

Personal

• Melbourne
The Reverend Gershom Nyronga has arrived in Melbourne from Kenya. Mr Nyronga will undertake a year's study at Ridley College.

• Sydney
The Reverend K. C. Gilmore has been appointed Curate-in-Charge of the Provisional District of St. Nicholas, Croydon Park. Mr Gilmore was previously Rector of Denham Court and Rossmore.

• Newcastle
The following appointments have been made:—The Reverend K. J. Steel to the Parish of Nabiac; the Reverend Rex Davis as relieving priest in the Parish of Wickham. Mr Davis is returning from a ministry in England and U.S.A.

• Overseas
The death has occurred of Bishop J. R. S. Taylor, Bishop of Sodor and Man, 1943-1954. (See obituary elsewhere in this issue.)

• Adelaide
Bishop Vockler, Assistant Bishop of Adelaide and Bishop-Elect of Polynesia, is visiting Victoria and N.S.W. during January. He will attend the annual meeting of the Council of Delegates of the Australian College of Theology, meeting in Melbourne from January 30 to February 1.

The Archbishop in Jerusalem, the Most Reverend Campbell McInnes, is visiting Adelaide from March 7 to 9.

Off the Record

WHAT'S IN A NAME?

Australia is a land singularly devoid of interesting organisations. What have we to match, for instance, the Distressed Gentlefolk's Aid Association. This organisation was formed last century "for the relief of Gentlepeople of both sexes of British or Irish nationality." Another Society caters exclusively for ladies — the "Society for the Assistance of Ladies in Reduced Circumstances," also known as "Miss Smallwood's Society," after its founder.

ECUMENICAL SCHOOL

According to an advertisement appearing in a Sydney newspaper St Andrew's Cathedral Choir School is billed as "St Andrew's Catholic School." Apparently this school has few denominational barriers for further down in the same advertisement we read that the school includes "Two Streams."

GOOD SAMARITAN

It was recently reported from Canterbury Diocese (U.K.) that an anonymous Samaritan secretly removed a parish notice-board and returned it later, renovated and repainted with white and scarlet lettering and borders. Perhaps someone might like to follow in this person's footsteps.

Spanish Soldier Imprisoned

A Military Court in Spain sentenced a young soldier, Genero Redero, a member of the Baptist Church, to two-and-a-half years' imprisonment for not kneeling at the Mass.

The sentence recognises that Genero had declared his faith and had, on two occasions, asked to be released from kneeling at Mass.

On both occasions he was refused permission and was obliged to comply. The third time occurred at a Mass held to welcome new recruits who had come to replace others, whose time of service had been completed. Among the latter was Genero who was due to leave for home two days later.

However, his conscience had troubled him so much after the two other occasions that after pleading, once again, with his superiors for permission not to attend Mass and once again being refused such permission, he decided that this time he must stand faithful to his conscience.

On July 12, the day of his demobilisation, he was arrested instead of being allowed to leave and join his family, after his faithful service to his country. Four months later he was judged and sentenced to three years' imprisonment.

A brilliant appeal by his defence asking for acquittal managed only to get his sentence reduced by six months, and this was on account of a general amnesty, given on the 25th anniversary of General Franco's Government, being applied to him.

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

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THE AUSTRALIAN

FEBRUARY 1, 1962

CHURCH RECORD

EIGHTY-SECOND YEAR OF PUBLICATION

Vol. 27, No. 2

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

PRICE 9d.

OVERSEAS SPEAKERS AT CONVENTIONS

"We cannot serve unless we fix our eyes on the Lord Jesus," said Bishop Festo Olang at the 44th Belgrave Heights Convention. "A man who is just capital 'I' will neither bend nor serve."

The Bishop was addressing a Convention meeting on the story of the Brazen Serpent (Numbers 21). The Bishop went on to say that since visiting England and Australia he was better able to appreciate the tremendous personal sacrifices missionaries have made. "I wonder if I were in situations like theirs whether I would have gone out as a missionary."

Other speakers included Dr. Paul Rees, of World Vision Inc., U.S.A., and the Reverend Graham Miller, of New Zealand. The Reverend Gershom Nyronga, who is in Melbourne from Kenya to further his theological studies, also took part in the meetings.

On Sunday, December 31, Dr. Rees spoke on "The Weakness of God" (1 Cor. 1:25). In his address, Dr. Rees said that the supreme disclosure of the weakness of God is in the Cross of Christ. The God Who flung the stars into orbit, Who scooped out the surging seas, and laid the rivers in lines of rippling silver, was yet the God and Father of the well-beloved Son Who cried out on the Cross: "My God, why hast Thou forsaken Me?"

The Saviour took the rough wood of His Cross on which men had tried to get rid of Him, and made it a throne from which He will rule the hearts of men and nations. His is the power that takes a guilty conscience and makes it clean. Our black record is absolved, and our soiled and foul motives transformed, so that we have a new aim—to please Him. Thus through the Cross is revealed that weakness of God which proves stronger than any human power.

A concluding prayer led most helpfully to the central act of worship, as Christians of many Churches met around the Table of the Lord.

To many, the solemn united gathering of hundreds of God's children for the Communion Service seemed the nearest in atmosphere and in joyful, yet solemn, fellowship to that great day when all of God's children will be united around His Throne, one family in Christ for evermore.

The day preceding, Missionary Day, saw an offering for missionary work exceeding £10,000 in cash and promises.

Katoomba Convention

Speakers at this year's Katoomba Convention included Dr. R. A. Cole, from Moore Theological College, and Major Ian Thomas, of England. Each morning at 10.15, Tuesday to Friday, and also on the final Monday, Bible Readings in the life of Elijah were given by Dr. Cole. He spoke of the value of the quiet, silent years of training which must have been Elijah's portion before he appeared in history as a God-prepared man for a God-chosen people.

Elijah was uniquely possessed by the powerful Spirit of the Lord. He was a great man of prayer, of faith, and in the knowledge of God. He was a lonely man who stood alone against Israel.

The lessons for us are not to be drawn from his strength, but from his essential human weakness.

We see him tempted, not at his weakest point, but at his own strongest point—his fearlessness and faith that had carried him so far. He had to learn the weakness of his own strength. We, too, need to learn to distrust any "natural" strength we may have.

Elijah's message

The message of God, delivered to Ahab by the Spirit-filled Elijah, brought, not blessing, but drought and barrenness to the land. Likewise, if our message of God's truth is unpopular and we see no response, this need not indicate that we are out of the centre of God's will. The man of God in faithfulness must proclaim judgment. We see that faithfulness with an aching heart was Elijah's part in the purposes of God.

On Mount Carmel, in response to Elijah's stand for God, we see at first a people with a disturbed conscience—"the people answered him not a word."

Then at the exhibition of the power and grace of God they were broken, crying, "The Lord, He is the God." Such an exhibition will always either break or

harden men. The preaching of the cross has the same effect, and men are justified or condemned by their reaction to it.

God had called Elijah to experience barrenness before the time of fruitful service, and now (harder discipline!) after it, for when he fled before the threat of Jezebel we see him offended with God, saying, "O Lord, take away my life."

This offence had not come suddenly, but slowly. Elijah had shown the first sign of it in ch. 17:20 when he said, "O Lord, my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son?" (But the Lord Jesus said, "Blessed is he, whosoever shall not be offended in Me.") Elijah saw the human heart as God sees it, and he despaired under the juniper tree.

In God's handling of Elijah in the verses which follow (1 Kings 19:5-8) we see the loving provision of the God Whose understanding is infinite, and Who does not rebuke a broken man. Having learned his own weakness, the prophet was sent back with divine strength to carry out the purposes of God.

The missionary offering at the Katoomba Convention was £500.

STATE AID BROADCASTS

A series of broadcast talks from Station 2CH, on the issue of State Aid to Church schools arranged by the N.S.W. Council of Churches, commenced on Sunday, January 7, when the speaker was the senior Coadjutor-Bishop of Sydney, the Rt. R. C. Kerle. Then followed the Moderator of the N.S.W. Presbyterian Assembly, the Rt. Rev. Hugh Cunningham on January 14.

The chairman of the Congregational Union, Dr. H. Maynard Rennie will speak on February 4; the President of the N.S.W. Churches of Christ Conference, Mr W. B. Palmer, on February 11; and the Commissioner of the Salvation Army, Eastern Command, Commissioner Frederick Courts, on February 18.



• Bishop Festo Olang, from Kenya

FREEDOM FROM HUNGER CAMPAIGN

South-East Asia will be the focal point of Australia's participation in the Freedom from Hunger Campaign, the president of the Australian National Committee for the campaign, the Rev. W. J. Hobbin, said recently.

Mr Hobbin, who returned recently from discussions overseas on the campaign, said that hunger and malnutrition were major problems in South-East Asia.

"Many of the people there have never known what we in Australia regard as a decent meal and common humanity demands that we do our share to help them," he said.

"But by help we do not mean handouts. The Freedom from Hunger Campaign is not a relief operation, but a self-help scheme aimed at increasing food production in places which have the potential but not the know-how or capital."

"The campaign is also the first all-out attempt to meet the problem of feeding the mushrooming population of the world, which will reach a figure of more than 6,000 million, or double the present number, within less than 40 years."

"The significant thing about this increase is that more than half of it is taking place in Asia."

Mr Hobbin said that the Australian public would be asked to support a number of practical projects in different parts of South-East Asia. Among these will be:

A program in Ceylon to increase food production by the more widespread use of fertilisers, a scheme to improve veterinary and animal husbandry services in Burma, a training program for farmers in East Pakistan and a school of nutrition.

Mr Hobbin said that the Freedom from Hunger Campaign was being carried out in conjunction with the United Nations Food and Agriculture Organisation and the United Nations Children's Fund and had the active support of nearly 30 countries.

NEWS IN BRIEF

THE NEW DIOCESE of Benin in the Church of the Province of West Africa will be inaugurated at Benin on Wednesday, January 3, by the Archbishop of West Africa, the Most Rev. C. J. Patterson.

MELBOURNE'S full-time immigration chaplain is the Reverend R. H. Pethybridge. Mr Pethybridge previously combined the task of part-time immigration chaplain with that of vicar.

BEER, WINE and SPIRITS accounted for 480 million pounds out of the total 2,800 million pounds spent on consumer goods in Australia last year. This amount compares with 430 million spent on groceries.

GRADUAL NATIONALISATION of Indonesia's eighty-five private universities and institutions of higher learning is being considered by the Government of Indonesia. The Government claims that the reason for such a move is the fact that Indonesia is a Socialist State and that guided study appears to be the best system.

A MEMORIAL MEETING for Archdeacon T. C. Hammond was held on January 8 in London. The Reverend D. W. B. Robinson, Vice-Principal of Moore College, took part in the meeting, which was arranged by the Irish Church Missions.

SYDNEY'S FOURTH Diocesan Convention is being held from January 26 to 29, at "Gillbulla" Menangle. Bible Readings will be given by the Reverend P. F. Newall, B.A., Rector of St. Luke's, Croydon, and Devotional Addresses by the Reverend R. E. Lamb, B.D., Curate of St. John's, Parramatta.

CHRISTIAN PRISONERS in Nepal were released recently. All but the Pastor, Prem Pradhan, have now been released. The Pastor has been sentenced to a further five years for "actually converting another."

A NEW GALLERY, a memorial to the Reverend F. H. B. Dillon, will be dedicated at Holy Trinity, Adelaide, by the Bishop of Adelaide on February 18 at 11 a.m.

"King of Kings"

Few films in recent years have aroused such a storm of criticism as Samuel Bronston's controversial "King of Kings."

The criticisms, which come from both churches and film critics, range from mild censure to violent denunciation.

One of the most blistering attacks on this latest Biblical extravaganza comes from the American magazine "Time." "The imitation of Christ," says "Time," "is little better than blasphemy."

"Time" goes on to discuss Geoffrey Hunter, the 35-year-old cowboy film star playing the part of Christ. "Time's" pronouncement on Hunter is that he looks like "the pallid, simpering chorus-boy Christ of religious-supply shoppes."

The film, which is a new version of Cecil B. De Mille's 1927 life of Christ under the same title, spares no effort to ensure high box-office returns.

Hence we have, along with some of the actual scenes from the Gospel story, two battles which did not occur and a death-cell meeting between John the Baptist and Christ. Barabbas is a Jewish plot-hatcher, elevated to something quite beyond the Gospel narrative.

One Roman Catholic film critic quoted by "Time" said, "Christ is there as a physical presence, but His spirit is absent. . . . There is not the slightest possibility that anyone will derive from the film any meaningful insight into what Christ's life and sufferings signify for us."

And yet, in spite of these and other criticisms, people are flocking to see "King of Kings." Why?

Possibly one reason lies in the sentimentality surrounding the Person of Christ in the minds of many people. Perhaps the film's more lurid scenes, such as the Crucifixion, hold an attraction to some. Perhaps it is just plain curiosity which brings people along. Whatever the reason for going, the fact remains that people are going and, further, in many cases enjoying what they see.

It is fatally easy to surround the Person of Christ with an aura of sentimentality and miss out on the reality of a face-to-face encounter with Him. "King of Kings" is but one of a long line of films which have contributed much to foster this sentimental approach to Christ.

Christ is seen by most people in much the same way as many of the great painters of the past saw Him — "gentle Jesus, meek and mild." Meekness and mildness is, of course, present in the Person of Christ, but this stops short of a full appraisal of His character. The One Who said "I am meek and lowly in heart" also said "Oh, generation of vipers, who has warned you to flee from the wrath to come?"

Another unfortunate by-product of these films is the cluttering of the minds of young people (and adults) with details which did not occur in the original Gospel story. Most Sunday school teachers have probably encountered this at one time or another. It is quite hard enough imparting the truths of the Gospel to young people without having to dislodge a host of unhistorical facts from their minds as well.

The portrayal of Christ, other than by an off-stage voice or some such means, is quite unnecessary and a further cause for confusion in the minds of young people. Amy Carmichael, the veteran Indian missionary, once told of how children at the mission received a batch of drawings of Christ from a well-meaning friend in England.

The children had never been given pictures of Christ. The mission staff felt that a child would build up his own picture of Him as he heard the Gospel stories and learnt about Him. Confronted with these representations the children exclaimed, "Oh, we thought He was much more wonderful than that!"

When Christ returns as Judge, then we will see Him indeed as King of Kings. Then will be displayed the full glory of His majesty.

So many issues on Intercommunion

A consideration of the issues raised in the "Open Letter" by the Reverend J. R. W. Stott, Rector of All Souls', Langham Place (England). Reprinted from the Church of England Newspaper.

So many issues are involved in the question of intercommunion that it is difficult to see the wood for the trees. For the sake of clarity, however, it is important to distinguish between Anglicans attending Free Church communions on the one hand, and Free Churchmen attending Anglican communions on the other.

Different theological problems are involved in the two cases. True, both are included in discussion about "intercommunion," but the word itself should be taken to refer to reciprocal communion, as was made clear in the open letter. And Anglicans cannot rest content until full and ungrudging reciprocity is granted.

Nevertheless, of the two problems, the knottier is undoubtedly the access of Anglicans to Free Church communions, since this involves the question of the validity of non-episcopal orders and sacraments. It was primarily to this matter that the signatories of the open letter addressed themselves.

They expressed their concern lest it should be supposed that in the Anglican Communion there is "only one Anglican doctrine of the Ministry," and affirmed their own conviction that non-episcopal ministries are "real and efficacious ministries within the Body of His (Christ's) Church."

But the second problem, namely, the attendance of Free Churchmen at Anglican communions, is a much simpler question. Since the officiating minister is an Anglican in full, episcopally received orders, and since the service is the Lord's Supper according to the Book of Common Prayer, there is presumably no doubt in the mind of even the most advanced Anglo-Catholic about the validity of the sacrament or of the minister who administers it.

If Free Churchmen are to be refused access to such communions, therefore, the disqualification must be found in them and not in the nature or efficacy of the minister or the sacrament.

Valid disqualification?

Indeed, the only reason why it is held by some that such Free Churchmen, although baptized communicant members of their own churches, should not be admitted to an Anglican communion service, is that they have not been episcopally confirmed. Is this a valid disqualification? Evangelical churchmen believe that it emphatically is not, and that hospitality should be given them at the holy table in an Anglican church which they are visiting, and that without grudging.

What then is the theological ground on which Anglicans

should without scruple offer occasional hospitality at the Lord's table to non-Anglicans?

I believe the answer may be found in Galatians 2, verses 11 onward, where Paul describes how in Antioch he found it necessary to oppose Peter to the face, because Peter had withdrawn from table fellowship with uncircumcised Gentile Christians.

It may be helpful to draw out the implications of this passage. It is, without doubt, one of the most tense and dramatic incidents in the New Testament. Here two leading apostles, Peter and Paul, are face to face in opposition to one another. Both were apostles of Jesus Christ, specially called, commissioned and invested with authority by Him. Both were men of God, who had been forgiven through Christ and filled with the Holy Spirit. Both were honoured in the churches, so that, when the Book of Acts came to be written, it was virtually divided into two halves, the first giving the story of Peter, and the second the story of Paul. Yet here is Paul opposing Peter to his face, contradicting him, rebuking him, condemning him, because Peter had withdrawn and separated himself from Gentile Christian believers and would no longer eat with them.

The basic issue

It is this basic controversy between Peter and Paul which I believe is being re-enacted in the debate about intercommunion. The scene and participants are different, being no longer first century apostles in Syria and Palestine, but twentieth century church leaders in Great Britain. The battleground also concerns not Mosaic circumcision, but episcopal confirmation. Yet the fundamental issue at stake is precisely the same, namely, on what grounds Christian believers may enjoy table fellowship together, and on what grounds they may separate from each other or excommunicate each other.

We need not just to consider what Paul and Peter did, but to look beneath the surface and see the motives which impelled them. Let us take Peter first. "Before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision" (verse 12).

Previously, it had been Peter's practice to "take his meals with" Gentile believers (N.E.B.). His

original Jewish scruples had been overcome. He did not consider himself defiled or contaminated by contact with uncircumcised believers, as he once would have done. No, he welcomed them to eat with him, and he ate with them. Peter (a Jewish Christian) and the Antiochene believers (Gentile Christians) enjoyed intimate table fellowship together.

Then one day a group of men arrived in Antioch from Jerusalem. They were all Jewish Christian believers. They came "from James," the leader of the Jerusalem church, although precisely what commission they had received from James we are not told. On arrival in Antioch these men (according to Acts 15, verse 1, which probably refers to the same occasion), began to teach: "unless you are circumcised according to the custom of Moses, you cannot be saved."

They seem to have gone further and taught that it was improper for Jewish Christian believers, who were circumcised, to have table fellowship with Gentile Christian believers, who were uncircumcised, even though the latter had professed Christian faith and been baptized into Christ.

Notable convert

These teachers won a notable convert to their pernicious doctrine in the person of the apostle Peter. Although he had previously enjoyed table fellowship with the Gentile believers, he now withdrew from them and separated himself. Following his lead (verse 13), the rest of the Jews, even Barnabas, were carried away.

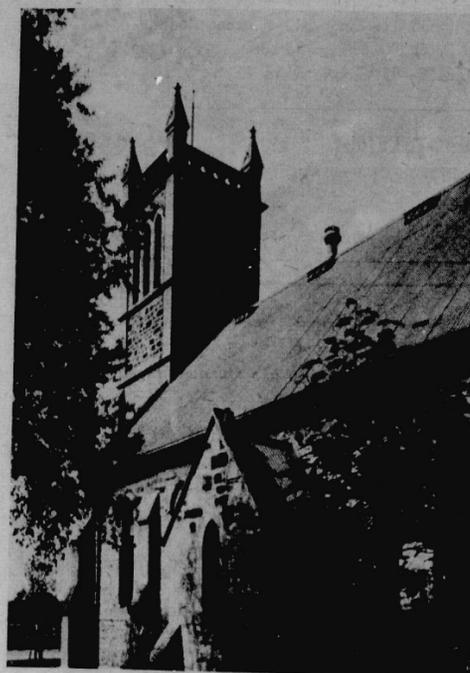
Why did Peter do this, creating a disastrous breach in the church of Antioch? Paul gives us the answer. It was because he "feared the circumcision party" (verse 12 R.S.V.). The rest of the Jewish Christian believers "dissembled" (verse 13 A.V., that is, they acted "insincerely") and Barnabas was carried away by "their insincerity" (R.S.V.).

This is a serious charge and a significant one. It shows that Peter was not acting from conviction but from pressure; not on a matter of clearly grasped, firmly held principle, but from expediency. It was not that he had changed his views about Gentile believers and now regarded them as unclean.

Only a short while previously,

Continued on page four

ANNIVERSARY OF FIRST SERVICES IN ADELAIDE



Holy Trinity Church, North Terrace, Adelaide

T. C. Hammond remembered

A large number of people gathered at Livingstone Hall, Westminster, on January 8 to pay tribute to the life of Archdeacon T. C. Hammond.

Various churchmen who had been associated with the Archdeacon spoke of his life and work. Among them was the Reverend D. W. B. Robinson, Vice-Principal of Moore College, Sydney.

Mr Robinson described the Archdeacon's contribution to Australian theological life as being "monumental." He first visited Australia in 1926, when he made a very deep impression on the Church there. Ten years later Archbishop Mowll invited him to accept the Principalship of Moore Theological College. It needed courage for a man in his sixtieth year thus to face a new life and a new work.

He gave to the Church in Australia 25 years of active ministry; and he continued to be Rector of St. Philip's, one of the oldest parishes in Australia, right up to the time of his death. T. C. Hammond arrived at a time when from every point of view the fortunes of the College seemed very low indeed; but he tackled the job with vigour; the number of students (many of whom were later ordained) increased as a result of his work at the College.

He introduced the daily sermon at the College; and preached himself day after day in the College chapel. He took a very full part in the life of the whole Church, and was one of Archbishop Mowll's principal advisers.

Character

The Rev. M. Guthrie B. Clark (Vicar of Wellington, Shropshire) testified to the life of God which he saw manifested in the character and ministry of T. C. Hammond when he was a young student.

Mr Clark referred to the mark made upon him, and many others of his own generation, at the high lay conferences, a mark which remained upon them throughout their lives and active ministry.

In seeking to describe the Archdeacon's character, Mr Clark said that what impressed him most was his robust manliness; and that special characteristic was manifested when he related to the young people at those conferences his own early experiences in Ireland.

He was a man of tremendous learning, and yet his life was marked by so great a humility. He was able to answer questions convincingly, and he could do that always without any sense whatever of pride. Generosity and charity were other characteristics of his life. He had a great heart of love, even for those from whom he differed.

One hundred and twenty-five years ago, on Sunday, January 1, 1837, the Reverend Charles Howard, Colonial Chaplain, conducted an open-air service at Holdcast Bay, the first official church service in South Australia.

One of the first considerations of the young and enthusiastic colonisers was for the provision of a place for Church of England Public Worship. This led to the foundation of Holy Trinity Church, Adelaide, under the care and guidance of Mr Howard, the first Rector.

Part of the Rectory was brought up from Glenelg Beach and the port where it had been landed. The Rev. C. B. Howard, with his own hands, enclosed with this a place where he could preach. Services under the open sky were followed by services under a canvas sail borrowed from the captain of the ship at the port. Mr Howard and Mr Osmond Gilles, the Colonial Treasurer, pulled the sail all the way from Port Adelaide in a handcart.

Regular services were next conducted in the wooden Court House, in Gilles Arcade, Currie Street, from the end of 1837 until the following July.

By April 18, 1837, the first Trinity Church Rectory had been completed by Mr C. B. Howard, and his principal concern was to provide his congregation with a place of worship by the erection of Trinity Church, the prefabricated building sent out by the South Australian Church Society. Upon opening the crates in which the prefabricated church was packed, it was found that the flimsy material provided by the contractor was not worth the expense of erection.

STONE CHURCH ERECTED

It was decided to erect a permanent stone church, and on January 26, 1838, Governor Hindmarsh laid the foundation-stone of Trinity Church.

Erected as it was on an acre site on North Terrace at the termination of the first road from Port Adelaide, Trinity Church was the most prominent of the buildings in early Adelaide.

The site had been chosen for the Church of England by Colonel William Light, first Surveyor-General of South Australia, by general consent, when the selection by lot of the Adelaide Town Acres was made before Easter in March, 1837.

Less than 11 years later it was in Trinity Church that Dr. Augustus Short was installed as the first Bishop of Adelaide on December 30, 1847. Trinity Church then became the Pro-Cathedral of Adelaide.

The first Confirmation Services and the ordination of some of the pioneer clergy were also

held there. The foundations of the Diocesan Synod were laid at the conferences held under Bishop Short's able guidance at Trinity Church.

Death of Chaplain

In July, 1843, Mr Howard died in his thirty-sixth year. The erection of the stone church had involved him in great difficulties. Together with one of the trustees, he had made himself responsible for the sum of £1,000 to enable the work to proceed. Pressure was brought on him to repay the money, and his poor health gave way under the strain of this burden, along with his many duties.

The Reverend James Farrell, like his predecessor, a graduate of Trinity College, Dublin, was appointed second incumbent of Holy Trinity Church. Mr Farrell was appointed first Dean of Adelaide in 1849.

At various stages Trinity Church buildings have been altered, enlarged and extended, until today the church is a very different building from that originally erected. Through the years, various other buildings have been added. Today there is, along with the Rectory, a cottage for one of the Assistant Curates, and the Charles Beaumont Harris Building, which provides offices for the clergy and other staff, fellowship rooms and a Verger's flat.

In 1958 a work of spiritual oversight began in a new housing area—Kidman Park, where St. Athanasius' was built.

Trinity Outreach

Regular broadcasts of morning Services and nightly Epilogues by the Rector are heard from station SDN. A selection of these Epilogues has been published under the title, "Fifty-two Thoughts for Better Living."

Guest services are held regularly and a team of 40 counselors, trained during the Graham Crusades, help inquirers at Services.

One of the most recent undertakings of Trinity Church is the production, under the name of Trinity Publications, of a series of booklets and sermons for distribution throughout Australia. Over 30,000 copies of the sermons have been produced to date. Long-playing records of addresses by the Rector, together with choir music, have also been produced.

The present Rector is the Reverend L. R. Shilton, who is President of C.M.S. in South Australia and a member of the Federal Executive of C.M.S. Holy Trinity giving to C.M.S. work each year usually reaches £4,000. Ten missionaries from the Church are at present overseas and five are awaiting posting. Five young men from Trinity are in training for the Ministry.

CALVIN'S SERMONS TO BE PUBLISHED

A large number of Calvin's sermons are to be published under a new project announced recently in Cambridge.

Dr T. H. Parker, delivering the Tyndale Historical Theology lecture in Cambridge, spoke of this venture. The work was being undertaken by an international team of scholars.

The sermons were originally taken down by secretaries, but almost certainly never revised by Calvin himself. With slides, Dr Parker illustrated the problems of transcribing sixteenth century shorthand, and deciphering some of the abbreviations.

Mentioning the year 1805, Dr Parker said that most people thought of 1805 in connection with Nelson's great victory at

Trafalgar, but it was also a black year for Reformation scholars, for during that year, the library authorities at Geneva had sold the irreplaceable manuscripts of Calvin's sermons. As if to add insult to injury, they had been sold by weight to the book trade.

In subsequent years, some of them found their way back to various libraries, but many were lost for ever. A few years ago, an extensive check was made in many libraries, and it was decided to publish all the extant sermons. One set of them — on Genesis — turned up in Oxford University's Bodley Library.

"The Truth of the Gospel"

Continued from page two

as recorded in Acts 10 and 11, he had been granted a direct and special revelation from God in the vision of the sheet let down from heaven containing unclean animals, reptiles and birds from which a heavenly voice told him to kill and eat. When he had objected, the voice said "What God has cleansed, you must not call common."

This vision was repeated three times for emphasis, and from it Peter rightly concluded that he must accompany the Gentile messengers from Cornelius and enter their house, which would have been unlawful for him as a Jew. In his sermon he stated his conviction that "of a truth God is no respecter of persons," and when the Holy Spirit fell on the Gentiles who believed, Peter agreed that they should receive Christian baptism.

There is in Galatians 2 no suggestion that Peter had changed his mind about all this. No. He and the others acted with "insincerity." The Greek is "hypocrisy." That is, he did it in pretence and without personal conviction. The reason is that he "feared the circumcision party."

We must face the unpleasant truth that the motive which led Peter to withdraw was fear and not principle. He gave in to the pressure of a strong delegation from Jerusalem. The same Peter who denied his Lord for fear of a maidservant, denied Him again for fear of the circumcision party.

Timidity and expediency

The same thing is happening in England today. The prevailing view in the Church of England (not, I believe, of the majority of silent churchmen, but of the majority of vocal church leaders) is that unconfirmed Free Churchmen may not be admitted to Holy Communion in the Church of England.

What is alarming is that many clergy are being stampeded into agreeing with this position not from conviction, but from fear. It is with us a matter of timidity and expediency: with evangelicals at least it is not a matter of theological principle.

Of course, there are others who hold the conviction that you must not take communion with people who have not been confirmed, just as the Jerusalem delegation sincerely believed that they must not have communion with people who had not been circumcised. And we must respect their convictions. We have no wish to coerce people into believing what we believe, against their convictions.

Although we disagree with them, as Paul disagreed with the Jerusalem delegates, it is noteworthy that his quarrel in Galatians 2 was not with the sincere conviction of the circumcision party, but with Peter who insincerely acquiesced out of fear and not conviction. We must honour those who conscientiously hold that none may be admitted to Holy Communion until he has

been confirmed, but let us not follow their practice from fear if we do not share their conviction. We need to examine our motives, and not act from unworthy ones, but only from principle clearly understood and charitably but firmly held.

Leaving Peter, we turn to Paul. What did he do? He opposed Peter to the face "because he was to be blamed" (verse 11 A.V.), or "because he was clearly in the wrong" (N.E.B.). Not only so, but it is important to note that Paul withstood Peter "before them all" (verse 14), that is, openly and publicly. Paul did not hesitate out of deference for who Peter was. He recognised that Peter was an apostle to whom had been specifically entrusted the gospel of the circumcision (verse 7). He also recognised Peter as a "pillar" of the church (verse 9). He neither denied nor forgot these things. But this did not stop him from contradicting or opposing Peter. Nor did he shrink from doing it in public. He did not listen to those who may have urged that it was unseemly to wash dirty theological linen in public. He made no attempt to hush it up, or to arrange a private consultation from which the public and the Press were excluded! No. The principle at stake was too important for that. He opposed Peter both "to his face" (verse 11) and "before them all" (verse 14).

Concern for principle

Why did Paul do this? How did he dare to contradict an apostle of Jesus Christ in public? Certainly not because he had an irascible disposition or liked an argument. Nor because he was an exhibitionist, or regarded Peter as a rival apostle and relished the opportunity to score a point against his opponent. None of these unworthy passions motivated him. Why then?

The answer is from his concern for the very principle which Peter had so sadly compromised. He saw that the theological principle at stake was of such central and vital importance that it must be defended and upheld even at the expense of humiliating a brother apostle in public. What was this principle? Twice in this chapter, he calls it "the truth of the gospel" (verses 5 and 14). He "saw" (verse 14)—and note the spiritual perception into the essential issue which he claims—that Peter was not "walking straight" (literally) according to "the truth of the gospel." "The truth of the gospel" is likened, it appears, to a straight and narrow path. Peter was not walking straight along it; he was deviating from the course. Or (N.E.B.) his "conduct did not square with the truth of the gospel."

And what is "the truth of the gospel?" Every reader of the Epistle to the Galatians knows the answer. It is "the gospel of the grace of God" (Acts 20:24 cf. Galatians 1:6). It is the good news that guilty sinners may be

pardoned and brought into acceptance before God only by His sheer grace expressed in the death of His Son for our sins, and not for our own works or merits. "The truth of the gospel" is the doctrine of justification by grace alone through faith alone, which the apostle goes on to expound in verses 16 and 17.

Any deviation from the gospel of grace Paul will not tolerate. "I am astonished," he writes, "that you are so quickly deserting Him who called you in the grace of Christ to a different gospel" (1:6 R.S.V.), and he immediately adds that "a different gospel" is not another (verse 7). Indeed, with solemn emphasis, he repeats his anathema that if we (apostles) or anyone, or even an angel from heaven should preach a gospel contrary to the gospel of grace, let him be accursed (verses 8 and 9).

It is this vehement loyalty to the gospel of free grace which made Paul withstand Peter to the face. He saw clearly that Peter's conduct contradicted the gospel.

But how? Paul's reasoning was this: we know, he writes (verse 16) that "a man" (be he Gentile or Jew) is not justified by works but through faith in Christ. "We know" this. It was common ground between Peter and Paul. There was no difference of opinion between them in this.

God accepts the sinner by grace on the ground of the death of Christ and not his own works, if he but trusts in Christ as his Saviour. God accepts Jewish and Gentile sinners on the same terms. There is no distinction between them in this. Gentiles and Jews are alike sinners and may alike be justified by grace.

Denial of fellowship

If then, Paul argues, God justifies Jews and Gentiles on the same terms and puts no difference between them, and does not require any works to be done by them, who are we to disagree with God and withhold our fellowship from Gentile Christians unless they have been circumcised? If God does not require the work of the law called circumcision before He accepts them, how may we impose a condition which He does not impose? If God has accepted them, how can we reject them? If God welcomes them into His fellowship, how dare we deny them ours? He has reconciled them; how can we withdraw from them? This is the principle. It is the same as Romans 15:7 "welcome one another, as Christ has welcomed you."

Now this principle applies equally to the modern insistence on confirmation as a necessary condition of fellowship at the Lord's table. What right have we to impose this condition on others and disqualify those who do not fulfil it?

God does not insist on episcopal confirmation before He accepts sinners into fellowship with

Continued on page five

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"IN-DISCRIMINATE INTER-COMMUNION"

Continued from page four

Himself: so why should we insist on it before we receive them into fellowship with us? Are we more exclusive than God? Is this not an example of what the Rev. F. J. Taylbr has called "Anglican exclusiveness"? Are we spiritual segregationists—separating ourselves and practising a kind of ecclesiastical apartheid with no Biblical warrant? Peter had to learn that lack of Mosaic circumcision was no barrier to communion: we need to learn that lack of episcopal confirmation is no barrier either.

In several sections of the Christian church today this false spirit of exclusiveness is manifesting itself. Men are creating their own conditions of fellowship. Anglo-Catholics insist on confirmation, some Baptists on baptism of a special kind and in a special mode, Exclusive Brethren on their own particular interpretation of disputed doctrines. But God does not impose these conditions. The only condition He lays down is justification by faith. Churches may lawfully insist on the fulfilment of certain conditions before their own people be admitted to full membership and communion, but these conditions are not supplementary to justification by faith, but subordinate to it.

Their purpose is to ensure, so far as fallible mortals can, that the candidate has in fact been justified. The anomaly is that those whom God has justified, but a bishop has not confirmed, are often refused communion, which is yet given to those whom a bishop has confirmed but God may not have justified.

Let me add a caution here. I am definitely not making a plea for anarchy in the church. Of course, there is a place for the discipline of church membership. The Church of England, like every other church, has a perfect right to make its own rules for its own members, and confirmation is the means of entering full church membership of the Church of England. We must be disciplined in this. Our own Church of England people are not admitted to Holy Communion until they have received episcopal confirmation after a period of instruction and preparation, during which the candidates are expected to make a profession of faith in Christ.

To deny a fellow Christian, a believing, baptized communicant member of his own church, occasional access to the Lord's table in the Church of England simply because he has not been episcopally confirmed, is an offence to the God who has justified him, and an insult to a brother for whom Christ died.

"Occasional hospitality"

Am I to regard a justified fellow believer as unclean that I withdraw from him? I seem to hear again the heavenly voice which spoke to Peter, "what God has cleansed, you must not call common."

If Paul opposed Peter to the face in public because he saw that the truth of the gospel was at stake, we must not depart from it out of fear but stand firm in it with courage and charity.

There is ample historical evidence, from the principles and practice of our English Reformers and their successors, that baptized, communicant members of other Reformed churches should be allowed to visit Church of England churches and partake of Holy Communion in them.

This is "occasional hospitality." Naturally, communicant members of other churches, as a matter of discipline, should not regularly partake of Holy Communion in Church of England churches. If they wish to be regular Church of England communicants they should be confirmed and thus become full members of the Church of England. But as visitors they have a right to expect occasional hospitality at the Lord's table in the Church of England.

It is not this to which the open letter referred, but it is to be opposed as what the Principal of Wycliffe Hall has called "indiscriminate inter-communion" and a "casual dropping in of Free Churchmen to Anglican Communion." I do not think so. On the contrary, it is surely the historic, traditional, post-Reformation practice of the Church of England, and we must not depart from it out of fear.

Nevertheless, the real basis on which this practice of intercommunion is grounded is not tradition but theology. It has a clear Biblical warrant. If the practice of an open table is denied, it is not custom only which is violated, but the truth of the gospel.

But we have no right to seek of other churches who have other and different ways of entering full membership of their own church. The Confirmation rubric is a domestic rule, relating to our own members. It was never intended to be applied to members of other churches.

There is ample historical evidence, from the principles and practice of our English Reformers and their successors, that baptized, communicant members of other Reformed churches should be allowed to visit Church of England churches and partake of Holy Communion in them.

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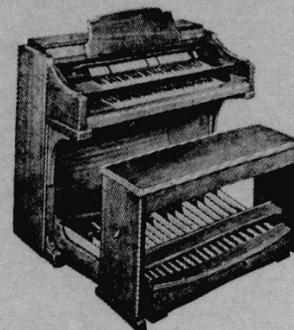
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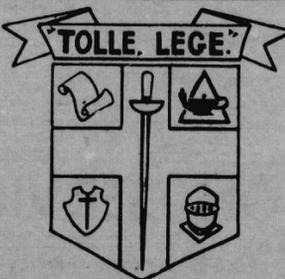
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Off the Record

• CHESSBOARD BISHOPS
An Austrian migrant in Melbourne is reported to have made himself a set of chessmen in the form of Australian animals. I wonder what significance there is in his choice for bishops—emus. The only light on the subject is that emus are claimed to be the world's fastest land birds. Physically the resemblance may be slight, but . . . ?

QUO VADIS?
The Reverend Alan Walker is quoted by the "N.S.W. Methodist" as having stated recently that words and phrases such as "salvation" and "Son of Man" were "jargon terms." I note with interest the sub-heading of the article: "Quo Vadis?"

MAKING A JOYFUL NOISE
"The Australian Baptist" quotes a newspaper report of a church service as running: "Two ladies sang a duet, 'The Lord Knows Why'."

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KYOGLE (N.S.W.) is to have a new parish church. The foundation of the new St. James' Church was laid on December 16 by Bishop R. G. Arthur, Bishop of Grafton. The new church is to cost £22,000. The Rector of St. James' is the Reverend J. Winslow.

AUSTRALIAN METHODISM this year celebrates its 150th anniversary. The celebrations, which are to take place in Sydney from March 4 to 11, remember the first gathering of Methodists somewhere near "The Rocks" area of Sydney on March 6, 1812.

ENGAGED COUPLES are invited to attend a series of meetings under the title, "Preparing For Marriage," conducted by the Marriage Guidance Council of N.S.W. The meetings, which are for engaged couples intending to be married after March 17, will commence on February 9. Inquiries should be directed to the Council at 2 Wentworth Avenue, Sydney, or 61-5744.

THE TENTH Australia Day Convention for the Deepening of the Spiritual Life was held at St. Matthew's, Manly, on January 29. Speakers included Bishop F. Hulme-Moir, Bishop of Nelson, New Zealand, and Dr Howard Guinness.

INDIAN CHURCH UNION

Thirty years' work in planning and negotiating union of churches in North India and Pakistan is approaching its climax.
"Church Union: News and Views," the quarterly organ of the Negotiating Committee for Church Union in that part of Asia, contains strong words written in a brotherly spirit.
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Personal

• Melbourne
The Archbishop of Melbourne (Dr Woods) has been elected to the 13-member Executive Committee of the 100-member Central Committee of the World Council of Churches.

• SYDNEY
Mr Philip Oliver, who will be ordained Deacon at St. Andrew's Cathedral on February 25, is to become Assistant Minister of St. Stephen's Church, Mittagong.

The Reverend R. and Mrs Bomford, of St. Clement's, Mosman, are rejoicing in the birth of a daughter, Catherine Ann, on December 10 last.

The Reverend B. and Mrs Skellett, the Reverend B. and Mrs Bryant, Mrs S. Tennant and Miss J. Webber were farewelled at a service of Holy Communion on January 14 in St. Andrew's Cathedral. With the exception of Miss Tennant, who returned to C.M.S. in North Australia on January 22, the missionaries sailed for Tanganyika on the Southern Cross on January 15.

The Reverend John Hope, Rector of Christ Church St. Laurence, Sydney, this year celebrates the thirty-sixth anniversary of his induction. Mr Hope is widely known as leader of the Anglo-Catholic group in Sydney Diocese.

The Archbishop of Sydney returned to Sydney at the end of January, following his visit to the W.C.C. meetings in Delhi and to England.

• BALLARAT
The Reverend R. H. Pidgeon, B.A., Th.L., was inducted to the parish of Portland on January 19. Mr Pidgeon was trained at Ridley College and has been actively associated with the work of C.E.B.S.

The following men were ordained Priests on November 30: The Reverends T. M. Pamflett, J. P. Bedford, E. D. Sorensen and M. A. Haywood.

The Reverend R. G. Rowlands was inducted to the parish of Beech Forest-Apollo Bay on December 12.

• GIPPSLAND
The following appointments have been made:—The Reverend Arnold Weston, to be Vicar of Poowong and Loch; the Reverend T. Hewlett, to be Vicar of Neerim South; the Reverend A. W. Linton, to be Assistant Curate of Warragul; the Reverend J. Somers-Smith, to be Assistant Curate of Stratford.

The Reverend K. L. McConchle, Rector of Bairnsdale, has been appointed Rural Dean of Bairnsdale.

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AUSTRALIAN EVANGELICALS ADDRESS ISLINGTON CONFERENCE

Addressing the 128th Islington Clerical Conference, the Archbishop of Sydney, Dr Gough, expressed his concern lest Evangelicals should feel bound "hand and foot" by the Reformers.

Also present at this year's conference were Dr Leon Morris, formerly vice-principal of Ridley College, Melbourne, and the Reverend D. W. B. Robinson, vice-principal of Moore College, Sydney. The theme of the meetings was: "The Glory of our Liturgy."

Dr Morris presented a paper under the title: "The Principles of Worship." "Worship," said Dr Morris, "gives expression to the great basic doctrines of the faith. Worship is not ritualism but wholeness service to God. It is not a matter of place, posture or of words but of spiritual truth."

The Reverend Donald Robinson dealt with the subject of "The Doctrine of Baptism." A feature of his paper was the concrete suggestions made for future revision. Mr Robinson disagreed with the current notion of Christian initiation being a process through baptism, confirmation and first communion. Baptism, he asserted, is the sac-

rament of complete initiation into Christ, and any future services should express this clearly. The Conference Sermon was preached by the Reverend A. M. Stibbs. The Assembly Hall at Church House, Westminster, was well filled for the Conference, so much so the correspondent of the "Times" had to sit on a step.

Revision not opposed
"Bitterness and party strife are largely a thing of the past," the Rev. Peter Johnston, the new President of the Conference, told its members in his first Presidential Address. Mr Johnston—who is a leading evangelical Proctor—was making a plea for a moratorium on liturgical and Canon Law revision of a controversial nature.

"Few Evangelicals," he claimed, "are opposed to liturgical revision as such; but what we are concerned to ensure is that the doctrines underlying our present services will be maintained." Mr Johnston suggested that revision should not be attempted while the theological

cleavage between the evangelical and the Anglo-Catholic is as deep as it is now. Despite sincere attempts at mutual understanding, the study of each other's writings and an increase in theological discussion between the two groups, in the present situation "agreement can only be reached by way of compromise and ambiguity."

"I would humbly plead," he went on, "that we should press for the speedy passing of the non-controversial Canons, and go forward with liturgical revision in those wide areas where there is general agreement."

"But compromise and ambiguity are neither a satisfactory nor a worthy basis on which to revise our liturgy or to formulate Canons. Thus we should be prepared to leave on one side for the time being those revisions which involve issues on which we are so deeply divided."

The Presidential Address—a paper of real significance in the current situation, and auguring well for the new Presidency—

also dealt at some length with the subject of intercommunion. Going over the grounds on which, for historical and theological reasons, evangelicals heartily believe in the reception of communicant members of other orthodox Churches as guests at the Lord's table, Mr Johnston said that he believed when he said that they welcomed and applauded the initiative taken by the "thirty-two" theologians who signed the open letter on intercommunion.

"We join with them," he claimed, "in urging that Resolution I, passed by the Upper

Houses of both Convocations in January, 1933, which implicitly forbids Anglicans to communicate at non-episcopal celebrations . . . should be revised in such a way as to safeguard and extend their right to do so." He also felt that evangelicals would wish to associate themselves with the statement in the last Lambeth Report about the necessity of the celebrant at the Eucharist being episcopally ordained.

A cry of "Shame!" from the public gallery greeted this remark, but it was drowned in some hearty "Hear, hears" from the floor and by a burst of prolonged clapping.

Examination Results Released

The Registrar of the Australian College of Theology has released the results of examinations held at the end of 1961.

The Degree of Scholar of Theology (2nd class) has been awarded to the Reverend E. K. Cole, M.A., B.D., Fort Hall, and the Reverend W. J. Lawton, Th.L., of Moore College, Sydney. The Pass degree of Scholar of Theology has been awarded to the Reverend D. C. Abbott, of Sydney, and the Reverend E. D. Cameron, B.D., of Moore College, Sydney.

The Hey Sharpe Prize for 1961 has been awarded to Mr

Robert John Banks, B.A., of Moore College, Sydney. Mr Banks also received an equal award of the John Forster Memorial Prize for 1961, together with Mr John Trevor Griffiths, of Moore College.

The Frank and Elizabeth Cash Essay Prize was awarded to the Reverend David George Cobbett, Th.L., of Korea.

Full class lists for the examinations will be found on pages 6 and 7.

ARCHBISHOP RETURNS TO SYDNEY

Following his visit to England after the W.C.C. meetings in New Delhi, the Archbishop of Sydney, Dr Gough, returned to Sydney on January 31. Dr Gough has been absent from the diocese since November 14.

On his return to Sydney the Archbishop spoke at a press conference. He drew attention to the fact that reports of Australia's economic difficulties had deterred some British people from migrating to Australia. He expressed concern lest Australia should become a multi-racial country with no links with Britain, "a sort of United States of Australia."

The Archbishop also answered questions concerning the Church of England in Australia under the new constitution and his position in the Church. "The new constitution made no provision for the election of a Primate," said the Archbishop, "and the procedure has to be decided by Synod."

The Archbishop of Brisbane has been acting as Primate since January 1. "He has been doing so in my absence," said Dr Gough, "but has now kindly expressed the wish that I should act as Primate until General Synod meets in May."

