentation Board of the diocese of Sydney, caused by the resignation of Bishop Loane.

The Bishop of Bathurst, N.S.W. (the Rt. Rev. E. K. Leslie) has announced the appointment of the Rev. K. N. Reardon, B.A. Th.L., Rector of Cressy, to the position of Director of Promotion in that Diocese. This Department, through its staff and program, co-ordinates the work of Stewardship, Christian Education for Adults, Youth and Children throughout the diocese. The Director is available to advise parishes in these fields as well as promoting the general mission of the Church. This is achieved by Conference, Teaching Missions and Leadership Training Programs. The Director of Promotion works in close liaison with the the Diocesan Television Director as this medium is used for Christian Education.

Mr. Reardon has served in several Tasmanian parishes, including St. David's Cathedral and Holy Trinity Hobart. He graduated from Ridley College, Melbourne with Honours in Th.L. and took his B.A. degree at the University of Tasmania. He and his family will leave Tasmania early in August.

The appointment has been announced of the Rev. John Basil Rowland Brindrod, vicar of Christ Church, South Yarra (Melbourne), as Bishop of Riverina diocese, N.S.W. Mr. Grindrod

STATE AID CASE

In what is described as a "landmark case" the highest court of the State of Maryland (USA) has ruled unconstitutional state grants to three church-affiliated colleges for construction of dormitories, classrooms and laboratories.

It is said the grants to one Methodist and two Roman Catholic institutions violated the First Amendment to the Constitution which deals with separation of church and state. If the decision is affirmed by the Supreme Court it would almost certainly call into question a number of administration programmes under which federal funds go to church-affiliated colleges and universities.

Support of a medical missionary to India or Nigeria will be undertaken by the 2,404 baptized members of the Nihon Lutheran Church, Japan, according to the decision of the annual delegate conference of the church.

was born in England. He came to Australia, to the diocese of Rockhampton, in 1960, and the following year was appointed Archdeacon. He has been at South Yarra since 1965.

The Rev. John Reid, Rector of Christ Church, Gladsville, will visit East and Central Africa late in July and in August to speak at Keswick Convention meetings in Tanzania and Kenya. Mr. Reid, who has been a speaker at Conventions in Australia, will speak also at other meetings in Uganda, and on the return journey will visit India and Nepal.

The National Director of Christian Endeavour in Australia, the Rev. Fred J. Nile, left Sydney with a party of young people travelling to the World's Christian Endeavour Convention in Belfast, Ireland, on June 19. Mr. Nile was provided with a free tour leader's passage by P. and O. Shipping Lines. He will now be able to attend the World C.E. Council as Australian representative, as well as visit C.E. groups and leaders in England, Germany and the U.S.A. In the U.S.A. Mr. Nile will participate in training meetings with American C.E. leaders in Washington, Philadelphia, New York, Columbus, Denver, and Portland.

The engagement has been announced in Sydney of the Rev. N. Hugh Craft, curate of St. Thomas', Kingsgrove, to Miss Lyn Ford, from Ashbury.

The Rev. Thomas Knox recently commenced duty as Chaplain to the new Home of Peace Hospital at Greenwich (Sydney diocese).

Victoria

C.M.S. held a Federal Secretaries' Conference in Melbourne from June 16 to 18, under the chairmanship of the Federal Secretary, the Rev. E. D. Cameron.

A report in "New Life" says that Dr and Mrs Theo. Kitchen have written reporting their arrival at Mvumi Hospital, Tanzania, after a brief visit to the capital, Dodoma, where they were warmly welcomed on behalf of the diocese by Bishop Alfred Stanway, Dr Juliet Backhouse and Dr Taylor.

Owing to shipping delays, Dr and Mrs Kitchen flew from Bombay to Nairobi and Dar-es-Salaam from where they took the train to Dodoma. They travelled by car to Mvumi which they found in a delightful setting of hills with a good climate, and an efficiently maintained C.M.S. hospital.

The Rev. J. B. Lawley has been appointed vicar of St. Eanswythe's, Altona (Melbourne).

Overseas

Bishop Joost de Blank, formerly Archbishop of Cape Town, South Africa, and now a canon of Westminster Cathedral, has withdrawn his acceptance of the Bishopric of Hong Kong, to which he was elected earlier, on medical advice.

The new general secretary of the British Council of Churches, the Right Reverend C. K. Sansbury, formerly Bishop of Singapore and Malaya, was commissioned in St. Columbia's Church, Pont Street, on June 9, at a service at which the Archbishop of Canterbury presided.

"CHESALON" STONE LAID



● Mrs. T. Cavill laying the Foundation Stone of the new "Chesalon" Home in Prospect Road, Summer Hill, N.S.W. (Further details in A.C.R., June 2.)

Temperance Crusade planned for nation

Representatives from affiliated organisations met in Sydney recently for the 84th annual meeting of the N.S.W. Temperance Alliance.

Outlining a year of increased activity, the General Secretary, Mr. A. J. Dalziel, said that the Alliance had broken fresh ground and reached new groups and interests.

Throughout the year the Alliance speakers, both in broadcasts and in other speaking engagements, have warned of plans to still further increase the already-plentiful outlets for the sale and consumption of beverage alcohol.

This campaign, which included a representative Alliance deputation to the Minister of Justice, Mr. Maddison, caused many hundreds of people in various electorates to write to their local M.L.A.

The Alliance has warned of the move by the liquor trade for Sunday hotel trading.

Verdict

The inaugural O. A. Piggott Memorial lecture was given under the auspices of the Alliance by Lt. Commissioner (Dr) A. Bramwell Cook, of the Salvation Army. Dr Cook's subject, "The Case for Total Abstinence," is set to be published in booklet form and will be available on request.

Temperance Sunday was widely observed during the year and the Alliance's patron, Bishop F. O. Hulme-Moir, Dean of Sydney, was among those who preached special sermons on temperance and Christian citizenship.

The film "Verdict at 1.32" has been shown to assemblies of High school students, Church youth fellowships, screened in the course of Sunday Church services, and has been loaned to country churches as well as having been screened by Salvation

CORRECTION

Two news items appearing on this page in our last issue were incorrect. Material relating to the C.M.S. budget position appeared under the heading "Churches Contribute \$94,000 to India" while material relating to this latter heading appeared under the heading "The C.M.S. Budget Position." A.C.R. apologises for any inconvenience caused by this error.

Army prison chaplains at Emu Plains Prison farms and to gaol inmates in other centres.

In association with the Temperance Movement throughout Australia plans are now being made for a nation-wide three-year campaign aimed at enlisting one million Australians pledged to total abstinence as a way of life.

Bishop E. N. Wilton

The death has occurred in Sydney, on June 20, of Bishop Edward Nowill Wilton, a former Principal of the St. Andrew's Cathedral Choir School and Precentor of St. Andrew's Cathedral.

Bishop Wilton studied at Trinity College, University of Melbourne, in 1889 and 1890, later gaining a B.A. from the University of Sydney. He was ordained deacon in 1901 and after serving a curacy at St. John's, Camden, became, in 1905, rector of St. Thomas', Mulgoa.

He served at Mulgoa until 1907 when he was appointed Precentor of the Cathedral and Principal of the Cathedral School, positions he held until 1916. During World War I and for some years afterwards he was a chaplain to the Military Forces and he will be remembered by older people as someone greatly loved in this capacity. He was again a military chaplain in World War II.

In 1916 he was appointed Canon and Sub-dean of All Saints' Cathedral, Bathurst, where he stayed, serving also in other capacities in the diocese, until 1928, when he was consecrated in St. Andrew's Cathedral, Sydney, as Assistant Bishop of Melanesia.

In 1929 Bishop Wilton resigned from this work owing to ill health and returned to Sydney. He assisted in the parish of St. Thomas', North Sydney, from 1931 to 1948, was chaplain at the Mater Misericordiae Hospital from 1949 to 1951, becoming locum tenens at St. John's, Camden, from 1950 to 1951. From 1951 to 1962 he was locum tenens of St. Paul's, Cobby, and St. Thomas', Narellan. He was living in retirement at Kingsford from 1963.

Bishop Wilton will be remembered as a man of great friendliness, particularly towards those who were his juniors. He was predeceased by his wife.

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ASIAN CRUISE

The A.C.C. Division of Mission is planning a 41-day missionary cruise to New Guinea and Asia for 1967.

The cruise, which is designed to allow a group of Australians to visit church and mission enterprises in a variety of situations, will also include visits to Australian Aboriginal settlements.

About 200 passengers can be accommodated on the tour, which will be made aboard the Kuala Lumpur.

The Division of Mission hopes to combine fact-finding and education programs with the normal pleasures of an overseas cruise.

Fares for the entire tour range from \$700 to \$1,400. The Kuala Lumpur has one, two and three berth cabins, all air-conditioned, on four different decks. Most have private facilities.

For further details of the cruise, application forms and cabin details, write to "Cruise Organiser, Division of Mission, Australian Council of Churches, 511 Kent Street, Sydney, N.S.W."

Volunteers wanted

Recruits are wanted now for 100 overseas posts to be filled by Australian Volunteers Abroad (A.V.A.) next January. These 100 volunteers are to go to Asia, Africa and the Pacific for one and two years of service.

Among those wanted are tradesmen, teachers, nurses, farmers and graduates, but almost any type of skill can be used. Accountants and clerks with organising ability are needed for service with local government councils, co-operatives and trade unions in New Guinea.

At present, 74 volunteers are serving in A.V.A. in nine areas — India, Malaysia, New Guinea, New Hebrides, Solomon Islands, Tonga, Nigeria, Tanzania and Zambia. Already 28 volunteers have returned to Australia after completing their assignments.

A.V.A. is supported by the Commonwealth Government, the Australian Council of Churches, and by many community groups, Churches and youth organisations.

A.V.A. applications should be lodged as early as possible. Further details and forms are available from the Overseas Service Bureau, 124 Jolimont Road, East Melbourne, C.2, Victoria (phones 63-5857, 63-8496).

Classified advertisements should be sent to THE AUSTRALIAN CHURCH RECORD, 511 KENT STREET, SYDNEY. They should be prepaid. Rate: 6d per word. Minimum 4/1. Replies may be addressed to a Box Number on payment of an additional 1/1 to cover the cost of forwarding replies to the advertiser. Receipts will not be forwarded unless requested and such requests should be accompanied by a stamped addressed envelope.

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MASSIVE DEMONSTRATION CLOSES LONDON CRUSADE

MORE than 94,000 people from all over Britain climaxed a massive demonstration to "their faith in God" in the final service at the Billy Graham Greater London Crusade in Wembley Stadium on July 2.

It is the first time the famous stadium—known for the World Cup Match that begins in two weeks on the lush green grass that grows in the centre of the field—has been overflowed for a religious event since Billy Graham preached there, May 22, 1954.

As more than 2,000 coaches and several special trains converged on London to bring the wave of humanity to Wembley, the attendance marked for the month-long evangelistic effort was pushed to 946,359.

This Crusade—that has been reported by Press, radio and television around the world—now holds the record as the largest month-long Crusade in history.

Billy Graham preached to more people in the month than at any thirty day period in his life. More than a half dozen records in the books of men have been broken during this effort to turn this great nation back to God, according to Crusade officials.

GREYHOUNDS

More than 40,000 people have come forward — either to stand in front of the rostrum at Earls Court or in front of the huge cinema size TV screen as enquirers.

About 4,000 enquirers went forward on the last Saturday night to line the pitch on the soccer field, and stand on the same ground where greyhound racing occurs almost nightly.

The people who have come as enquirers during this meeting represent almost every conceivable race, social status and shade of opinion, say Crusade leaders.

There have been Africans, Chinese, Pakistanis, Indians and many others. There have been the blind and lame. There have

been actors, actresses, doctors, lawyers, athletes, and more than 10,000 students.

This Crusade has been predominantly a youth crusade with nearly 70 per cent of each night audience made up of young people under 25 years of age.

According to Mr. Graham the youth interest has been the dominating difference between the Greater London Crusade 1966 and the Harringay meeting 12 years ago.

PRESSED

After the first three nights of the crusade that began on June 1, every space was taken in the 18,000 seat main arena at Earls Court and three adjoining auditoriums were pressed into service thereafter.

Most of the crowds that swept into Earls Court and Wembley Stadium were the young at heart and in age. One evening midway through the Crusade 5,000 people were unable to get in and Mr. Graham left the platform with British pop singer, Cliff Richard, to speak briefly to those people outside.

Mr. Graham warned one Thursday night's audience of more than 50,000 people that there was possibly the same religious vacuum forming in Britain that developed in Germany in the late 1920's and early thirties.

He said this was the vacuum into which Hitler moved. He declared this vacuum in England could be dangerous to the country.

The Earls Court location near Chelsea has been a factor in attracting many of the colourful young characters of London to the Crusade.

Night after night they have appeared in Mary Quant dresses, mini skirts, stretch pants, striped jerseys, jeans, cowboy

boots, black leather jackets and long billowing hair worn by both sexes. Many have come forward as enquirers. Some smoked as they went.

Mr. Graham addressed nearly 7,000 workers at the Associated Electrical Industries meeting outside London at one meeting.

"The teachings of Jesus Christ give dignity to labour," he told the labouring audience as they ate their lunches and many of them continued their duties and listened over the in-plant sound system.

"Labour owes more to Jesus Christ than to any other historical factor," he declared. "Christ Himself was a carpenter. All his life He laboured with His hands."

Mr and Mrs Graham also had a private luncheon with the Queen. The seventy-five minute engagement was highlighted by a conversation centring on the moral and spiritual condition of both America and Britain.

(Continued page 6)

NEW CHURCH AT FORESTVILLE



On Saturday July 2 the Rt. Rev. A. J. Dain dedicated and opened the church of St. David's at Forestville.

The building is of modern but conservative design with its effect based on cream brick and dark stained timber. The copper spire above the sanctuary is floodlit at night. The building has several unusual features.

A porte cochere or covered way at the front will enable a bride or a funeral to arrive and depart without trouble on a wet day. The Sanctuary has the pulpit and lectern on either side of the Holy Table and to the rear of the same. The communion rails allow people to gather on

three sides of the free standing table.

The pulpit, lectern and Holy Table built in close proximity identify the means of grace. The Word of God, written, spoken and visibly presented in the Sacrament. The Font is beside the Prayer desk.

The Curate-in-charge is the Rev. Barry Bryant. Mr. Philip Hanlon of Lightfoot, Stanton and Hanlon has been the architect. Cost is £19,000 complete, seating is 300.

A new Rectory has been recently opened in the parish of St. David's, Forestville, to house the Rev. Alan Patrick, curate to the parish.

Built by Pittwater Constructors, the Rectory is in brick veneer and contains 20 squares of space including 4 bedrooms, study, family room, livingroom, kitchen, bathroom, garage and store room. Cost was \$13,000.

It is anticipated that when eventual division to the parish comes, this will be the Rectory for the French's Forest section.

Lectures by Dr Babbage

A report from the U.S.A. says that Dr S. Barton Babbage has been giving a series of lectures in the U.S.A. under the sponsorship of the Ford Foundation.

The lectures deal with Modern Church History and have been given at Kings College, Tennessee.

Dr Babbage is well known in Australia, having been Dean of both Sydney and Melbourne Cathedrals and Principal of Ridley College. In the U.S.A. he has been Professor of Practical Apologetics and Church History at Columbia Theological Seminary, Georgia.

He has also been actively associated with Billy Graham Crusades in the U.S.A. and Canada and with the Civil Rights movement.

B.C.A. FAIR

The Annual Fair of the Women's Auxiliary of the Bush Church Aid Society will be held in the Chapter House, Sydney, on Friday, July 22.

S.C.M. Editor hits out

"Abolish assent to the articles"

At a meeting of the Modern Churchmen's Union in London, the Rev. David L. Edwards, Editor of the S.C.M. Press and Dean-elect of King's College, Cambridge, has called for abolition of subscription to the Thirty-Nine Articles.

Mr Edwards, who was responsible for the publication of Bishop John Robinson's controversial book, "Honest to God," described the Articles as expressing "the mind of the Church of England during the sixteenth century."

He suggested that clergy state their objection to the articles, following the example of Canon J. D. Pearce-Higgins, at Southwark, as a first step towards complete abolition of subscription to them. He claimed that this would not alter the theological position of the Church of England, "as this really is."

CONSERVATIVES

It would, however, in his opinion alter the Church's "image." At present, he claimed, sophisticated people knew that any clergyman of the Church of England was allowed to disagree with the Articles. He himself had never concealed his own disagreements. At present assent seemed dishonest.

Mr Edwards referred to Conservative Evangelicals (the one group, he said, which was maintaining its supply of ordinands),

Church lets "monstrous regiment of women" in

John Knox's 400-year-old blast against the "monstrous regiment of women" was silenced when the 1966 General Assembly of the Church of Scotland voted in Edinburgh to admit women as elders on the same terms as men.

For 34 years the proposal that women be admitted to eldership has been raised and defeated. This year, despite efforts to send the proposal back to the presbyteries, the General Assembly voted by a large majority to give

women equal status with men in this church office.

This historic decision, a highlight of the 1966 assembly, was greeted with a burst of applause.

Due largely to the tides of secularism which have hit Scotland membership decreased by over 44,000 since 1961. This astounding rate of decrease has shocked the leaders of the church into a sober re-examination of the church's life and its relation to other Christian communities.

IS THE TRINITY A MEANINGFUL CHRISTIAN DOCTRINE?

THE Trinity season, extending over 24 weeks this year, is already well advanced. The Rev. W. J. Dumbrell, a lecturer at Moore Theological College, has written this article on the doctrine of the Trinity to help our understanding of this key doctrine of the Christian faith.

"The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal."

To many of us this succinct statement of the faith from the Athanasian Creed may seem incomprehensible and for many of us, again, the question of a doctrine of the Trinity is one which we would prefer to relegate to the hinterland of our theological thought.

We avoid the question in discussion and we rarely, if ever, preach on it. Yet it is not too much to say that the total biblical concept of redemption has no meaning for us outside of a biblical revelation of a God who reveals himself as a Trinity in Unity.

We do not claim that the doctrine is intelligible — ultimately it is not, but certainly it is scriptural, and therefore meaningful.

The doctrine of the Trinity is, as all doctrine is, a theological reconstruction from biblical facts, and while it is only fair to point out that all theology is human reflection about Divine Truth as revealed, it must at the same time be said that it is the proper place of the theologian to draw together into a meaningful system the great facts of biblical revelation.

The Trinity, then, is the result of Christian reflection on the biblical seeming duality of the "beyondness" and yet the "relatedness" of God who is at once Sovereign over all Creation and yet one with the Creation in suffering love.

Here in the presentation of the Doctrine three basic biblical realities are to be observed:

1. **God is ONE.**

This is the constant affirmation of the Old Testament, the continuing creed of Judaism. While it may be said that in the Old Testament there is a defective knowledge of God which needs to be supplemented by further Christian revelation, yet it must be said that this Old Testament awareness is not a knowledge of a defective God.

The oneness of the Godhead is a truth of both Old and New Testaments, and while we do have in the Old Testament foreshadowings of the later Trinitarian extensions, in the shape of the

Servant, the Messiah (who is a "ruling double" for God in most of his appearances), Angel of the Lord, Son of Man, Spirit, Word, etc., none of these figures does more than hint of a revelation which is to be consummated.

Equally with the Old Testament, the New re-echoes the oneness of God (c.f. James 2:19, Eph. 4:5, etc.).

2. **God is Three in One.**

In the Old Testament God is presented as Creator, Saviour and Spirit.

In the New the veil is fully lifted and we find that the Godhead is seen as revealed in three personal self-distinctions proceeding from the one essence of nature.

The God of the New Testament is the Father who approaches us in Christ, who, as the Son, is God entering human history in a crisis of humiliation, and immersing himself in human life and frailty to redeem, and who as the Holy Spirit in whom we perceive, through the illumination which he gives, God acting toward us and in us, and through whom we respond to that activity.

So the Father is God (1 Cor. 8:6, Matt. 11:25, John 20:17), the Son is God (Rom. 9:5, John 20:28, Titus 2:13, etc.), and the Holy Spirit is God (Acts 5:3-4).

The New Testament writers are convinced that Jesus is God commending his own love toward us, God reconciling the

world unto himself, and that the Spirit is God in activity bringing men to an understanding of divine activity in Christ, God overcoming time and mortality, bringing us salvation.

3. **There is DIVERSITY within the UNITY.**

Within the unity of the Godhead there is yet a distinctness of the persons (c.f. Math. 17:5, John 17:1, John 14:26, 2 Cor. 13:14, 1 Cor. 12:4-6, etc.), and yet a unity is there also of thought, will and action.

The later formulations of the Doctrine (Theophilus of Antioch c. 180 A.D., was the first to use the phrase) explained the distinction as a distinction in order, a subordination of relation but not of nature.

But when we speak of three persons we must be careful to define what we mean. Rather than speaking of three distinct persons within the Godhead, which may lead us to think of three separate rational beings, perhaps we should speak of three personal self-distinctions proceeding from the one essence, so that the Godhead is one in essence, personality, will and action (unlike the limitations within human personality whereby we may see contradictions between the concept of will and action).

Traditionally, the Father is called the first person of the Trinity as the fount of Deity; the Son, eternally generated by the Father (to use Origen's phrase) the second person of the Trinity;

while the Spirit eternally proceeding from the Father and the Son is named the Third person.

As Abraham Kuyper put it, it is the Father who wills, the Son who works and the Spirit who witnesses, but all such distinctions simply point to the ultimate mystery of the relationship in its precise definition.

Finally, we must note that the doctrine, though a matter of revelation, arose only as a theological formulation when men became aware of the fact that in Christ God had moved redemptively toward men, and that the God of the Old Testament was also the God and Father of

Our Lord Jesus Christ who had lived and who had loved and who had left the legacy of his Spirit to move men to repentance as in illuminated self-awareness they became aware of their estrangement from Him.

The doctrine of the Trinity is a natural consequence of the biblical presentation of God's redemptive purposes, a redemption which was willed by the Father, worked out by the Son and then wrought in the believer by the Spirit.

The doctrine is summed up by Paul as "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost" (2 Cor. 13:4).

EDITORIAL:

CHURCH AND LIFE

The Church is said to be largely irrelevant these days and newspaper articles have described its dwindling influence in the community.

This is not very palatable and efforts are made by Church leaders and organisers to remove the stigma. The way forward is sometimes thought to be increased activity — more chaplains, more discussion groups, more organisational integration, more inspired leadership.

But discussions which do not lead to sound conclusions are a deceptive waste of time and the creation of leaders without a knowledge of the goal or the path that leads to it does nothing more than provide blind leaders of the blind who will involve themselves and their followers in deeper error than they were in before they began to be active in Church affairs.

Christians have in their possession, though they are often unaware of its implications, an extraordinarily potent gift: "We have the mind of Christ," St. Paul said.

God has revealed Himself in Christ and in the Scriptures which surround that revelation. Our first duty is to become fully acquainted with the content and teaching of that revelation.

The greatest need for Christians in our community at present is to study the Bible together in order to know what it teaches.

Many will think that Christians already are fully acquainted with the teaching of the Bible and that what is needed is application of the Bible principles to the various social questions that are pressing on us.

It is most important, of course, that we should have a Christian answer to these international and national problems, but it is not a very happy thing when Christians make such contradictory answers to so many of these problems, and root cause of this is a shallow apprehension of God's revelation and a failure to correlate and use the whole of what God has made known to us of His mind in Holy Scripture.

For example, in the realm of justice what right has a policeman to lay hands on his fellow man, or what right has a Judge to incarcerate him, stripping him of his freedom, or even to deprive him of life?

The Bible has clear teaching on the fact that God is the only Judge, but that He has delegated to man the duty of administering justice while the long suffering of God waits in order to give opportunity of repentance and salvation.

In advanced civilisations justice is administered in a regular way through the Courts. In primitive societies the same principle of justice found a more rough and ready application in the avenger of blood. International justice is still in the rough and ready stage.

But some Christian leaders, as evidence by their remarks on the Vietnam situation, appear to be quite unaware of the Bible teaching of the obligation to administer justice.

The need of the present is for all Christians to study the revelation of God more closely in order that we might be enlightened leaders in our community.

Some Church organisers will regard this as a way that has been tried and has failed, but if we are really conscious of the great possession that God has given us of a knowledge of His mind, we will never turn aside from the close study of Scripture, though at the same time always mindful of the problems of the community and international order for which we have to find an answer through our study of Scripture.

It may well be that the community won't listen to the answer. This was our Lord's experience. His failure to communicate was not due to His methods, but to the stubbornness of His hearers.

The Christian community ought not to be distracted from the one way forward merely because it does not appear to be making an impression on the contemporary situation.

Parish help leaps walls of division

THE usual divisions, of one State from another and one denomination from another, have been by-passed in a recent action taken by the parish of St. Anne's, Ryde (Sydney diocese).

Recently, a Presbyterian minister from Ulverstone, Tasmania, a family man of 40 years of age, returned to Sydney to die from an incurable disease. He had grown up in Ryde, and had entered the ministry from Ryde-Meadowbank Presbyterian Church after service in the R.A.A.F.

Knowing of the family's desire to be together in the closing days of his life, the rector and churchwardens of St. Anne's, Ryde (Sydney), offered the family occupancy of a cottage, formerly a married curate's residence. It had been used for Sunday school

classes and for a secretary's office. It is not a very pretentious house, but it is conveniently situated.

Then the teamwork began. The Sunday school superintendent relocated the classes concerned. Ten members of the Wives' Evening Fellowship spent an afternoon scrubbing, cleaning and polishing. Curtains, household equipment and furniture came from many sources (the family's furniture and effects are still in Tasmania).

The Ryde Presbyterian minister was there to help, and to provide some furniture. The long grass was mown around the house, and an Anglican and a Baptist man did further work in the grounds.

So the man, who has now passed from this life, was able to have his family near him at the end in what was both an inter-church and interstate venture.

Bishop of Bath urges "at least 10p.c. to missions"

THE Bishop of Bath and Wells, the Rt. Rev. Edward Henderson, has called for increased giving from the diocese to missionary projects.

Representatives of all Somerset parishes will be invited to attend a service in the Cathedral at Wells on St. Andrew's Day, November 30. The object of the meeting will be, said Bishop Henderson, "to be about St. Andrew's business," i.e. to extend the missionary work of the diocese.

The Bishop hopes that on November 30 the diocese will complete its present project of raising £501,000 for All Saints' Health Centre, Kherwara, in that diocese of Bombay, and that all parishes will decide to allocate at least 10 per cent of their ordinary parochial income to mount and maintain the mission of the Church. He hopes that this will be done as soon as possible, and that the new target will then be exceeded.

At present the average amount of parochial income directed towards overseas giving in Bath and Wells is 8.9 per cent. To reach the new target the Bishop is asking for 2s 6d stg a year more from the 78,000 church members whose names are on the electoral roll of the parishes.

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A look at Deaconess House

A large group of African and Asian university students entered into the informal spirit at a Parents' and Friends' evening held at Deaconess House, Newtown, July 1.

More than 250 guests attended. The purpose of the gathering, organised by the social committee of the student body, was to provide an introduction — especially for parents — to the work and witness of Deaconess House.

The main speaker, assistant senior student Miss Judith

Hawkes, spoke on the motto text for Jubilee Year, "What doth the Lord thy God require of thee, but to do justly, love mercy and to walk humbly before thy God." (Micah 6:8).

Tickets are now available for a Popular Concert to aid the Chapel Building Fund to be held at Deaconess House, 28 Carillon Avenue, Newtown, on September 24 at 2.30 p.m. It is being organised by another resident of Deaconess House, conservatorium singing student Miss Pamela Bell.

WIVES SHARE RURAL DEANERY MEETINGS

QUARTERLY meetings of Peter-sham Rural Deanery commenced with a Bible Study for ministers and their wives.

This is part of a policy by the Rural Dean (the Rev. Len Harris) to make meetings more informative and spiritually stimulating.

Mr Harris said last week that wives should be considered in the deanery program.

"All agree that a 'rectory wife' has a vital part to play in parish life — yet she is neglected when there is an opportunity for her to learn," Mr Harris said.

"Wives have found the fellowship and teaching as helpful to them as to the men."

"Husbands and wives have enjoyed the opportunity to have a study together."

OVERSEAS TRIP

The first meeting this year was held at St. Oswald's, Faberfield. Bishop Loane gave the study, followed by a resume of his South American trip.

Last month's meeting was at St. Andrew's, Summer Hill. The Rev. David Hewetson led the study, then gave a general missionary talk.

Mr Harris said the program usually consisted of morning tea, Bible Study, a short break and the visitor's address.

Lunch was served by ladies of the host church, and the business meeting then took place, enabling parents to be home before school was out.

"The number of husbands and wives attending has confirmed the value of inviting the women," Mr Harris said.

A.B.M. link with Bishop

A former Home Secretary of the Australian Board of Missions, the Rev. Chiu Ban It, has been appointed Bishop of Singapore and Malaya. He succeeds Bishop C. K. Sansbury, now General Secretary of the British Council of Churches.

The new Bishop took the LL.B. degree from King's College, London, in 1941 and practised Law for several years. Feeling the call to ordination, he studied at Westcott House, Cambridge, and was ordained to St. Francis, Bournville, Birmingham, in 1945.

From 1948 to 1952 he was Chaplain to St. Paul's School, Hong Kong, and from 1952 to 1959 he served in the diocese of Singapore, first as Priest-in-charge of St. Hilda's, Katong, and then from 1954 to 1959 as Vicar of Selangor, Malaya.

From 1959 to 1962 he was Home Secretary of the Australian Board of Missions, and from 1962 he was for three years on the staff of the World Council of Churches at Geneva.

The Rev. Chiu Ban It comes of a family long resident in Malaya and he himself was born and attended school in that country. He will thus be the first Malayan - born bishop of the diocese. The bishop-designate will be known in Singapore and Malaya by the name of Chiu Ban It. In England he is referred to as Ban It Chiu, Chiu being the equivalent of an English surname.

It is expected that his consecration will take place in Singapore on St. Andrew's Day, November 30.

HEARTS AFLAME

By Simeon
Beware living a busy but barren life. Many live busy lives, yet there is an empty barrenness right in the centre. Take heed. Maybe we have lost our way. Let us find it again in quiet meditation before Christ. He waits the empty void to fill.

OFF THE RECORD

THE MILLS GRIND SLOWLY:

Concerned at the misuse of school buildings near his Rectory at night and weekends, the Rev. Russell Fowler, rector of St. Luke's, Miranda, wrote to the Education Department. He suggested that something be done to secure the buildings and stop unauthorised entry. One month later a reply was received from the department assuring Mr Fowler that they would look into the matter. The letter was received just one week after the school premises in question had been destroyed by fire.

ONE WAY OF LEARNING

A Sunday school teacher was trying to impress on her pupils the need for missionaries in the East and told a story of a native person who broke an arm and was taken to the hospital, there to learn for the first time about the Christian religion. "Very soon he was well and returned home," said the teacher. "How could he learn more about religion?" Came the answer, "He could break the other arm."

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An open question-time will follow the addresses.

Sophisticated substitute for Christianity

SECULAR CHRISTIANITY, by Ronald Gregor Smith. Collins, London, 1966. Pp. 222, 31/6 or \$3.15.

This is a somewhat sophisticated version of the modern substitute for Christianity which is being put forward by a number of writers. It is not surprising to find the book commended by the Bishop of Woolwich.

The origin of this particular aberration is Germany, of whose philosophies Gregor Smith is a student.

The root of the heresy is rejection of the resurrection of Jesus from the dead. "So far as historicity is concerned . . . it is necessary to be plain: we may freely say that the bones of Jesus lie somewhere in Palestine."

According to the author, we possess nothing but the faith of the disciples, who believed in "the reality of the Risen Lord." From this, they argued that he must in some sense be still alive, and then piously invented legends about his having appeared, and about the tomb being empty!

The problem of all this for us — since it is only quite recently that scholars have discovered it — is, how to believe in Jesus ourselves. So a new idea of faith has to be invented as well.

To give justification for the whole exercise, a "theology of the secular" has been propounded, which tends to draw the fire away from the basically heretical nature of the teaching.

The most obvious ingredient in this whole book is Rudolph Bultmann, and there is a good deal of Germanic fluidity of expression which makes it almost impossible at times to know what the author is talking about.

For example, faith is variously equated with Christianity, with forgiveness, and with "a unity in relation of God and the believer." In the end, words lose their meaning.

What we are offered is vague religious philosophy of experience which is incompatible with the Christianity of the New Testament and of the historic creeds.

—D. W. B. ROBINSON.

Brief reviews

THE ADVENTURES OF A DESERTER. A Modern Parable from an Ancient Story. By Jan Overduin, Pp. 152, 5/- Eng.

This is a translation of a kind of modern commentary on Jonah written by a Dutchman who was imprisoned by the Nazis in Dachau for his Christian principles. It is a vigorous homily

Books

directed to many modern situations, but the connection with the book of Jonah is rather remote.

MEN SPAKE FROM GOD. By M. L. Ellison. A Mount Radford reprint. Pp. 160, 5/- Eng.

When this set of "Studies in the Hebrew Prophets" first appeared in 1952, it was described in this paper as "The best conservative book on the prophets which the present reviewer has seen for many a long day". The present reviewer sees no reason to modify this verdict.

Early Fathers

BY WHAT AUTHORITY? By Bruce Shelley, Pp. 166, 5/- Eng.

Dr Shelley is Professor of Church History in a Baptist seminary in Denver, Colorado, and his sub-title is "The Standards of Truth in the Early Church".

There is all too little available to Christian readers by way of critical assessment of the theology of the early Fathers. One half of Christendom is for ever appealing to the Fathers, while the other half is in total ignorance of who they were and what they taught.

The appeal to "antiquity" is a favourite one with some Anglicans. Well, more people talk about the Fathers than read them. This little book is not a substitute for reading them, but it fills a necessary gap in discussion of them.

The question of authority is very much to the fore today, and this study of the Fathers has much to teach us on this score.

—D.W.B.R.

Useful reprint

THE REAL CHRIST by R. A. Torrey. Pickering and Inglis Ltd., London, 1966. Pp. 157. Eng. price 18/6.

This reprint of a book by the popular expositor of an earlier generation will be of considerable use to clergy, lay readers and others. It contains a wealth of good sermon material, adult study outlines and with an insistent faithfulness to Scripture, Dr Torrey examines the Christ of actual fact as contrasted with popular fictions and misconceptions.

—R.S.R.M.

Bonhoeffer's Berlin lectures

CHRISTOLOGY, by Dietrich Bonhoeffer. Introduced by Edwin H. Robertson and Translated by John Bowden. Collins, London, 1966, Pp. 126, \$2.30.

These lectures on Christology were given in Berlin in 1933, and have been reconstructed by Eberhard Bethge. It is obviously important, for an assessment of Bonhoeffer as a theologian, to know as much as possible about his doctrine of Christ, and it is gratifying to have these lectures made available.

Edwin Robertson contributes an illuminating essay of 15 pages on the relation of these lectures to Bonhoeffer's thought and development.

Professional theologians will be interested in these lectures of a Lutheran who was also an independent and critical thinker. No one else is likely even to understand them.

It is strange that the theologians of the "secular" and of the virtues of communication with man in his situation, should be so unintelligible.

The chief defect of these particular lectures is in certain unbiblical notions, notably in the doctrine of the sacraments. Where in the New Testament does one find anything corresponding to Bonhoeffer's teaching about the nature of Christ's presence in the Lord's supper?

—D.W.B.R.

Also received:

CHINAMAN'S CHANCE, by Harry Liu and Ellen Drummond. Marshall, Morgan and Scott, pp. 160, Aust. price \$1.12. The story of Harry Liu, a Pocket Testament League worker, converted from a heathen background in China and used by the Lord in the ministry of distributing the Word of God. Very interesting story, illustrated.

ALIVE TO GOD, by A. W. Eaton. Hodder and Stoughton Ltd. pp. 160, Aust. price 75c. By the author of "The Faith, History and Practice of the Church of England." Described as "a guide to positive churchmanship," written by a one-time rector of a Northern Rhodesian city.

FACING THE FACTS, by W. F. Baff, IVF, pp. 96, English price 3/6. Nineteen personal testimonies (anonymous) from such diverse people as an African missionary, a consultant psychiatrist, a physics master and a doctor's wife.

A POPE LAUGHS, by Kurt Klinger. Fontana Books, pp. 160, Aust. price 60c. Stories of Pope John XXIII written by a German Protestant journalist who was a Rome correspondent for 15 years. He was decorated by Pope Pius XII in 1950 for "his objective reporting of Vatican news."

THE PLAN OF GOD, by J. I. Packer. The Evangelical Press, pp. 19, English price 1/-. A discussion of the plan of God for human life seeking to answer questions such as: Has life any purpose? Is history just a tangled skein; and, Is there a plan being fulfilled through all the apparent confusion of this world?

THE CHRISTIAN IN HOSPITAL RESIDENCE, by a senior Surgical Registrar, IVF, pp. 16, English price 1/-. A paper prepared under the auspices of the Christian Medical Fellowship, written by a senior Surgical Registrar.

Notes and Comments

DR RAMSEY AND BILLY GRAHAM

Reports from overseas speak of a certain "coldness" in the attitude of the Archbishop towards the current London Crusade.

In a letter to the Clergy on the subject of the Evangelist's visit, Dr Ramsey carefully pointed out that the Church of England had no official share in the invitation to Dr Graham. He added that there were differing views about the methods of the Crusade and the nature of the message itself.

However, the letter went on to ask that all clergy of every tradition should welcome inquirers referred to them from the meetings "whatever we think of the theology and methods of mass evangelism." This is a rather odd situation.

Many papers in the U.K. commented upon the position. The picture of an Anglican Clergyman welcoming an inquirer but having doubts about why he has come, and his grounds in coming, is a very strange one. A commentator calls it doubly tragic in a land with a rapid decline in both religion and morals.

THE CENSUS

The census of the night of June 30th will undoubtedly show up again the very great problem of nominalism within the Church of England—the large proportion of non-churchgoing and non-believing people who still put down "C. of E." on the census paper, and when enrolling their children at school, when in fact they owe no allegiance and exercise no responsibilities towards the local Church of England or any other.

This is not a new problem, but it is still an unsolved one. Is it possible that a new generation of more radically-minded clergy and young laity may have sufficient courage to make a real attempt to solve it?

Now, let it be first said that we do not want to eliminate this large "mission field" which exists in every parish and which because they claim to be Church of England can legitimately be

visited and called upon to exercise some responsibilities in relation to the local church and the Christian Faith.

Having said that, should not a real investigation be made of the Membership Roll system now operating in many dioceses of the Anglican Communion, whereby a person must declare his willingness to be on a local parish roll, with all its subsequent responsibilities?

A system such as that operating in the Protestant Episcopal Church of the U.S.A. may not necessarily work with the same effectiveness if simply transplanted in toto to Australia, but it is possible that some features of the scheme would be very agreeable and workable here.

It would at least move into closer fellowship those who claim to be members of a local parish and make clearer to them their responsibilities in giving towards, praying for, and supporting the local ministry and attempts at outreach to the unchurched.

COMPARABLE RELIGIONS?

The dialogue that is going on apace between various branches of the Christian Church is one heartening feature of our times. Certain features of the Jewish-Christian rapprochement, now well in evidence in Australia, are also to be welcomed.

But Christians must view with grave disquiet multi-religious gatherings with Moslem, Buddhist and Hindu representatives making affirmations of their faiths and reading from their sacred literature.

It is impossible to reconcile religious indifference with the Bible. The Christian faith asserts that salvation is through Christ alone. In the Bible we have an utterly distinctive revelation of the one true God. Our zeal for togetherness should not lead us into a betrayal of essential truth.

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Justification by Faith at issue, says paper

COMMENTING on the call by the Rev. David Edwards (page 1), the "Church of England Newspaper" agreed that there was a big problem in the question of giving assent to the Articles.

The paper went on, however, to point out the central importance of the doctrine of justification by faith alone in the Articles.

Mr Edwards' criticisms, said the paper, "will gain assent equal to the degree to which men have departed from the classic doctrine of justification by faith alone. The great merit of the Articles is that they preserve this cardinal doctrine."

"Surrounded by intellectual and emotional problems it may be, but here is a doctrine which defined the heart of the Gospel. 'Abandon justification by faith alone and you abandon the assurance which is the birth-right of the born-again Christian.'"

"You turn the humble confidence of the prodigal son into a hesitant hopefulness that will become a man whose feet have been set upon a rock. You solve your problems by seriously damaging the Gospel."

"Whatever may happen to the Articles, the truth of the Biblical Gospel must be preserved. This means the preservation of the doctrine of justification by faith alone."

"The touch of charity for which Mr Edwards pleads towards the Roman Catholic Church could easily find a place in any revision of the Articles alongside a clear statement on

the justification of man (though one wonders whether Geoffrey Chaucer may not have been a little flattered and amused to find himself mentioned in this context); so could a lower view or uniformity."

The paper went on: "We support Mr Edwards in urging that the position of the Articles today should be debated in the central bodies of the Church of England. This is an honest and overdue course."

"Endless controversy may rage and unanimity may seem unapproachable, but this will be merely a recognition that for too long a vital question has been shelved, and an uneasy silence preferred to open debate."

CHARITY

"The limits of comprehensive-ness in the Church of England need to be clear; the Church of England should not be thought to stand for the view that it does not matter what you believe so long as you are sincere."

"With Mr Edwards' suggestion that all clergy should make their assent to the Articles and then immediately follow that assent by a disclaimer we cannot agree."

"This is too much like having your cake and eating it. If we are a Church that lives by sham declarations we cannot annul the sham by saying it does not exist."

The paper concluded: "Those of us who are happy to make a declaration of assent to the Thirty-nine Articles in the terms of the 1865 declaration must acknowledge the difficulty in which many of our fellow-churchmen find themselves. We must sympathise with them."

"But we must also recognise the function of the Articles in preserving the Biblical Gospel."

"What we must work towards is a doctrinal basis which will preserve the cardinal principle of justification by faith alone but will not be so stringent in its definitions that it proves plainly unsuitable for the united English Church which we all hope for."

PACIFIC COLLEGE DEDICATED AT SUVA

The Pacific Theological College has been dedicated at Suva, Fiji. Sponsored by Anglican, Congregational, Methodist and Presbyterian Churches in the Pacific area, the college will offer courses at two levels, one leading to a degree.

Twenty students have been enrolled for the first year and the number is expected to rise to 30 within a few years. The first principal is Dr George A. F. Knight, former Professor of O.T. at the McCormick Theological Seminary, Chicago, U.S.A.

Funds for the college, built at a cost of \$230,000, have been contributed by the sponsoring Churches, mission groups and by the World Council of Churches.

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As Christians in the complex modern world we are enjoined still by our Lord Jesus Christ to go and make disciples of all nations and basically Moore Theological College exists that this command may be the better obeyed, both at home and abroad.

Not everyone is called to train at a College such as this.

But every Christian can have a definite part to play in helping the students to achieve their full potential as Christ's servants, unhampered by restrictions due to lack of money, in an otherwise affluent society.

All of us can pray. The object of our prayer at this time is that faithful Christians will be moved to give \$200,000 in the next five years for this work.

Much of this money will be used to build adequate accommodation for single and married students and for lecturing staff, many of whom at present are living in sub-standard dwellings.

Part of this money will be used to set up a post-graduate bursary fund so that our future lecturers may be the better trained for the benefit of us all. Any balance will be used to reduce existing debt.

Some see money as a balance at a bank. Some see buildings as piles of bricks and mortar and glass . . . we see both as providing trained men of God.

And as each student moves out into the world to fulfil his ministry, in whatever measure we have helped in his training, we share his ministry.

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MASSIVE DEMONSTRATION:—

(from Page 1)

"Her Majesty was very interested in the fact that so many thousands of young people are attending the Crusade at Earls Court," said Mr Graham after his visit to Buckingham Palace. Mr Graham carried a demanding heavy schedule during the six weeks, the busiest he has had in several years said an associate.

Apart from preaching six nights a week, Mr Graham has addressed among others two gatherings of members of Parliament, the guests at several banquets, a huge industrial meeting and more than 4,000 ministers. He spent much time with the Press and conferences and private interviewers. He has appeared on nationwide radio and television several times and has been the subject of hundreds of articles in the country's Press.

He has shown his open concern to come to grips with social problems. One evening he visited Soho the centre of sin in London, to preach the love of God. He spent an afternoon at Brixton where he was enthusiastically welcomed by thousands who make up the coloured population of this city and Mr Graham also preached in the East-End where many of the underprivileged live.

Even though it is said that it will be 10 years before the results of this Crusade are really known, many are already certain that the impact of the Gospel on England on this occasion goes far deeper than it did 12 years ago.

Letters to the Editor

"Mad dogs and ...?"

Your Editorial remark, that the time may have come to elect an Australian as Archbishop, is fair enough if Synod should be convinced that one such is the best man, man for man, and in himself considered.

But your assertion that some intelligent and highly educated fellow-Anglican must needs "waste two or three precious years" learning to "understand" us, just because he is an Englishman, is absurd.

Are we really such odd bods? Have Englishmen become so alien? Far from "the social pattern" of our two countries being "poles apart," the truth rather is that, group for group and class for class, they are still Tweedledee and Tweedledum.

You really echo the popular psychotic nationalism which is so ruinously fragmenting the Western world, and tending to use the pretentious jargon in which its advocates delight.

I have never felt any less an Englishman because I have lived 40 years in Australia, nor any the less an Australian because I was reared in England. I have always thought of the two countries (to modify the French Revolutionary slogan), as a community one and indivisible, of liberty, equality and fraternity. That on the political and social level—how much more so in the great spiritual fellowship of the Anglican Communion?

(Rev.) DONALD HOWARD, Burwood East, N.S.W.

Laymen and services

Within the Evangelical section of the Church of England there seems to be a very real need for the "Priesthood of all Believers" to be established more clearly.

We teach our people this; we encourage them to witness at work and at the club; we ask that they work on fets, committees and working bees. However, when it comes to worship in the Church there is little for them to do. There is the collection and sidesman's duty, while a few Warden's read a lesson, but here it seems to end.

Our Anglo-Catholic brethren have opened the door a little further with the use of servers while we, not approving of this, have forgotten this gap in the vocation of our lay members.

There are many bored men of a very real spiritual capacity in our pews. We must find a place and opportunity for them. There would seem to be a place for such men within the worship of the early Church, a place which we have denied.

(Rev.) B. J. BRYANT, Forestville, N.S.W.

Images and worship—I

Condemnation of images by the Second Commandment (A.C.R., June 16) goes beyond prohibition. "Thou shalt not," as Karl Barth has pointed out, has the force—"Thou canst not."

If someone who had never seen one of us painted a portrait from imagination and proclaimed it a true likeness, we should be offended. Must not Christ resent counterfeit images?

One recent catalogue from a "religious" bookshop (not C.M.S.) contained pictures of assorted gentry, each one supposedly representing our Lord. Yet there were 10 distinct likenesses of varying size, colouring and general physical appearance. J. Marcellus Kik points out that we must first determine

whether we want a picture of Christ as He was when upon earth, or as He is now in heaven.

Even assuming we knew the earthly likeness, who is to separate His humanity from His divinity? John says that earthly witnesses "beheld His glory"—a quality of divinity never to be reproduced. So every portrait (sic) of Christ on earth is a Nestorian fantasy!

But what of Christ as He is now? When seen by the disciples in Matt. 17:2, "His face did shine as the sun." The most talented artist must fall miserably short of a true representation of our Lord in His present glory.

"God," says Barth ("Dogmatics In Outline"), "has Himself done everything in order to present Himself. How should man make an image of Him as He has presented His likeness Himself? A well-intentioned business, this entire 'spectacle' of Christian art, well-intentioned but impotent, since God Himself has made His own image.

"Once a man has understood 'God in the Highest,' it becomes impossible for him to want any imagery in thought, or any other kind of imagery."

(Rev.) DONALD HOWARD, Burwood East, N.S.W.

Images and worship—II

May I comment on the Rev. G. Goldworthy's article, "Images and Worship" (A.C.R., 16/6/66) and the correspondence leading up to it?

The reason God gives in the second commandment for forbidding us to bow down to or worship images is that He is a jealous God (Exod. 20:5). Scripture shows that this jealousy has two aspects. The first is concern for His own glory; an image of Himself can only be an unworthy or misleading representation of that glory (see, e.g., Deut. 4:12, 15-24). The second is refusal to share His glory with others—we can perhaps extend this today to cases where aesthetic or emotional aspects loom so large that they occupy the whole attention of the worshipper and leave no room for God (see, e.g., Exod. 34:12-17, Isa. 42:8).

But God did not completely forbid the use of images in worship. For example, He commanded Israel to make images of cherubim for the tabernacle (Exod. 25:18-20). These images, used as He commanded, did not arouse His jealousy. Images do not occupy a prominent place in the pattern of worship God gave Israel (which reminds us that what is legitimate in its proper place can be over-emphasised), but their presence, even to a minor degree, shows that we cannot issue a blanket condemnation of all images used as aids to worship.

The question whether any image is permissible or not must depend on whether there is a likelihood that it will be used as an object or focus of worship (not just as an aid to worship).

English ecclesiastical courts have adopted this principle in recent decisions on Church ornaments. Whether they have always applied it correctly is, of course, another matter.

Jealousy
If a cross or picture of our Lord is not bowed down to or worshipped, there is nothing in Scripture to show that it would arouse God's jealousy to use it as an adjunct to worship. A cross on or above the commu-

nion table (the place where we celebrate the remembrance of Christ's death) need be no more than a reminder or symbol of that death; its aesthetic qualities (if any) need no more divert attention from God's revelation than a hymn tune from the teaching of its words. Pictures of Jesus, however sentimental, may still be useful as teaching aids or as reminders of Him and what He did. No one believes or is asked to believe that they show His actual appearance.

The Word has been made flesh, and has left in the Lord's Supper a material representation of His body to His disciples as a remembrance (see, e.g., 1 Cor. 11:24). Therefore the condemnation of images of God can only apply to the first and third persons of the Trinity. Mr Goldworthy's point that none of the evangelists describe our Lord's appearance would carry more weight if this omission were unusual, but in fact none of the Biblical writers engage in physical description except to explain some other circumstance—as when St. Luke mentions Zachariah's shortness to explain why he climbed the tree.

I fully share Mr Goldworthy's concern lest we substitute the holiness of beauty for the beauty of holiness, and cease to worship God in spirit and in truth. I fear that many who, like your correspondent Mr Falconer, favour our extensive use of crosses and images of our Lord are in danger of doing this. It is, no doubt, neater and more satisfying to find or construct some sweeping theological principle that will enable us to solve the problem by banning images altogether. But overstating our case weakens it. Scripture seems to show that there is a legitimate use of images, and while this may make the situation harder in the pastoral context, all we can do is not to do or encourage anything in connection with them that would derogate from the glory due to God alone.

(Rev.) G. S. CLARKE, Regents Park, N.S.W.

The Church and alcohol

Miss Terry's distress (A.C.R. 16/6/66) should cause an enquiry by the Church of England in all states.

Deaths on the road, alcoholics in misery, broken homes—these are but some of the results of alcohol. And all drinkers started with the first glass. An old saint once preached in our church and said: "Teotalism will not make a Christian. Only Jesus Christ and faith in His atonement can do this. But the drinker will rarely come to church to hear the Gospel."

Will Miss Terry become a member of the Women's Christian Temperance Union if she is not already one? The W.C.T.U. operates in all States and is truly Christian.

Although Sydney diocese is against alcohol, I think the other Protestant churches are doing more.

C.M., Mosman, N.S.W.

World news in brief

Nearly half a million copies of Billy Graham's recent book, "World Aflame," are now in print.

The Netherlands Reformed Church has approved a proposal that **Asian missionaries should go to the Netherlands** as "a sign that the Church of Jesus Christ on earth is a world community."

The Old Catholic Church of Switzerland has elected its first woman Synod member.

Japanese Christian leaders have protested to the Japanese Government over a proposal to re-establish "Founder's Day"—anniversary of the mythical founding of Japan by the Sun Goddess—a day with strong militarist links as reinforcing the "divine" position of the Emperor.

A Roman Catholic Franciscan has been appointed **Professor of Moral Theology** at the Central Theological College of the Episcopal Church in Japan.

Diocesan choirs' Festival Service

The Annual R.S.C.M. Choirs' Festival will be held in St. Andrew's Cathedral, Sydney, on Saturday, July 31.

The service will commence at 6.30 p.m. and the choirs will sing under the direction of Mr Michael Brimer of Monash University. The preacher will be the Precentor of St. Andrew's, the Rev. L. F. Bartlett, D.S.C.M.

Mr Brimer will give an organ recital in the Cathedral on the previous evening, commencing at 8.15 p.m.

THE MIRAGE SHALL BECOME A POOL, by D. N. Lloyd-Jones, Burlington Press, pp. 12, English price 1/-. A short paper by a well-known Christian writer based on the text of Isaiah 35:7.

An increase of 20 per cent for missions is expected this year in the Reformed Churches in the Netherlands. This expectation is based on the first counting of the Pentecost offering and on the sharp increase in direct contributions sent a Missionary Centre. The increase will make it possible to carry out the designed work programs in 1966 for Indonesia, Pakistan, Rwanda, Brazil and Argentina.

A knock-out contest, based on religious knowledge, and believed to be the first inter-regional television quiz, has been produced by Southern Television (U.K.). The first round contests between Grampian and Scottish regions, and between Tyne Tees and Southern, were transmitted respectively on July 10 and July 17 at 6.35 p.m. Each team includes three lay people, Roman Catholic, Anglican and Free Church.

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The King's School

PARRAMATTA

An examination for the award of two "Violet Macansh Scholarships" will be held on 23rd and 24th September, 1966. All candidates must be under 14 years of age on 1st February, 1967. Papers will be set suitable for boys at the Sixth Grade Primary and First year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of \$60 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 dollars to \$1,000 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

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JUBILEE OF DEACONESS HOUSE THIS YEAR

THE latest issue of "Koinonia," student magazine of the Deaconess Institution, Sydney, marks the Jubilee of the dedication of Deaconess House, Newtown.

Articles in "Koinonia" trace the development of deaconess work and training in Australia from the arrival, in 1854, of the first "fully ordained deaconess," Caroline Schleicher, who trained in Germany.

Caroline Schleicher was married to a Rev. Theophilus Schleicher, a missionary to Jews in Poland. She came to Australia with her husband and children and settled at Hunter's Hill, N.S.W.

The family later returned to England and Germany. In time two children, Selma and Mary, who had also trained for deaconess work in Germany, returned, with the family, to work in Sydney, Selma at Church Hill and Mary at Newtown.

Mary married Canon Robert Taylor, rector at Newtown, and

continued working there for another 13 years. Their son became principal of Moore College.

The story is continued through Synod resolutions, work in Balmain and in particular, the great work of Canon and Mrs Archdall.

In 1913 a site was purchased in Carillon Avenue, Newtown, and on December 6, 1916, Deaconess House was dedicated by Archbishop Wright, his wife performing the opening ceremony.

In 1916, the then principal, Deaconess Pallister, appealed for a lawnmower since "We have a good deal of grass around the home." Fifty years later there is only room for the occasional pot plant, for Deaconess House now has an enrolment of 49 theological and six non-theological students.

(Copies of Koinonia" are available from Deaconess House, Carillon Avenue, Newtown, price 25c plus postage.)

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Mainly About People

N.S.W.

The Rev. R. H. Goodhew, formerly with B.C.A. at Ceduna, S. Aust., has returned to Sydney and is to become rector of St. Paul's, Carlingford.

The Rev. W. E. Weston, of Queanbeyan, A.C.T. (Canberra-Goulburn diocese), is to become rector of St. John's, Dee Why.

The Church Army is this month farewelling Sister E. M. Parsons, who was first seconded to Australia from England in 1935 and now returns to her home country. Sister Parsons, who has spent a great deal of her time in Newcastle diocese, will sail from Sydney on the "Fairsea" on July 29.

The Rev. R. N. Langshaw, rector of St. George's, Hurstville, has been appointed rural dean of St. George and the Rev. G. A. Hook, rector of Sts. Simon and Jude, Bowral, has been appointed rural dean of Berrima.

The Rev. K. F. Saunders, rector of St. Luke's, Concord (Sydney) has announced his retirement from active ministry. Mr Saunders has also been rural dean of Strathfield.

The death occurred in England of the Rev. H. St. B. Holland, formerly Home Secretary of the Church Missionary Society in Victoria and Bishop of Wellington, N.Z.

Bishop Holland was vicar of St. Luke's, Newcastle, from 1912 to 1917. He was Metropolitan Secretary of C.M.S. from 1917 to 1920, when he joined the work in Australia. He served in this latter post until 1923.

In 1923 he became Sub-Dean and Vicar of St. Michael's Cathedral, Coventry, England and Canon of Coventry, positions he held until 1929 when he became rector of Hampton Lucy and Archdeacon of Warwick. He occupied these positions until his election as Bishop of Wellington in 1936.

Bishop Holland served in New Zealand until 1946, when he returned to England to become Dean of Norwich. He remained at Norwich until his retirement from active ministry in 1952.

★ ★ ★

The Rev. T. J. Hayman, rector of St. Matthew's, Marryatville, for the past nine years, has accepted nomination to the parish of St. Paul's, Tamworth (Armidale diocese).

Victoria

The Archbishop of Melbourne, Dr Frank Woods, has announced the appointment of the Rev. A. G. Laity, formerly vicar of St. George's, West Footscray, to the incumbency of the parish of St. Peter's, Murrumbidgee.

It has been announced that the Rev. R. F. Adams, vicar of St. George's, Queenscliff, will retire from the active ministry as from August 15, 1966. Mr Adams was ordained by the Bishop of Ballarat in 1924. In the early years of his ministry his charges were Sea Lake, Swan Hill, St. Arnaud and Maryborough. Mr Adams went to Melbourne diocese in 1941 as Vicar of Holy Trinity, Hastings, and subsequently undertook charges at Parishes in Ringwood, Richmond and Sunshine. He was appointed vicar of St. George's, Queenscliff, in 1960.

Elsewhere in Australia

The Rev. J. R. Roper, secretary of the Queensland branch of the Church Missionary Society, has accepted nomination to St. Matthew's, Marryatville (Armidale diocese). During Mr Roper's time in Queensland (he came originally from Sydney) the work of C.M.S. has grown apace and the Queensland branch formed.

Overseas

The death has occurred in the U.S.A. of Professor R. B. Kuiper, President Emeritus of Calvin Theological Seminary, Grand Rapids, Michigan, U.S.A. Professor Kuiper had also served as Professor of Homiletics at Westminster Theological Seminary, Philadelphia.

Bishop A. H. Zulu, of South Africa, has not received permission from the South African Government to attend the World Conference on Church and Society, to be held in Switzerland, July 12-26 under auspices of the World Council of Churches.

Bishop Zulu is Bishop of the diocese of St. John's Transkei of the Church of the Province of South Africa. He was an adviser to the Third Assembly of the World Council of Churches held in late 1961 in New Delhi, India.

The Right Rev. Ronald Hall, who recently resigned the see of Hong Kong and Macao after thirty years, was made a Commander of the Order of St. Michael and St. George in the Queen's Birthday Honours.



SPANISH REFORMED CHURCH DEVELOPMENTS

The Rev. Antonio Andres, who is in charge of the Spanish Reformed Episcopal Church in Salamanca, has recently been appointed to a post lecturing on ecumenical relations at Salamanca University.

He will co-operate in this work with a leading Baptist, Sr. Cardona.

The Spanish Reformed Episcopal Church is at present facing a serious shortage of Christian literature and the Rev. Ramon Taibo, Dean of the cathedral in Madrid, is leading a campaign to provide Anglican teaching literature and has appealed for funds for the project.

RHODESIAN METHODISTS SEEK MAJORITY RULE

The Rhodesian Methodist Conference, which represents about 35,000 members in 201 local churches, spoke out at its recent annual session for a peaceful solution to the Rhodesian crisis and for a Government representative of all Rhodesian people, including the large African majority.

Meeting at the Nyadiri Methodist Centre, the 200 delegates, missionaries and guests declared in a resolution: "We distrust the granting of independence before majority rule and look for a constitutional settlement which will bring a truly democratic Government."

The Methodist Church (U.S.A.-related) is one of the larger Protestant denominations in Rhodesia. Bishop Ralph E. Dodge, head of the Church, was expelled from Rhodesia in 1964 as a "prohibited immigrant" because of his strong support for African rights and has not been allowed to enter the country since then.

(EPS, Geneva)

Women to meet

A one-day convention for women will be held in the hall of St. Matthew's, Manly, on Thursday, July 21.

This will be the meeting of the Northern Beaches Women's Christian Convention, held on an interchurch basis.

The first session begins at 9.45 a.m. with Mrs F. O. Hulme-Moir speaking. A "Woman-to-woman" panel will be held later in the morning, followed by a basket luncheon. The afternoon speaker will be Mrs McLaurin, well-known in Mothers' Union circles.

Inquiries should be directed to 918-2612 (Sydney exchange).

MIXED MARRIAGE LAWS UNDER FIRE FROM PRIEST

Roman Catholic Canon Law on marriage is open to "serious objections" as infringing the rights of non-Roman Catholics, the St. Willibrod Society, a national organisation for the spread of the Roman Catholic faith in the Netherlands, has been told.

Father L. G. Meyers, who holds a doctorate in Canon Law and is chairman of the ecclesiastical tribunal of the diocese of 's Hertogenbosch said: "Two serious objections can be made against the ecclesiastical rules as regards mixed marriages."

"First is the fact that they restrict, without sufficient ground, the liberty of a man to marry a partner of his choice. Secondly, the right of a non-Roman Catholic to stand by his own convictions and follow the dictates of his own conscience is immediately infringed."

The priest also objected to the Canon Law ruling that requires a non-Roman Catholic wishing to marry a Roman Catholic to promise to have children of the union baptised in the Roman Catholic Church and given a Roman Catholic education.

His talk was described by De Volkskrant, a Roman Catholic daily published in Amsterdam as "a frank verdict" on the church's current marriage canons.

(EPS, Geneva)

ST. PAUL'S CATHEDRAL NOW FLOODLIT

The floodlighting installation for St. Paul's Cathedral, which has been undertaken for the cathedral at the expense of the Corporation of London, was switched on by the Patriarch of the Rumanian Orthodox Church (His Beatitude Justinian) and the Lord Mayor of London (Sir Lionel Denny), at the invitation of the Dean (the Very Rev. W. R. Matthews) and Chapter of St. Paul's on June 23.

The ceremony also marked the completion of the cleaning of the entire cathedral which, together with restoration work on the structure and the Dome, has been made possible by the response to the appeal for £150,000 launched by the then Lord Mayor of London (Sir James Harman) in December, 1963.

The cleaning of the exterior of St. Paul's is the first operation of its kind to have been carried out since the cathedral was completed in 1710. It began in the winter of 1962-63 with the experimental cleaning of the West Front, the expense of which was met by two anonymous benefactors.

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JULY 28: July 21
AUGUST 11: August 4

Cricket meeting

The 64th Annual Meeting of the New South Wales Churches Cricket Union will be held in the C.E.N.E.F. Centre, Sydney, at 7.45 p.m., on Thursday, July 28. The President, the Rev. W. N. Rook, will preside.

The 1965-66 season proved to be one of the most successful ever enjoyed by the Union with 160 teams from Church situated within the city and suburbs of Sydney participating in its competitions.

Any Church wishing to have further particulars about the Union is invited to telephone either the Secretary, Mr Stacy Atkin, Tel. 86-3069, or write to Box 404, P.O., North Sydney, N.S.W., or the Assistant Secretary, Mr V. R. Hind, tele. 649-9752.

The Premiers and Division Winners in the various grades are:

"A" GRADE: St. Stephen's, Hurstville Park — Premiers, St. Alban's, Epping — Runner Up.

"B" GRADE: Randwick Presbyterian — Premiers. Yagoona Congregational — Runner Up. St. George's Marsfield, Lakemba Baptist.

"C" GRADE: Parramatta North Methodists — Premiers, Belmore Church of Christ — Runner Up, Lidcombe Congregational, Newtown Methodist, St. David's Haberfield, West Epping Methodist.

"D" GRADE: St. David's West Strathfield — Premiers, St. David's Haberfield — Runner Up.

"E" GRADE: St. John's Strathfield — Premiers, Parramatta Y.M.C.A. — Runner Up, Beverly Hills Methodist, Burwood Baptist.

"F" GRADE: St. John's Strathfield — Premiers, St. Dunstan's, Denistone — Runner Up, Yagoona Congregational.

About 2,250 Bibles were sold during a six-month inaugural tour in Tanzania by a new Scripture van received from German Protestants. Most of the Bibles sold were copies of the Swahili version put out by the British and Foreign Bible Society and approved by Tanzania's Roman Catholic hierarchy.

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SIXTH YEAR OF PUBLICATION

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WIDE SUPPORT FOR NEW ARCHBISHOP

From a Special Correspondent

WHILE news of the election of the Rt. Rev. Marcus Lawrence Loane as eighth Archbishop of Sydney has been received warmly by Evangelical Christians of all denominations it has also been welcomed by many Anglicans of schools of thought different from that of Bishop Loane himself.

Two major factors stand out clearly in the election as indicative of this widespread feeling of satisfaction.

One of these factors is that Bishop Loane is the first Australian to be elected as spiritual leader of the oldest and largest Anglican diocese in Australia, one which is a key diocese in the Anglican Communion worldwide.

In this connection it is important to note that the Bishop's election to the post took place not because others could not be found to do the job, but by the sheer weight of his personal impact on the Church, both in Australia and beyond.

The conviction of the majority of Synod members was that Bishop Loane was the man for the hour.

The second important factor is that although a not inconsiderable segment of Synod voted against him it was evident from the speeches of his opponents that this segment would, taken as a whole, still be happy if the post went to him.

This feeling is reflected in the action of Synod, following the vote, of issuing a unanimous call to Bishop Loane to accept the high office of Archbishop of Sydney.

It is noteworthy that the Rev. C. M. Gilhespy, who does not claim to be of the same churchmanship as the Bishop and who moved the nomination of Dr S. Barton Babbage for the post, magnanimously seconded the

motion calling Bishop Loane to the Archbishopric.

On each of the three nights when nominations were under scrutiny Bishop Loane left the chair and proceeded to Church House nearby. On the last night he had spent much of the time with Bishop Clive Kerle, who was present when Bishop Loane was called back to the Chapter House to hear the result of the election.

On his entry into the Chapter House, a long, standing ovation was given to him. Although, as always, master of the situation, Bishop Loane was visibly moved by the sense of the historic importance of that moment in his life.

He announced acceptance of the post immediately and in a few brief words expressed both his sense of awe at the magnitude of the task ahead of him and of his conviction that God would give the necessary strength to fulfil his calling.

And so ended an election which, although seemingly clear-cut at the beginning, became less so as the hours wore on, a testimony to the high calibre of the two men remaining with Bishop Loane on the Final List.

Seven names were before Synodsmen at the start and these had to be reduced to a Select List, from which was drawn up the Final List of three names. The initial seven were soon reduced to six by the withdrawal of the name of Bishop F. O. Hulme-Moir.

The Bishop, undoubtedly a popular man with many in the diocese and, who was incidentally, a fine acting-chairman, made a personal explanation in which he said that he had sought to make clear prior to the election that he did not wish to be nominated. He had, however, "not cast the net wide enough and a couple of fish had got away" and so his name had gone forward.

Two High Churchmen whose names had been placed before Synod, Bishop R. E. Davies, of Tasmania, and Bishop T. T. Reed, of Adelaide, were soon eliminated by large votes, leaving four names on the Select List, the fourth being that of Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society.

On the second-last night these names were further debated and the Final List prepared. Synod then adjourned until the last evening, when a full debate took place lasting some four hours. The final vote was by secret ballot and exactly 600 men took part in this—234 clergy and 366 laymen. It is interesting that there were no informal votes in the whole 600.

Final voting figures were:

	Clergy	Laity
Bishop Loane	162	232
Dr Babbage	58	98
Canon Morris	14	36

Bishop Loane has played a leading part in the affairs of the diocese of Sydney since he was ordained in 1935. A graduate of

the University of Sydney, with a B.A. in 1932 and an M.A. in 1937, Bishop Loane studied theology at Moore College, passing the Th.L. examination with First Class Honours, in 1933.

For over 20 of the 31 years in which Bishop Loane has been in the ministry he was on the staff of Moore College, first as Resident Tutor and Chaplain, then as Vice-Principal and finally as Principal. During his time as Resident Tutor he had links with Christ Church, Gladsville, where he served as honorary curate. He was a chaplain with the A.I.F. in 1942 and 1943. In 1949 he was appointed a Canon of St. Andrew's Cathedral, Sydney.

In February, 1958 the then Archbishop of Sydney, Dr Howard Mowll, appointed him as Coadjutor Bishop, to fill the vacancy caused by the retirement earlier of Bishop Pilcher.

Before that year was out Dr Mowll had passed to his reward, but he had left behind him three very capable coadjutor bishops—Hilliard, Kerle and Loane. Bishop Loane later acknowledged his debt to the late Howard Mowll by turning his able pen to producing a biography of the Archbishop, published by Hodder and Stoughton in 1960.

Both before and since becoming a Bishop, Marcus Loane has travelled many thousands of miles and visited many countries in a ministry of teaching the Word of God. For a short period before the War he was active in ministry in England and Scotland. While serving as chaplain with the A.I.F. he saw active service in New Guinea and was with infantry units in the Owen Stanley Ranges.

Worldwide

He was in Europe in 1950, afterwards visiting mission stations over an extensive area of Africa. In 1955 he was in the party which visited China with Archbishop Mowll, at which time he also visited Japan and Malaya. In 1958 he went to India to speak at convention meetings and every year since then has spent extended periods overseas ministering to missionaries and others as a "roving ambassador" for the diocese of Sydney and the Church Missionary Society.

In Australia and New Zealand he is known for his participation in student conferences and as a convention speaker. He is, however, known perhaps more widely, both in Australia and overseas, as a prolific author of Christian books, both devotional and historical.

Included among his works are such books as: "Masters of the English Reformation," "Oxford and the Evangelical Succession," "Cambridge and the Evangelical Succession," "H. C. G. Moule," "John Charles Ryle," "The Man of Sorrows," "The Prince of Life," "A Centenary History of Moore Theological College," "Do You Now Believe?" and "Archbishop Mowll."

Bishop Loane makes no secret of his conservative evangelical outlook. When asked

once by a newspaper reporter whether he believed in Hell, he replied: "I am not a hell-fire preacher but if I am asked—well, yes, I do believe in Hell."

An "old boy" of one of Sydney's strongly evangelical parishes, St. Paul's, Chatswood, Bishop Loane is married to the eldest daughter of the late Canon D. J. Knox, one of the stalwarts of evangelicalism in Sydney, and is thus brother-in-law to the present principal of Moore College, Canon D. B. Knox, who succeeded Bishop Loane to that post.

In the election which saw Dr H. R. Gough made Archbishop of Sydney Bishop Loane polled well and his years of experience as a bishop since then have seen the development of his administrative capacity, without detracting from his scholarship and eloquence as a speaker.

For many of Sydney's critics he is too rigid in churchmanship but if he is rigid it is in faithfulness to the Word of God and loyalty to his Lord which makes him so.

The Bishop is 54 years of age. It is expected that his enthronement will take place within the next three weeks. He will thus be able to attend the meetings of General Synod, to be held in Sydney in September, as Archbishop.

VAUCLUSE CONVENTION

The Third International Missionary Conference is to be held at St Michael's Vaucluse (Sydney), on the weekend of July 29 to July 31.

On the Friday evening, July 29, the theme will be "Training Aboriginal Christian Workers," the speaker will be the Rev. John Brook, C.M.S. Secretary for Aborigines. A display of Aboriginal crafts will be shown and a film on Aborigines.

On Saturday, July 30, in the evening, a team of speakers from the Overseas Christian Fellowship will lead the meeting. The speakers will be Mr Enoch Ching, from Singapore (at University of N.S.W.), Mr Paul Ng (Sydney University), Mr Daniel Seto (Sydney University) and Mr Tan To Keri (Sydney University). A visiting choir will provide musical items.

On Sunday, July 31, services will be devoted to the work of the South American Missionary Society.

At the 8 a.m. and 11 a.m. services the Rev. Gregory Blaxland will speak and at 7.15 p.m. Mr Kevin Bewley. This work has special interest to the people at St Michael's as one of their congregation (originally from New Zealand and brought to Christ through the ministry of St Michael's), Miss Annette McCaw, has recently gone to South America with S.A.M.S. The rector of St Michael's is Dr Howard Guinness.



• Bishop Marcus Loane caught in a light moment with other churchmen during the session of Sydney Synod which saw him elected as Archbishop of Sydney. (Photo by courtesy of "Sydney Morning Herald.")

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