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300 ATTEND C.M.S. SUMMER SCHOOL

Records were broken at the N.S.W. Summer School of the Church Missionary Society. About 300 attended the School this year.

The purpose of the School, which was held at Katoomba from January 4 to 10, was to enjoy Christian fellowship, to study the Scriptures, and to examine the foundation principles of C.M.S.

Two hundred and fifty people were in residence, mostly at the Convention site, where the school was centred, and at "Culverden," the adjacent property, which has recently been acquired by C.M.S. A smaller group was accommodated at "Wykehurst," a Katoomba guest-house.

"Culverden" had been the scene of feverish activity for some weeks before the Summer School began as workmen erected the resident blocks, renovated the house property, and installed toilet and cooking facilities. Working bees had added the finishing touches to the extremely comfortable accommodation.

Each morning began with a prayer meeting, and following breakfast the members met around God's Word as the story of Elijah was expounded by the Reverend Ken Short, at present on furlough from the Diocese of Central Tanganyika.

Following this, a Summary of Mission Fields Today was given by the C.M.S. Survey secretary, Miss Joan Levett.

"Information Please" sessions were also held in the mornings. In these sessions missionaries on furlough gave short talks on their own particular task on the field, and answered the many questions of the audience.

Many Missionaries Present

Among missionaries present at the Summer School were the



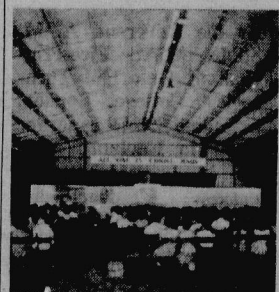
The Reverend A. J. Dain, Federal Secretary of C.M.S. Australia, and Mr Dick Dakayne, on furlough from education work in Kenya.

Venerable Lionel Bakewell and the Venerable George Pearson.

of the Diocese of Central Tanganyika, Mr Dick Dakayne, of Kenya, Sister Dorothy Hughes, and Mr and Mrs George Hart, of Tanganyika, and Sister Ruth Hepper and the Reverend S. R. Warren, both formerly of the N.T.

The evening talks were based on the Foundation Principles of the Church Missionary Society. Several speakers referred to the historical beginnings of C.M.S., and the formulation of these principles by the Reverend John Venn, Rector of Clapham, who was present at the first C.M.S. meeting in 1799, and who was chairman of the First C.M.S. Committee.

The practical principles laid down for guidance by John Venn



Inside the Convention Auditorium during the morning Bible Study.

were studied at the Summer School night by night.

The Reverend G. M. Fletcher, General Secretary of the New South Wales Branch of C.M.S., introduced the series by showing how the C.M.S. Principles worked in practice.

Speakers in the series included Mr Norman Bissett, who flew with his wife and daughter to Borneo on January 9 to become headmaster of St. Patrick's School, Tawau. After his address, Mr and Mrs Bissett were farewelled at a Communion service at which the Reverend David Hewetson, the Sydney Diocesan Missioner, gave the valedictory address. Mr Hewetson will leave soon for Ethiopia.

"Type of men about"

The speaker the following evening was the Reverend R. Hanlon, and next night the Federal Secretary and Chairman of the Summer School, the Reverend

A. J. Dain, spoke on the principle: "Under God, all will depend on the type of men sent."

His object in his talk was to help future recruits and to enlist prayer for present missionaries.

Mr Dain emphasised the spiritual hostility and physical demands of the environment in which the missionary must work, and said that physical or spiritual weaknesses in him would be exposed by that environment.

Therefore, physically fit, mentally alert people were needed, with professional training and experience if possible, and emotional stability, but, above all, spiritual maturity.

Spiritual maturity entails first, he said, certainty of a divine call, adequate knowledge of the Bible and Christian doctrine, and personal discipline and initiative. In Luke 6 our Lord commended holiness, compassion and humility in His disciples.

"The print of the nails"

The world, concluded Mr Dain, was looking like Thomas for the print of the nails in the Christian.

The final Communion service on the last day was addressed by the Reverend G. Fletcher, Secretary of the N.S.W. Branch



The Reverend and Mrs K. Short, on furlough from the Diocese of Central Tanganyika, where Mr Short is in charge of the Mwanza Chaplaincy, which comprises 40,000 square miles. Mr Short will act as N.S.W. general secretary in the absence of the Reverend Geoffrey Fletcher overseas for six months beginning in March, surveying work in C.M.S. fields.

of C.M.S. During the school, over 100 attended a meeting of people interested in offering for missionary work.

National Conference of Australian Churches

The Archbishop of Canterbury has expressed the hope that God will richly prosper all associated with the National Conference of Australian Churches to be held in Melbourne in February next.

"When I visited Australia," he wrote, "I saw how widely scattered the various parts of Australia were and how far distant from one another were the Churches, both territorially and, as I seemed to think, in co-operative methods as well. It is good to know that they are all coming together in this great conference in order to realise the unity of their communion from Christ and to discover how to carry out that communion in co-operation."

Other leaders who have sent greetings include the Right Rev-

erend R. H. W. Shepherd, Moderator of the General Assembly of the Church of Scotland, Dr Theodore F. Adams, President of the Baptist World Alliance, General Wilfred Kitching, international leader of the Salvation Army, and Mr Herbert M. Hadley, the General Secretary of the Friends' World Committee for Consultation (Quakers).

One of the most colourful figures in the ecumenical movement, Bishop Leslie Newbigin, will initiate the daily Bible Study Sessions of the 450 delegates to the National Conference of Australian Churches in February next.

In autobiographical notes which he has written he states that he was headed for the family business of shipping and coal and went to Cambridge to read Geography and Economics. A long vacation spent partly with unemployed miners in South Wales and in the depressed area of Lancashire convinced him that "nothing but the Cross could measure the realities of human existence." His second year at Cambridge was full of Christian activities and the following vacation he had a call to the Ministry during a long session alone in a prayer tent at Swanwick. The following day he accepted a wholly unexpected invitation to join the staff of the Student Christian Movement.

Notable Leaders

From 1933 to 1936 he studied in the Theological College, Cambridge, and was then ordained by the Presbytery of Edinburgh for missionary service. He was married and sailed for South India, which has been his home ever since. He became involved in the closing stages of long negotiations for union and was made Bishop in Madura when the union took place. "That was the beginning of an experience in Christian fellowship so new and rich that it has seemed like a new book rather than just a new chapter," he has written.

Bishop Newbigin became Chairman of the International Missionary Council in 1957 and in July last was appointed General Secretary.

Others taking part include the Rev. Hans-Ruedi Weber, Executive Secretary of the Department of the Laity of the World Council of Churches, who is a Swiss. He was ordained in the Swiss Reformed Church in 1947, and from 1950 was a missionary in Indonesia.

East African Province

The Bishops of Mombasa, Zanzibar, South-West Tanganyika and Central Tanganyika are to submit a draft constitution for the proposed new Anglican province of East Africa to the Archbishop of Canterbury for his assent.

The four diocesan synods have all voted in favour of joining the new province.

A comprehensive draft of the constitution was prepared last week by the four bishops concerned at a three-day conference at Dar-es-Salaam, Tanganyika.

The dioceses of Mombasa, Zanzibar and Central Tanganyika have already accepted the proposal, which means that four out of the five dioceses concerned are in favour of the new province. The "odd man out" is Masasi, whose Bishop resigned recently over his synod's decision not to enter the province.

Universal Week of Prayer

The Universal Week of Prayer organised by the Evangelical Alliance was held during the week beginning January 3.

In Sydney intercessions were held daily (twice on some days) in St. Andrew's Cathedral, and other city churches.

The Universal Week of Prayer was begun in 1846 to demonstrate the essential unity of Christian people. Not until 1860, when a group of missionaries in Ludhiana, India, approached the Alliance, did it become truly world-wide. In a sense, therefore, this year marked the centenary year.

JANUARY 20, 1960

The Manifestation of Christ

Christianity is, among other things, a religion of manifestation. God's Epiphanies are an integral part of it; they are complementary to all the saving acts of God.

The basis of Christianity is the character of God, and its expression in His works of mercy and judgment, culminating in the work of Christ.

But though the character and work of God are complete and perfect in themselves, they cannot affect humanity for good or ill until He has manifested them. Before we can accept Christ as Saviour or present ourselves to God as living sacrifices we must know who and what God is and what He has done in Christ.

In the first instance, we can only have this knowledge if God gives it to us. God must manifest Himself. And if that manifestation is to benefit men, then those who have received it must give it to others.

It is because human response to God depends on knowledge of God that in the epistles of St. Paul that are divided into two sections, on doctrine and duty respectively, the section on duty always comes second. It is always a case of—"I beseech you therefore" (Romans 12:1). We are exhorted to close with Christ and live holy lives, not in *vacuo*, but on the basis of what we have been told about Him. We can only love Him, because He first loved us, and because we know that He first loved us.

For the same reason a large proportion of the Scriptures of the Old and New Testaments consist of historical records, which more often than not, set out without comment what God did. Even many of the psalms are just poetical recapitulations of the events of Israel's history, that is, of God's dealings with Israel.

A knowledge of God's gracious acts in the past is needed to produce an attitude of receptiveness to His grace.

We only know Christ because others have told us about Him. It is because Christians have so widely failed to recognise their duty to manifest the knowledge of God to the world that 1900 years after the completion of Christ's redemptive work there are still millions of people in the world

for whom Christ might as well not have died. Because they have never been told about Him, the practical result is the same as if He had never come into the world at all.

This means that the proclamation of the Gospel is the most urgent task of the Church. It is the catalyst of the works of God.

The duty of the Christian is to manifest Christ to the world; and when we understand this we have the answer to those who are uneasy about large-scale evangelistic efforts such as the Billy Graham Crusades because so few are converted through them, in comparison with the numbers who hear the message.

The fact is that it is our duty to make manifest the savour of the knowledge of Christ. If we are doing that, it does not matter whether people accept or reject, for we are still a sweet savour of Christ in them that are being saved and in them that are perishing (2 Cor. 2:14-15).

This does not excuse avoidable stumbling-blocks due to our own sin, such as inconsistency of life or a hard, unloving attitude to outsiders. But it does mean that the results of our preaching are ultimately out of our hands; God does not judge us by our "results" but by our faithfulness and obedience. He has told us that it is His will that all men should be presented with the facts of who and what He is and what He has done, and that should be enough.

Thus the message of Epiphany to God's church is primarily one that challenges us about our obedience to God's command. God wants all men to know, whether they will hear or whether they will forbear, and we have His promise, that if we preach Christ crucified faithfully, prayerfully and winsomely, the gospel will prove the power of God unto salvation, for His purposes are purposes of grace.

May God grant His church in Australia to be more concerned about obeying His clearly stated will, in order that His glory may be increased and His purposes advanced, and that the whole creation may shortly see the final manifestation of the sons of God.

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The Church and the Bible-Part 1

On this issue of the relation of the Church to the Bible the declared position of the Church of England is explicit and unmistakable. The canonical Scriptures of the Old and New Testaments are avowedly acknowledged as supreme and sufficient in authority.

They provide the Church as well as every individual Christian with a decisive God-given rule of faith and conduct. Everything which is either believed or done, with the accompanying claim that it possesses proper Christian sanction and authority, must be capable of being tested and vindicated by this standard. For "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation" (Article VI).

So even the great historic creeds, the Nicene creed and the Apostles' Creed, "ought thoroughly to be received and believed," according to Article VIII, not because they are authoritative confessions of the early Church, but because "they may be proved by most certain warrants of Holy Scripture."

Similarly, on the negative side, certain doctrines, which some hold, are condemned and disowned in the Thirty-nine Articles, because they contradict the word of God or are "grounded upon no warranty of Scripture."

Clearly, therefore, Bishop A. C. Headlam of Gloucester was right when he declared in 1924 in a Visitation Charge that: "the fundamental doctrine of the Church of England is the supremacy of Scripture."

This position has been afresh reaffirmed by a recent writer. "Anglicanism," writes Bishop Stephen Neill, "is a very positive form of Christian belief; it affirms that it teaches the whole of Catholic faith, free from the distortions, the exaggerations, the over-definitions both of the Protestant left wing and of the right wing of Tridentine Catholicism."

"Its challenge can be summed up in the phrases, 'Show us anything clearly set forth in Holy Scripture that we do not teach, and we will teach it; show us anything in our teaching and practice that is plainly contrary to Holy Scripture, and we will abandon it.'"

Principle of Unity
This attitude of acceptance of the principle of reformation according to the Word of God is the distinctive mark of the Reformed churches.

For this principle is, as Daniel T. Jenkins has put it, "the nerve-centre of the Reformed doctrine of the Church."

"The true Church," says Karl Barth, "is always undergoing this reformation, this reformation, that is, of her preaching, her

sacraments, and her ordinances by the Word of God . . . "Faith is necessary that the Church may again and again undergo this reformation by the Word of God."

This principle, if only she would once again be true to it, is the principle by which the Church of England might worthily promote and share in true reconciliation and restored communion with churches from which she is separated.

This is the kind of unity and common action which Archbishop Cranmer strove in his day to promote among the severed Reformation churches of Europe.

It is this kind of unity which Archbishop Sancroft of Canterbury had in view when in 1688 he sought to admonish the clergy to persuade "our brethren, the Protestant dissenters," as he called them, "to join with us in daily, fervent prayer to the God of peace, for an universal blessed union of all reformed churches; . . . that all they that do confess the holy name of our dear Lord, and do agree in the truth of His holy word, may also meet in one holy communion, and live in perfect unity and godly love."

While the statement about the Bible made by the 1958 Lambeth

By the Reverend A. M. Stibbs, M.A., Vice-Principal of Oak Hill Theological College, London, a leading Bible expositor in England.

Conference is disappointingly weak and deficient in any full confession of the unique divine inspiration and consequent supreme authority of the Scriptures, there is at least welcome and significant acknowledgment of their supremacy over the Church.

"The Church," we read, "is not 'over' the Holy Scriptures but 'under' them, in the sense that the process of canonisation was not one whereby the Church conferred authority on the books, but one whereby the Church acknowledged them to possess authority."

"And why? The books were recognised as giving the witness of the Apostles to the life, teaching, death and resurrection of the Lord and the interpretation by the Apostles of these events. To that apostolic authority the Church must ever bow."

We are also told later in the same Committee Report that it is from the Bible that every right exposition of Christian belief derives.

If, however, we are to appreciate the full significance of the canonisation of the Scriptures by the Church, and thus properly to safeguard an indispensable criterion of all true

Christian faith and fellowship, some more decisive awareness and conviction are necessary concerning the special divine inspiration and consequent unique authority of the Old and New Testament Scriptures than has been confessed by the 1958 Lambeth Conference.

Early Church's Attitude

Forcibly to express what we have in mind, let us quote Oscar Cullmann.

First, on "The Uniqueness of the Apostolate" he asserts that it was "the faith of the first Christians that the Apostles are not writers like other authors of antiquity, but men set apart by God for the execution of His plan of salvation by their witness, first oral, then written. 'The Scriptural principle,' he continues, 'is therefore not, as one might believe, a simple application of the scientific principle which the Renaissance stressed: the necessity of resorting to the sources in order to study and understand an historical phenomenon.'"

"On the contrary, it is based on faith in this essential fact of the history of salvation—the setting apart, at the moment of the Incarnation, of the Apostles as unique instruments of the Revelation of God in Jesus Christ."

Second, on "The Significance of the Fixing of the Canon by the Church of the Second Century," Dr Cullmann insists "on the fact that the infant Church itself made the distinction between apostolic tradition and ecclesiastical tradition, subordinating the latter clearly to the former."

"By establishing the principle of a Canon the Church recognised in this very act that from that moment the tradition was no longer a criterion of truth."

For "to establish a Canon is equivalent to recognising; henceforth our ecclesiastical tradition needs to be controlled; with the help of the Holy Spirit it will be controlled by the apostolic tradition fixed in writing."

Also "to fix a Canon was to say: henceforth we renounce the right to consider as a norm other traditions that are not fixed by the Apostles in writing."

That this was undoubtedly the attitude of the Church of the early centuries is confirmed by abundant evidence.

Whatever the influence of widely established practice and liturgical tradition, "there can be no doubt," writes Professor G. W. H. Lampe, "that for the Church of the fathers Scripture is the criterion by which traditional practices and their doctrinal implications are to be judged—at least as a negative criterion."

Tradition cannot be alleged as

BIRTH CONTROL CONTROVERSY

The question of the promotion of artificial birth control information in over-populated countries recently caused a sharp division in opinion between President Eisenhower, and the Director of Church World Service, Dr. R. Norris Wilson.

At his weekly Press conference, the President said that as long as he was chief executive, the United States would refuse to advise other nations on birth control, and that he could not "imagine anything more emphatically a subject that is not a proper political or governmental activity or function or responsibility."

At almost the same time as he was making these statements, Dr Norris Wilson said that the Church World Service (which is a co-operative overseas relief agency of the U.S. Protestant and Orthodox Churches) has "for years" been distributing birth-control information, and he would "feel disgraced" if a request for such information were rejected.

Last week two prominent non-Roman religious leaders took issue with the statement of the Roman Catholic hierarchy opposing use for foreign aid funds for distribution of birth control data in over-populated countries.

These were the Protestant Episcopal Bishop, Dr James A. Pike, of San Francisco, head of the new Clergymen's Advisory Committee for the Planned Parenthood Federation of America, and Dr John C. Bennett, Dean of Union Theological Seminary, New York.

R.C. Attitude

The Bishop said the Roman Catholic Bishops' position would "condemn rapidly increasing millions of people in less fortunate parts of the world to starvation, bondage, misery and despair. The great majority of the people in these countries are not Roman Catholic, and should not be compelled to observe Roman Catholic scruples against contraception" he said.

Dr Bennett said it was "tragic" that Roman Catholic leaders are pressing "a point of view on birth control which has no sound moral or religious basis, and which has been rejected by most other Christian groups."

Also last week a leading Jesuit moralist said that it would "clearly be wrong" for a Roman Catholic president to approve a Bill sponsoring promotion of birth control information, while the Rev. John Connery, professor of moral theology at West Baden College, Indiana, asserted it would be morally mandatory in all circumstances for a Catholic president to veto such a Bill, or at least to dissociate himself from it.

A leading aspirant to the U.S. presidency in the 1960 elections is a Roman Catholic senator, John F. Kennedy, Democrat, of Massachusetts. Senator Kennedy has said that he feels that it would be a mistake for the U.S.

to advocate birth control in other countries, but that if such a Bill came before him as president, he would use his "personal judgment . . . as to what would be in the interest of the United States."

Indonesia Hinders Missions

New laws regarding importation of Indonesian literature have made Indonesian Bibles unobtainable. Hundreds of requests from churches, missions and literature agencies are forwarded to the Indonesian Bible Society, whose stock is completely depleted. New Testaments are difficult to find; the Old Testament has not been on the market for the last four years.

Less than 5 per cent of the Christians possess Old Testaments, and no more than 50 per cent of the Christians possess New Testaments.

Missionaries applying for Indonesian visas are being turned down. Only recently, two Southern Baptist couples and two Worldwide Evangelisation Crusade missionaries have been declined. Other missionaries who have applied for extension to stay, and others leaving for further requesting re-entry permits, have been refused.

The most recent decree is that no foreigners, whatever nationalities they might be, are allowed to live in the centre of Djakarta. No foreigners are allowed to live in the rural places in the whole of West Java.

Converts from Rome

Some 14,775 people come into the Church in England every year from other religious bodies, and this figure includes an annual flow of 3,480 ex-Roman Catholics.

These figures based on returns, analysed during the three years 1954-56 are included among a host of interesting detail contained in The Official Year Book of the Church of England, 1960, published this week by the Church Information Office and the Society for Promoting Christian Knowledge.

Against this there is a smaller annual loss of eight hundred Anglicans to the Roman Catholic Church. But the compilers are at pains to emphasise that not too much significance should be placed in the comparison, for not every parish could supply accurate returns.

Sixty per cent of the children born in England in 1956 were baptised into the Church of England. There was a total of 26,771,000 baptised members of the Church at the end of 1956. Of this number, it has been estimated that the total of confirmed members was 9,691,000.

Billy Graham's Plans — 1960-1

Plans for Evangelist Billy Graham's 1960 crusades, which will include a three-month African tour, were announced recently at his world headquarters at Minneapolis, U.S.A.

The African tour will start in January and will include Liberia, Ghana, Nigeria, the French Cameroons, Northern Rhodesia, Southern Rhodesia, Kenya, Uganda, Tanganyika, Ruanda-Urundi, Ethiopia, and possibly, Cairo, Egypt.

In September, 1960, Mr Graham plans a return trip to West Germany, spending most of that month speaking in Berlin, Hamburg, and Essen.

The evangelist is scheduled for two short crusades in eastern cities of U.S.A. next year. He will spend one week in Washington in June, 1960, and one week conducting a crusade among the Spanish-speaking people of New York in November, 1960.

The decision was also made to hold shorter crusades and more of them. Mr Graham said he will spend all of 1961 in America, and plans to make a "whistle stop" of the continent, going into "most every state". No campaign will be more than two weeks in duration.

Melbourne survey

The current issue of the Melbourne "Church of England Messenger" contains a survey of the needs of the Diocese in the light of current trends.

It states that whereas population has increased by 70 per cent in 20 years, the number of parishes has increased by only 12 per cent and the number of parish clergy by 8 per cent.

There are 60 per cent more churches in old areas than in new, and 200 per cent more clergy in old areas than in new. That is, there is one church to 8,000 people and one clergyman

to 6,000 people in established areas, and only one church to 13,000 people and one clergyman to 17,000 people in new areas. The birthrate in new areas is over twice that in older areas. Many of the churches in the newer areas, such as Keilor, Broadmeadow and Greensboro, include rural churches now attempting to cope with large suburban populations.

Future Prospects
In the last seven years the Diocese has increased in population by 400,000, or 30 per cent. If one parish and one clergyman are allowed for every 10,000 population, 40 parishes and 40 clergy should have been added to the Diocese in that time, but actually 14 parishes and 11 clergy were added.

It is estimated that Melbourne will have a population of 2,650,000 in 20 or 25 years—a further increase of three-quarters of a million.

To meet this increase there should be 65 new parishes and 106 additional clergy; Melbourne should be a diocese of 250 parishes and 300 parish clergy, together with 50 in specialised positions such as school and hospital chaplains.

The survey concludes: "Will the Church of England still be a church to be reckoned with in 1983? The answer can only be given by you and your response to any forward movement."

Archdeaconry of Eyre Peninsula

The Bishop of Adelaide has announced that he has elevated the Rural Deanery of Eyre Peninsula into an Archdeaconry and appointed the Bishop Coadjutor (the Right Reverend J. C. Vockler) its first Archdeacon.

I.V.F. CONFERENCE

The twentieth annual conference of the Inter Varsity Fellowship of Evangelical Unions was held at the Belgrave Heights Convention site from January 5-13, 1960.

The theme of the Conference, "To live according to the Scripture," was chosen in the light of the tremendous impact made by the Billy Graham Crusades on Australian Universities and Colleges.

Many of the undergraduates at Belgrave Heights made decisions during the course of the Crusades.

It was the largest Inter Varsity Conference ever held in Australia, about 350 attended.

Delegates came from every Australian University and from many Teachers' Colleges.

Distinguished Speakers
A distinguished bevy of speakers addressed the Conference. They include:

The Reverend Warner Hutchinson, B.A., B.D., a native of Hollywood U.S.A., and a graduate with Honours of the University of California, at Los Angeles (U.C.L.A.). Mr Hutchinson was a member of the Billy Graham Team in San Francisco and is now General Secretary of Inter Varsity in New Zealand.

Mr Edwin Judge, a first class classics graduate from New Zealand and Cambridge. After several University appointments he is now senior lecturer in ancient history at the University of Sydney.

William Anderson, M.A., Dip.Ed., Dip. R.E., is lecturer in psychology at the University of New South Wales. Mr Anderson has had extensive lecturing and teaching experience in New South Wales, is active in Scripture Union C.S.S.H., Chairman of a monthly broadcast answering religious questions from secondary school children and Associate Editor of the Australian Journal of Christian Education.

Doctor Paul White is perhaps better known as "The Jungle Doctor." Doctor White, who is now a specialist in Sydney's Macquarie Street, was General Secretary of I.V.F. from 1943-1954.

Charles Troutman is a science graduate from Wheaton College, Illinois, U.S.A. He first visited Australia as an officer in the U.S. Army during the war and later left his position as Associate General Secretary of I.V.C.F. in America to become General Secretary of the Australian Fellowship. He was Chairman of Special Follow-up for the Sydney Graham Crusade.

Mr J. Oswald Sanders stayed on after the Christmas Convention for Inter Varsity's Conference. Mr Sanders is General Director of the C.I.M. Overseas Missionary Fellowship and now lives in Singapore from where he travels widely in south-east Asia.

Doctor Harland Kerr, an agriculture graduate from Sydney University, is Director of the Summer Institute of Linguistics held at Belgrave for two months each summer. During the rest of the year he and his family are engaged in linguistic work in the Philippines my Mycliff Bible Translators.

The Reverend Ronald Marks is Bachelor of Arts and Diploma of Education in the University of Melbourne, and a Bachelor of Letters in the University of Oxford, majoring in English. He is Victorian Secretary of the Church Missionary Society and a lecturer at Ridley College.

CONFIRMATION: DRAFT SERVICE

Sir, In his third article on the Draft Services, the Rev. D. W. B. Robinson seems to go much too far in minimising the importance and efficacy of confirmation, and in his view of the intention of the Anglican Reformers respecting that rite.

He says: "The Reformers might, with good excuse, have discarded it altogether, for it is not a biblical rite." Later he says: "Confirmation was not part of the archetypal baptismal procedure, and the 1662 Book does not pretend that it should be." He quotes with approval Professor Lampe's assertion that confirmation has no Scriptural precedent, but is useful for "supplying the deficiency which infant baptism would otherwise suffer."

Finally, Mr Robinson criticises the Draft Service for giving an equivocal answer to the question, "Does baptism signify the giving of the Holy Spirit?"

But surely the ambiguity goes back to the two key Scripture passages, Acts 8:12-19 and 19:1-6?

Here we have believing and baptised adults (not infants) of whom it is specifically recorded that they received the Holy Spirit through the laying on of hands, subsequent to baptism. And the Greek preposition translated "through" is *dia*, "by the instrumentality of," and not *meta*, "in connection with."

Acts 8 has certainly been the scriptural basis for confirmation from the earliest days, and is so expounded by Tertullian, Ambrose, Cyril of Jerusalem, and Cyprian. The last named says of verses 15-17: "Which also is still done among us, those who have been baptised being brought to the bishop, and by our prayer and the laying on of hands, they receive the Holy Ghost, and are perfected with the seal of the Lord." (Ep. 73.8).

The 1662 Book uses the similar phrase, "shall be brought to the bishop to be confirmed by him"—not, "that they may confirm to him"; and this phrase, with the appeal to Acts 8 ("the example of thy holy apostles"), and the general tenor of the service, makes it clear that the Anglican Reformers meant, as the great majority of Anglicans have always understood them to mean, to preserve and continue the above patristic practice, on the basis and "after the example of" these two passages of Acts.

That is, to regard confirmation as a means of grace in its own right, and as the normal complement of baptism even for those baptised as adults; having as its primary purpose to beseech and expect the action of God, confirming the faith of those who for their part can then confirm their baptismal promises.

The initiative is always His, and His manifold gifts of grace are always gifts—a truth which an undue emphasis upon the human side of the whole baptismal covenant (including confirmation) can obscure. It may indeed result in a view of these great transactions fully as mechanical in its own way as that of the most thoroughgoing sacramentalist in his.

Yours, etc.,
(The Reverend) Ralph Ogden
Concord, N.S.W.

WORLD RESOURCES

Sir,—In your leader of December 9 you list three grim possibilities that face mankind as (1) nuclear war; (2) Communist advance; (3) the pressure of increasing population on limited world resources.

As to the third of these, what evidence is there that the world's increasing population is pressing on "limited" world resources? In my opinion, none whatever. The evidence in fact points in quite the opposite direction. Everywhere we look we see evidence of unheeded plenty, of surpluses that cannot be disposed of, of crops being destroyed, of schemes to pay producers not to produce. I am not unmindful of the great masses of hungry people not far from Australia, but I contend that their poverty and hunger is not due to increasing population, but the great injustices that misgovernment inflicts on them.

Relatively, the hunger has been worse among smaller populations in fairly recent times. Exploitation and perversion of government have greatly increased within the last three or four centuries, and the essence of these is that injustice which denies men their normal equal rights and status. The pendulum is now swinging toward a revival of good government, and this is already alleviating the hunger.

This, of course, vitally concerns Christianity. The starving masses are our brothers. But there is another point which should raise the eyebrows of your readers. Why do you describe the world's resources as limited? The creation of the world we live in was marked by infinite wisdom and love, and one of its marvels is the unlimited extent of its infinitely varied resources. They are continuously expanding. New sources of food supply are continuously being discovered. New marvels are continuously appearing.

One of the prominent features of Malthusianism is that it throws the blame for want and misery on to the Creator. It alleges that by nature the great majority of the race is condemned to poverty, and that all alleviations merely increase the population which makes the poverty worse again. This is quite contrary to fact, and also to the teaching of the Bible. However, it has a soothing effect on those who do not wish to disturb the reign of wrong which is entrenched in ignorance. One of the main results of this attitude is the revolt of the masses and their welcome to Communism. This also greatly increases the chances of nuclear war. So I suggest that the present great wave of Malthusian teaching, which although quite un-Christian, is countenanced by the 1958 Lambeth Report, should be determinedly debunked.

Yours, etc.,
W. A. Dowe.
Sydney, N.S.W.

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a *nom de plume* will be acceptable.

tude is the revolt of the masses and their welcome to Communism. This also greatly increases the chances of nuclear war. So I suggest that the present great wave of Malthusian teaching, which although quite un-Christian, is countenanced by the 1958 Lambeth Report, should be determinedly debunked.

Yours, etc.,
W. A. Dowe.
Sydney, N.S.W.

(While we do not claim to be experts on economics, we believe that most economists do not regard world resources as unlimited.—Ed.)

NEEDS OF MULGOA

Dear Sir,—A few months ago you were kind enough to publish a letter from me about the need for a new roof for the lovely old church of St. Thomas at Mulgoa, N.S.W.

Since that time we have received heart-warming letters from all over Australia. Of the £670 needed we have now received over £250, and I would like to express the sincere thanks of the churchwardens and parishioners of St. Thomas' Church for the kindness of your readers in helping us at this time.

I would like to say, however, that the £670 is the absolute minimum for urgently needed work on our old church. When this sum is in hand we shall be able to begin work on the new roof. After that we are faced with the problem of finding £300 for restoring the old Walker organ, which has been seriously damaged by water. It may be that there are some of your readers who have not so far helped in the restoration of St. Thomas' Church. The task is beyond the resources of the poor and rural parish of Mulgoa, yet this church is more than just the preserve of one small village. It is an historical and architectural landmark of

our early history and Australia has too few of these left today. Any gifts to St. Thomas' Mulgoa Building Fund, and addressed to the honorary treasurer, c/o The Rectory, Mulgoa, N.S.W. will still be gratefully received and acknowledged.

Yours sincerely,
(The Rev.) John F. S. Campbell
Emu Plains, N.S.W.

THE REV. F. H. B. DILLON

Dear Sir, The Rector of St. Paul's Chatswood, and the writer arranged a service of thanksgiving for the ministry of the late Rev. F. H. B. Dillon on the 16th of December, a report of which appeared in the last issue of the Record.

At that service nearly £200 was received by way of a thanksgiving offertory from some 700 people who came from every part of the Diocese to mark their appreciation of Mr Dillon's ministry and friendship.

It is our intention to use this amount either as part provision of a capital sum from which a memorial bursary can be provided every year for a student of Moore Theological College, or, if insufficient money is received, the amount given will be used to provide some suitable memorial at the college in connection with the new building plans.

If any readers who valued Mr Dillon's ministry would care to share in this memorial and thus assist the work of the college (Mr Dillon was a member of the College Committee), donations will be gratefully received by the Treasurer of St. Clement's Church, Mosman, and used for the purpose indicated.

Yours sincerely,
(The Reverend) R. J. Bomford
Mosman, N.S.W.

THE IMAGE OF THE CROSS

Dear Sir, In the current controversy about the use of crosses as symbols in the Church of England, several points seem to have been overlooked.

As was pointed out in earlier issues of "The Record", we cannot be sure what the original cross (on which our Lord died) was like. It may not have had a horizontal bar—it may have been just an upright stake. If so, all of the crosses used in churches today are misleading symbols. Again, the use of crosses in churches did not occur until several centuries after the Crucifixion.

Further, the cross was not widely used in the reformed Church of England as a symbol behind the holy Table until the rise of Tractarianism. To an incumbent who in the 1830s had put a cross in his church, the High Church bishop of the diocese said that he had better go right over to Rome.

In view of these facts, it seems difficult to justify J. R. Blair's description of the cross (9/12/59) as a "universal symbol of Christendom".

Yours faithfully,
E. H. M. Higginson,
Camberwell, Vic.

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PAROCHIAL SCHOOLS

Dear Sir, For some time I have felt that a great need in this Diocese is for pre-schools and kindergartens to be held in our parish halls, under the supervision of, and by, our church, and not run by outside interests. There is a special need in industrial and middle-class parishes where we find many mothers go out to work and consequently children are given little or no spiritual training in their homes. I have found this lack when engaged in the Children's Court work and in every parish where I have laboured.

We know the R.C. slogan, "Give us a child until he is seven . . ." The Roman Catholic Church is gathering in and teaching, not only her own flock, but doing her utmost to gather in weak Protestants as well, and she makes no secret of it. We too must lay that spiritual foundation in the early years of the child, and what an opportunity there would be in our own kindergartens staffed by devoted Christian young women.

I suggest that classes of instruction in kindergarten and pre-school methods and teaching be held for young women without the finance to attend a kindergarten training college for three years. These classes could be held in the evenings, taken by qualified Christian teachers, and extending over twelve months or longer. At the completion of training a diploma might be awarded by the Diocese. We have the halls and with a little alteration and expense these classes could be set in motion when trained staff is available, and the schools would be self-supporting. Are we as a Church so uninterested that we should allow this wonderful opportunity to slip through our fingers? Something should be done; it is a matter of urgency.

Yours sincerely,
(Deaconess) R. C. Short,
Croydon, N.S.W.

Mt. Magnet Church Destroyed

The parish church of All Souls, Mt. Magnet, in the Diocese of North-West Australia, was completely destroyed by fire on the afternoon of December 12. Only the cupboard containing the Church registers, Sunday School equipment and the Bishop's personal effects were salvaged.

The Rectory was unscathed and was the scene next day of services and the Sunday School prize-giving. An appeal was launched next day at a public meeting.

As the Parish is awaiting the appointment of a new Rector, any offer of help toward the cost of rebuilding can be made to the Bishop of North-West Australia, Box 140, P.O., Geraldton, or to The Bush Church Aid Society, 135 Bathurst Street, Sydney.

Yours faithfully,
The Reverend J. D. Blinco

The Reverend J. D. Blinco, of the Billy Graham Team, is visiting Australia in connection with the Christian Endeavour Union. He spent January 19 and 20 in Western Australia, and will then go to Melbourne for the National Christian Endeavour Convention from January 21 to 27.

Cromwell's Ecclesiastical Aims

(By Prebendary R. D. Daunt-Fear, M.A., D.D.)

"Cromwell's government was the most tolerant government which had existed in England since the Reformation" (Professor Firth: "Oliver Cromwell"—Heroes of the Nations Series, p. 367).

This statement is sufficiently arresting even in this age, which has seen the reversal of many judgments on historical personages. The process of rehabilitating the character of Cromwell has gone forward rapidly ever since the day when Carlyle published the Letters and Speeches of the Protector; but the mind of the average reader recoils when faced with this claim of Professor Firth. It seems apparently inconceivable that the age of the Commonwealth and Protectorate, with its religious bigotry and prejudice, should have been the age to produce a statesman more tolerant than Tudors and Stuarts and it is therefore worthwhile examining what evidence there is in support of this claim.

Looking back to the earlier and later Middle Ages, we see that the prevailing idea of Universalism both in Church and State tended inevitably to religious uniformity. This does not mean that the dead hand of repression crushed out all freedom of thinking—but it may mean that independence of judgment and of ideas were the exception rather than the rule. When Pope and Priest held the Keys of Heaven, it was not a time for encouragement of liberty of thought on religious matters.

Aspart from isolated movements such as those of the Albigenses and the Hussites, the problem of religious toleration did not present itself on any large scale. The position was radically changed by the more rational appeal which was inherent in the Renaissance. It is not too much to say that Individualism, in the modern sense, took its rise in the Renaissance. The Renaissance stimulated the rediscovery of the Classics, and resulted in a new Individualism in Art and Literature.

When the same Renaissance spirit was applied to the study of the Bible, it meant a new Individualism in Religion. Before the Reformation any conception of Religious Toleration was almost unknown. "Extra ecclesiam, nulla salus" was a cry which made for uniformity. Individualism was both the cause and the result of the Reformation in Britain.

"Cujus regio ejus Religio"

So far as the Tudors were concerned, their attitude was clear. They adhered to the medieval conviction that Religious Uniformity must be coincident with Nationality. The sixteenth century maxim, "Cujus regio ejus Religio"—might still produce a relatively tolerant policy among the smaller States of Germany, where it was a simple matter to migrate from one principality to another, but in England the same maxim simply meant the iron hand of the sovereign crushing out any deviation from the national religion. Such was the attitude of Henry VIII and of Mary Tudor.

The problem was more difficult for Edward VI and Elizabeth I.

In the rising tide of the Reformation in the reign of Edward VI., the position became more complex. Men like Bishop Gardiner could accommodate themselves to the First Prayer Book of 1549, but the Prayer Book of 1552 was quite another matter. The religious settlement of Elizabeth I. rested mainly upon the 1552 Prayer Book and was bound to raise difficulties with Roman Catholics. The Reformed Anglican Church had not yet found a consciousness. For a time Roman Catholics and Anglicans worshipped together in their Parish Churches. When the threatened Bull of Deposition eventually came, Elizabeth's position was more secure. Increasingly in the second half of Elizabeth's reign, as her position became stronger, her hand began to fall heavier on Roman Catholics and Puritans. Like the Roman Catholics, the Puritans made no attempt to set up a separate organisation in the early part of Elizabeth's reign. The Genevan exiles and the Cartwright Presbyterians were no secessionists. They wished to remain within the confines of the Church and to remodel her from within.

The Barrowites and the Brownites went much farther in the direction of the congregational principle. They were really the first to break away from the Church of the nation. This breach in the medieval and Tudor ideal brought down the full weight of Elizabeth's displeasure as the Statute of 1593 reminds us.

The proceedings of the Hampton Court Conference show the real attitude of James I. in religious matters, just as the tearing out of the Protestation of 1621 reveals his true attitude in politics. While the Roman Catholics were being alternately caressed and punished, the ultra Puritans were always harried. It seemed to the Puritans that the Church put herself between God and man. The Church claimed the exclusive right to expound Holy Scripture and to rely upon tradition, not on the Bible alone.

Independents and Toleration

The position was intensified in the reign of Charles I. by Anglicans such as Laud, Montague, and Manwaring, all of whom advocated the Divine Right of Kings. The marriage of Charles I. to Henrietta Maria of France and the celebration of Roman Catholic Mass in her private chapel exasperated the Puritans. When the driving power of Puritan Individualism was added to the general political discontent, it was late in the day to attempt the Tudor policy of uniformity again. Church and State, however, combined in the High Commission and Star Chamber Courts to crush any deviation from the ideas held by the King and the Archbishop.

During the closing years of the Civil War, the spirit of toleration had advanced. The Church of England and the two other great religious bodies each had their own ideas on the subject. Anglicans had gone forward a little. Archbishop Usher

was a Moderate Churchman. By 1647, toleration was the order of the day. The kingly fortunes were low. The Presbyterian attitude was akin to the Anglican with the difference that the Presbyterians imagined themselves to be the dominant party in the State. Later, the Presbyterians held Divine Right ideas of their own quite as strong as those of Charles or Laud. They were ready to suppress what they regarded as Episcopalian and Anabaptist heresy.

The Independents, however, recognised toleration as a principle, provided that it was not opposed to the State. The application of this principle was extended by some writers to Roman Catholics and to some obscure sects as well as to Anglicans. (2)

It was natural that Oliver Cromwell held the same view as the Independents.

That such as profess faith in God by Jesus Christ (though differing in judgment from the doctrine, worship, or discipline publicly held forth), shall not be restrained from, but shall be protected in the profession of the faith and exercise of their religion, so as they abuse not this liberty to the civil injury of others, and to the actual disturbance of the public peace on their parts, provided this liberty be not extended to popery nor prelacy." (3)

Cromwell and Uniformity

Cromwell never advocated religious uniformity. It was the personal side of religion which was paramount to Cromwell. Outward national uniformity was the very negation of the Cromwellian ideal. He believed in "Varieties of religious experience." What mattered to him was the spirit not the form, the individual conscience, not the dictates of authority; the voice of God, not the commands of men. Cromwell was not concerned with Theology, forms of service or Church government.

Dr John Owen was Cromwell's chaplain and Vice-Chancellor of Oxford. He was an Independent, but made no tyrannical use of his position. By his connivance many gnomes were wont to meet in a private house near Merton College, and there to celebrate the Anglican Sacraments and Rites in the strictest rubrical order. No fewer than three hundred attended their services all the days of the Commonwealth unmoled.

George Fox was busy teaching the doctrines of the Society of Friends. Nor were they the most advanced. The doctrines of the German mystic, Jacob Boehme, translated into English, inspired a group of English enthusiasts headed by Ludovic Muggleton and John Reeve, who claimed to be the two "Heavenly Witnesses" foretold in the Book of Revelation.

Cromwell's principle of toleration extended to all who did not oppose his authority. This did not, however, include Roman Catholics in England, Royalist Anglicans or Presbyterians un-

less they would submit to be governed by Independents.

As time went by, Professor Firth points out, Cromwell was "In practice, more tolerant than his laws."

Parliament abolished the obligation of subscribing to the Covenant and constituted a declaration called "The Engagement" by which clergy swore that they "would be true and faithful to the government established without King and House of Peers."

The thing which surprises us is the open and free way in which so many Anglican clergy exercised their ministry in London. The fact remains that in no obscure corners, but openly in prominent Churches, and attended by large numbers, the Anglican Liturgy was celebrated and Anglican teaching freely given. Dr Pearson was lecturer at Saint Clement's, Eastcheap, where he gave his lectures on the Creed. Farinon, who had been ejected from St. Mary Magdalene, Milk Street, was restored there in 1654. Gunning, afterwards Bishop of Ely, conducted Anglican worship in the chapel at Exeter House. Dr Wild officiated at St. Gregory's. "The ruling powers conniving at the use of the Liturgy," as Evelyn puts it, Archbishop Usher and Hall, later Bishop of Chester, constantly conducted worship according to Anglican rites.

Nor was preaching in any way modified. Dr Nathaniel Hardy commemorated "The Royal Martyrdoms," by an annual sermon on Charles I. at St. Dionysius' Church, Fenchurch Street, where he was the Minister.

Now if this be true of London, it is conceivable that the same conditions would be prevalent throughout the country. Bull, afterwards Bishop of St. David's, acted openly as a parish clergyman at St. George's Bristol; Hacket, later Bishop of Lichfield, officiated at Cheam, Bishop Hall preached at Heigham Church, Norfolk, on July 1, 1655. William Parsons, rector of Birchanger returned, having been imprisoned, and used the Prayer Book. Bishop Skinner, of Oxford, regularly conferred Holy Orders at Launton, a living he held throughout the Commonwealth.

The high hopes of toleration were blighted by the royalist insurrection under Colonel Penruddock, on March 9, 1655. Even after that date private chaplains were still found exercising their Ministry. Cromwell used his dispensing powers. Dr Allestree was allowed to act as chaplain to Sir Anthony Cope. (5)

In 1649, Cromwell extended toleration to Roman Catholics in Maryland, toleration which was withdrawn in 1654, but granted again in 1658.

Amid the tumult of many conflicting ideas which the Civil War had made vociferous, Cromwell kept his own fundamental idea of toleration reasonably clear, and with a wise "dispensing power," which the Stuarts emulated later to their own destruction, he did something to stay the rigour of intolerant laws.

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Suppression in China

Foreign visitors to Com-
munist China report that Com-
munists no longer try to make
a show of religious freedom in
the country. Tourists are not
invited to visit churches. In
Canton, a visitor could not
find a single church which was
open and there seemed to be
no Christian activity there at
all.

A visitor in that city was told
that he could go to Mass before
4 a.m. or after 10 p.m. "because
priests are working just like
everyone else." Another who was
asked about the time of Mass
was told: "There is no more re-
ligion in (Red) China." The Press
is silent about the Church in
order to give the impression that
Christianity has been liquidated
and that it no longer poses a
problem. (Fens)

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Bible Society Appointment

The Rev. R. A. Hickin,
Th.L., rector of St. Andrew's,
Sans Souci, Sydney Diocese,
has been appointed Assistant
Commonwealth Secretary of
the British and Foreign Bible
Society in Australia, and will
be located in Canberra, work-
ing from the Memorial Bible
House, Civic Centre, as the
National Headquarters of the
Society's administration in
Australia. Mr. Hickin will re-
side in Canberra and will take
over these duties as from 13th
February when the Bible
House is officially opened.

He is a qualified accountant,
and was for some years Account-
ant-Secretary of a group of Am-
erican Companies with manu-
facturing and trading interests in
Australia.

Mr. Hickin has always been
a keen journalist, and contribu-
ted widely to periodicals in Aus-
tralia and England. He was
editor of Archbishop's "Diocesan
Magazine" for several years, and
has been contributing editor for
Australia to the world-wide Angli-
can magazine, "Pan-Anglican"
since its inception in 1949. He
has done public relations work
for the diocese. In 1956, he re-
presented the Primate at the
Central Committee of World
Council of Churches in Hun-
gary.

More recently, he has given
valuable assistance with the
"Church Record."

He served as secretary of the
Anglican Missionary Council
and of the National Missionary
Council of Australia for some
years. For several years he has
been the Archbishop's nominee
on Committee of British and
Foreign Bible Society in New
South Wales, and is at present
a director of the Christian Tele-
vision Association, and chair-
man of the program committee
of the Church of England Tele-
vision Society.

Slight Increase in R.C. Population

Roman Catholics through-
out the world totalled 527-
643,000 last June 30, or 18.3
per cent of the population—an
increase of one-tenth of
one per cent, according to this
year's World Mission Map, a
publication of the Catholic
Students' Mission Crusade.
The publication says the gain
in the total number of Roman
Catholics from mid-1958 to mid-
1959 was over 17 million. The
increase during the same period
of world population was esti-
mated at 88,976,000, making a
new total of 2,886,691,000.

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Rev. B. WILLIAMS, Rector of St. Alban's Fivedock.
4.15 p.m. to 5.30 p.m.—
Rev. G. W. MORLING, Principal Baptist College, Ashfield
Rev. K. SHORT, Chaplain at Mwanza, Tanganyika.
7.30 p.m.—
Dr. CYRIL CATO, Minister of Methodist Church, Five-
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The Australian Church Record ANNUAL MEETING

NOTICE is hereby given that the
ORDINARY GENERAL MEETING
of the Shareholders of the Aus-
tralian Church Record Ltd. is duly
called for FRIDAY, FEBRUARY 26,
1960, at 5.30 p.m. at the Com-
pany's Office, Diocesan Church
House, George Street, Sydney.

The Annual Balance Sheet will
be presented at the meeting and
an election of Officers for the
ensuing year will duly follow.

A meeting of the Directors will
follow immediately after the An-
nual Meeting.

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• continued from page two

an authority for anything which
is ruled out by Scripture."

For instance, Cyril of Jerusa-
lem instructs his candidates for
baptism that no teaching may be
given on the divine mysteries of
the faith except on Scriptural
authority.

The present widespread ten-
dency in the Churches is, while
still nominally assenting to the
Canon, and professing to ac-
knowledge the great weight of
scriptural authority, not properly
to treat the Scriptures as unque-
stionably inspired, and so as supreme,
sufficient, and all necessary as
the God-given rule of faith and
conduct.

Modern Church's Attitude

Under the influence of ration-
al and scientific criticism some
no longer ascribe this kind of
authority to the Scriptures as a
whole.

They venture to treat some
parts with less reverence and
submission than other parts, and
they have in practice largely
ceased to use, or to be prepared
to have their Christian under-
standing influenced by, large
parts of the Old Testament.

This means that for them the
Scriptures have ceased to be a
supreme criterion.

They prefer to follow their
own powers of judgment, and
sometimes even by appeal to
certain parts of Scripture to dis-
own the witness of other parts
—thus dividing the Bible against
itself—as, for instance, Dr J. A.
T. Robinson has done in his
book on New Testament eschat-
ology entitled *Jesus and His
Coming*.

Such freedom and independ-
ence of private judgment is not
likely to lead to reconciliation
between the Churches, unless it
be by the virtual abandonment
of certain truths of revelation,
by ceasing to confess and preach
corresponding essentials of full
Biblical faith and practice, and
by openly welcoming in so-called
Christian fellowship some who
hold and propagate teaching
which is plainly unscriptural.

This danger is increased by
the readiness of many to prefer
so-called peace to purity, and
professed co-operation to full
and faithful adherence to Bib-
lical testimony. For there is an
idea abroad that a true ecumeni-
cal "wholeness" must be com-
prehensive, and include every
different so-called "insight" of
the various churches.

Such insights are in conse-
quence not brought under the
judgment of the word of God,
but are treated as worthy of re-
verence in their own right as
traditional and sacrosanct in cer-
tain churches.

Because devout Christians
have long shared in them, they
are supposed all to have a sanc-
tity and right to survival without
being properly subjected to the
scriptural test.

(To be concluded.)

Blessing In Arnhem Land

Reports are still coming in
from C.M.S. stations in Arn-
hem Land of blessings result-
ing from the recent visit of the
Reverend Lance Shilton, Rec-
tor of Holy Trinity, Adelaide,
and Mr Fesio Kivengere, of
Tanganyika.

Over 40 of those who accepted
Christ during their visit to Rose
River Mission are now attending
a baptism class.

PROGRESS AT CREMORNE

The Right Reverend R. C.
Kerle, Bishop Coadjutor of
Sydney, set the foundation
stone of the new memorial
Church of St. Chad, Cre-
morne, on December 5.

The new Church, with a hall
and vestries beneath it, will be
a prominent landmark, and is to
cost £21,000, of which £14,000
is in hand.

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amounted to £910. The Rector
is the Reverend H. E. Felton.

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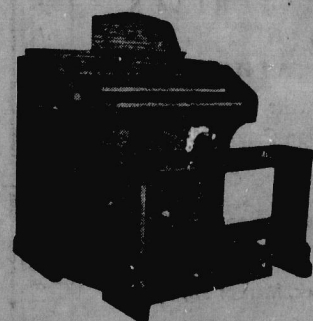
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"Where there's a will, there's a way"

Page 8—The Australian Church Record, Jan

THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Vol. 24, No. 2

FEBRUARY 4, 1960

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Results of Th.L. Exams Announced

The results of the recent Th. L. examinations, conducted by the Australian College of Theology, were published on Tuesday of last week.

The lists showed 473 persons sat for some part of the Th.L. examinations, and only 120 people sat to complete Th. L., which shows that a large number of candidates complete the course over a longer period.

Therefore the present system of fragmentation of the course has distinct advantages for individuals, but does not readily show the academic achievement of some of the Colleges, where the whole of the Th.L. is completed in two years.

It is hoped that the Australian College of Theology will not encourage this development, as it can give a false impression of academic success.

In the Th. Schol. results it is seen that 18 students passed successfully, and eight of them were present or former students of Moore College.

Of the 120 people who sat to complete the Th. L., 80 passed. Of these, 30 were awarded honours, including three first-class honours. Of the nine Anglican Theological Colleges in Australia, seven obtained results. 24 students from Moore Theological College, Sydney, sat and all passed, with 17 men obtaining honours. Of the 15 candidates from Ridley College, Melbourne, 13 passed, and four obtained honours. From St. John's College, Morpeth, Newcastle, 12 candidates sat 10 passed and one obtained honours. Six candidates from St. Francis, Brisbane, sat for the examinations, and three passed, with two taking honours. There were three candidates who were successful to pass level 1 of the Society of the Sacred Mission (Kelham, Crafer, S.A.), one from Wollaston College, Perth, and one from St. Mark's, Canberra. There were three candidates from Trinity College, University of Melbourne, who obtained second-class honours.

Only 56 men successfully completed the first half of the Th. L. examination, 12 were non-collegiate students. Figures of the colleges were: Moore, 18; St. Francis, 9; Ridley, 8; Trinity, 3; St. John's, 2; Christ the King, Hobart, 1; Wollaston, 1. The first two places in Australia with the Hey Sharp prize, were won by students of Moore College, who also obtained 17 of the honours awarded.

The results are as follows:

AUSTRALIAN COLLEGE OF THEOLOGY SCHOLAR IN THEOLOGY (Th. Schol.)

(In Alphabetical Order)

SECOND CLASS

Rymer, John Oliver, M.A., Armidale.

Samuel, Paul Gurubadam Thangaraj, B.D., Singapore.

Ranwell, Reginald Frederick, Brisbane.

Smith, Bruce Leslie, Sydney.

Old Testament:

Chiswell, Peter, B.E., Armidale.

Lawton, William James, Sydney.

Turner, John Jeffrey, Sydney.

Church History:

Dicks, Terence Henry, Tasmania.

Grant, James Alexander, B.A., Melbourne.

Wilson, Peter Hamilton Thomas, Wangaratta.

Moral Theology:

Abbott, Douglas Charles, Sydney.

Pearce, David Langley John, Tasmania.

Weston, Arnold, Gippsland.

Philosophy of Religion:

Lawton, William James, Sydney.

Oakes, Henry Roy, G. B.A., Canberra-Goulburn.

Hebrew:

Connell, Philip Minton, Th. Schol., Adelaide.

Fraser, James Garfield, Melbourne.

LICENTIATE IN THEOLOGY
 (Th.L.)

In Order of Merit

FIRST CLASS

Brady, Frederick James Herbert, B.Sc., Moore Coll., Sydney.

Abbott, Leonard Mackay, B.E., Moore Coll., Adelaide.

McGowan, Alan Brian, Ridley Coll., Melbourne.

SECOND CLASS

Lamb, Richard Eglinton, Moore Coll., Sydney.

Newell, Phillip Keith, B.Sc., Dip.Ed., Trinity Coll., Melbourne.

Lee, Maurice Charles, Moore Coll., Sydney.

O'Brien, Neville Ernest Bruce, St. John's Coll., Newcastle.

McGregor, Miss Marjorie, Ridley Coll., Melbourne.

Williams, David John, B.A., Ridley Coll., Melbourne.

Hollingsworth, Peter John, B.A., Trinity Coll., Melbourne.



The picture above shows a group of senior campers during a Bible Study period at Camp Howard, conducted at Port Hacking, south of Sydney, during the school holidays. The boys are being led by their counsellor, a Moore College student who, with other Moore College students and Fellowship Leaders, assisted the Reverend N. C. Bathgate to conduct boys' camp. (See story and other pictures, page four.)

First C.M.S. Missionary Training Course

Under the Chairmanship of Bishop Donald Baker of Victoria, the first C.M.S. Federal Training Course will take place from February 2 to 28 in Melbourne. Twenty missionary candidates will be in residence in Ridley College, while others will attend daily.

A series of field surveys will give candidates a picture of the society's entire area of service.

Special services will be held in local churches during the course, and on February 21 a special service will be held in St. Paul's Cathedral. The preacher will be the Venerable R. J. Hewett, late Federal Secretary of C.M.S.

During the early part of the course, opportunity will be taken to allow candidates to attend some of the public meetings of the National Conference of Australian Churches, at which Bishop Leslie Newbigin of India, and other outstanding missionary statesmen will be speaking.

Several of the candidates attending the course will be going to the fields in the coming months.

Other lectures will be on the history of C.M.S. and of missions with particular emphasis on the changing pattern of missionary work today.

An early evening session will consist of a series of lectures on the whole question of relationships on the mission field. Evening sessions will be on a number of practical subjects such as linguistics, tropical hygiene, C.M.S. regulations and so on.

Brown, Campbell William, St. John's Coll., Grafton.

Gregory, Raymond William, M.A., Ridley Coll., Melbourne.

Newell, Richard Barry, St. John's Coll., Newcastle.

Sapford, Alan Geoffrey, Rockhampton.

Continued on Page 6.

CONSECRATION OF BISHOP

The Archbishop of Canterbury has announced that he will consecrate the Rev. A. W. Goodwin Hudson, the designate Co-adjutor Bishop of Sydney, on March 25, 1960.

FEBRUARY 4, 1960

MUSIC IN CHURCH

The recent summer school of the Royal School of Church Music at Moore College, Sydney, is an encouragement to people concerned about the musical side of public worship.

There can be no question that this is a matter of considerable importance. Worshipers are influenced far more than they or their pastors usually realise by the hymns they sing and by the musical accompaniment to the liturgy.

This is most obviously true in relation to the words of hymns. These can affect worshippers in their attitude to God and the Christian faith more than the words of the Prayer Book or the most eloquent of sermons, partly because their metrical form fixes them easily in the mind and partly because of the emotional connotations generated by the tunes they are set to.

That is why the choice of hymns is too serious a matter to be left to organists and choirmasters. No minister should abdicate his duty to choose hymns whose teaching is in accordance with that of Scripture. A hymn like "And now, O Father, mindful of the love"—and this is a very popular hymn with Evangelical congregations—can negate whole sermons on the Biblical doctrine of Holy Communion.

The musical accompaniment to the words of the hymns and the liturgy also profoundly affects the spiritual attitudes of worshippers. This is not so widely recognised; and it is strange that it is not, since plainly that is the very reason why music is used in public worship—because it increases the emotional effect of the words uttered.

This means that music is a handmaid to worship, and not an end in itself. It is a concern of the Church as a whole and not a private hobby of church musicians.

The music used in worship should, therefore, be such as helps to produce a right effect on the worshippers rather than a wrong one. Some of the music used now does not do this.

We are not thinking here of tunes which are inappropriate to the hymns they are set to—for example of the English folk tunes which have so often since the publication of "The English Hymnal" been fitted to Victorian hymns whose atmosphere is entirely alien to them

—so much as the spiritual approach implicit in the music.

It is no doubt possible to be over subtle about this, but Erik Routley is right when he suggests, in his "Church Music and Theology," that it should be characterised by the Old Testament principle of restraint and modesty (e.g., Eccles. 5.2: "God is in heaven and thou on earth: therefore let thy words be few"), and the New Testament principle of newness and challenge (e.g., 2 Cor. 5.17: "Old things are passed away; behold, all things are become new").

These are the principles which we should apply when considering church music. The Church's main concern is not to raise musical standards, but to edify its members and to evangelise the rest of the world.

When, therefore, we are asking whether hymns like the Billy Graham hit, "How Great Thou Art," should be used in Church, we are entitled to treat the low musical and literary standard of this hymn as a secondary matter. Our primary concern is whether it exemplifies the Biblical principles of restraint and challenge.

We may conclude that its calculated sentimentality and hackneyed idiom make it unsuitable for public worship because it fails to comply with these standards and may, therefore, produce a mistaken and inadequate view of God and His creation in the worshippers. (We may still regard it as suitable for evangelistic use in view of its appeal to non-Christians.)

When we apply these principles to music of higher standard we may find it unsuitable, too. The Church should not press highbrow music on congregations just because it is highbrow. It is not our task to pander to current taste, whether highbrow or lowbrow.

It is our task, and this cannot be reiterated too often, to edify Christian congregations. The music used in Church must be of a kind that will make it easier for Christians to love God with all their heart, soul, mind and strength, and that will help them to present themselves to Him as living sacrifices.

It is to be hoped that when a new Evangelical Anglican hymnal is produced (and many will think such a step overdue), these considerations will be borne in mind. Meanwhile let us do our part as individuals and parishes.

The Church and the Bible-Part 2

In the August 1959 issue of The Expository Times, Dr C. K. Barrett refers to what he calls "the erroneous assumption which underlies much ecumenical conversation, that reunion will come by a sharing of treasures."

His significant comment is: "It will not. It will come, if God wills that it shall, not by pooling of an 'impaired succession,' a bowdlerised version of Wesley's hymns, and a twentieth century substitute for the Westminster Confession, but by revival and reformation under the Word of God."

What particularly threatens us as members of the Church of England is the very serious danger of the official acceptance by our Church of doctrines and practices which are additional and contrary to the Scriptural witness—and all in the supposed interest of larger and truer unity among Christians.

As each Lambeth Conference makes more obvious, there is the growing pressure of the Anglican Communion, and of a striving after a comprehensive "wholeness," whose governing principle is not uncompromising loyalty to the Scriptures, as the one supreme rule of faith and conduct, but the holding together in one family of churches which have come to believe and worship differently, and some of whom scarcely wish any longer to be known as Protestant and Reformed.

Bishop, Liturgy

Finally, there is for us as Biblical Anglicans a much more serious source of danger and division; more serious, on the one hand, because found alongside us in every diocese in our own land; and most serious of all, on the other hand, because its doctrinal position involves a radical departure from true Anglican submission to the Scriptures as the supreme rule of faith and conduct. This departure is also the more easily unnoticed because it is made not by rejecting the Scriptures or ceasing to reverence them, but by introducing alongside of them other authorities, which are given equal or even greater weight.

This departure is latent in the so-called "Catholic wholeness," which wishes to include first, a pattern of worship or liturgy of the eucharist, and second, the form of the Church, particularly monarchical episcopacy and so-called apostolic succession, as products of the apostolic age and early Church similar to the Scriptures, and possessing alongside of them, and apart from them, an independent primitive authority of their own.

The claim is that both a sacramental liturgy and bishops, to take the place locally of the apostles, were established even before the canonisation of the Scriptures, and that, therefore, far from being subject to any necessary scriptural test, they have almost a prior authority to that of the Scriptures, or certainly an equal authority with them in determining the faith and practice of the Church, and particularly in providing necessary means of grace.

So in his lecture on The Theology of Confirmation in relation to Baptism Dom Gregory Dix

claimed that in the liturgical evidence, or so-called "paradosis" of practice, "which actually antedates the writing of the New Testament documents themselves," and which, so he claimed, "continued to develop in complete freedom from any control of those documents for a century after they were written, before they were collected into a New Testament 'Canon' and recognised for the first time as authoritative 'Scripture', there is available another source of information on the original and authentic interpretation of Christianity which the Scriptures presuppose, and which must be used in the interpretation of the Scriptures."

Apostolic succession

Similarly, with regard to episcopacy, Dr Michael Ramsey, now Archbishop of York, has written, "Both the Canon of Scripture and the Episcopate are 'developments', and it would seem highly arbitrary to select one of these and to call it essential, while rejecting or ignoring the other. It would be more

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

reasonable to seek in both of them, through their close inner connection and their place in the life of the one Body, the utterance of the Gospel of God." (The Gospel and the Catholic Church, p. 63.)

Commenting on the complete lack of Scriptural support for such arguments, Dr C. K. Barrett has recently written about a learned article on "Apostolic Succession" by Dr J. G. Davies: "I observe that Scriptural argument ends with the first page of Dr Davies' article, where he writes of the doctrine of the Church. As soon as he turns to the specific subject of apostolic succession the Bible disappears. This is perhaps inevitable, but it is worth noting as a tacit admission that the succession theory is in fact independent of the Biblical doctrine of the Church and ministry. There is no space here," he adds, "to discuss the relation between Scripture and tradition, but those for whom sola Scriptura defines the ultimate authority in faith and practice cannot fail to be disturbed, not by the emergence of terms not used in Scripture—but by the central and essential place given to these terms." (Expository Times, Aug. 1959, p. 330.)

Similarly, Daniel T. Jenkins has outspokenly tried to remind us that "the possession of 'the structure of catholicism' in the traditional sense does not in itself guarantee catholicity according to the apostolic teaching." (For a Church," he writes, "to

feel sure of its catholicity because of certain historical characteristics its ministry possesses, or because of its liturgy, or because it is in communion with other Churches which call themselves Catholic—all of them external criteria within human control—is to lull itself into a sense of security the true Church does not know or desire to know on this earth, and to excuse itself from undergoing that discipline and crisis through the Word of God which alone will give it catholicity." (The Nature of Catholicity, pp. 82, 83.)

Independent authority

In this current Anglo-Catholic emphasis, therefore, what we find is two other authorities put alongside the Scriptures as of equal weight, and as not themselves needing Scriptural endorsement. This particular position, and the general tendency of which it is a significant expression—the tendency, that is, to ascribe to certain "developments" which become established and traditional in the Church a sanctity and authority independent of, and virtually equal to, those possessed by the Scriptures—were condemned in principle by our Lord when He quoted Isaiah's words, "In vain do they worship me, teaching as doctrines the precepts of men"; and when He Himself added in comment, "You have a fine way of rejecting the commandment of God, in order to keep your tradition"; and "So, for the sake of your tradition, you have made void the word of God." (Mark 7, 9, 15, 6, R.S.V.)

This is also a practice fundamentally different from the reformed position of the Church of England, and one which, far from promoting reconciliation by its professed "wholeness," has created within the Church of England radical division in faith and worship. With such views there can be for those who are still unashamedly Biblical Churchmen and Biblical Anglicans no reconciliation. To such claims for ecclesiastical tradition we cannot submit, no, not for an hour; not least that the truth of the Gospel may be preserved in the younger churches overseas; and also in order that the hope of intercommunion and closer fellowship with the Presbyterian and other Reformed churches may not be fatally frustrated by unscriptural doctrine and practice concerning valid ministry and proper sacramental usage. We still prefer with Archbishop Sancroft, and in the words of our own Prayer Book, to ask our Free Church brethren in Christ to pray with us for that agreement in the truth of God's holy Word, both with them and with all who confess God's Name in Christ, which will enable us, with God's manifest blessing upon us, to live in unity and godly love.

(With acknowledgments to "The Church Gazette.")

126th ISLINGTON CONFERENCE

WE must embrace unpopular causes if we feel them to be right; we must stand for public morality; we must be concerned with social problems; we are to seize every new evangelistic opportunity, said the Rev. M. A. P. Wood, Vicar of Islington, speaking on the attitude of evangelicals to the nation in his presidential address at the 126th annual Islington Clerical Conference in Church House, Westminster, on Tuesday afternoon, January 12.

Nearly 600 clergy and a good number of lay men and women from all parts of the country gathered for the Conference, of which the morning session was held in St. Margaret's Church, Westminster, when the Bishop of Liverpool, Chairman of the Overseas Council, spoke on "The challenge of the present missionary situation."

He said that the missionary today faced an entirely new situation in Africa and India where there was a revulsion against the western way of life which had come to seem to the people as an expression of the power which had kept them in subordination.

But there were, he insisted, endless opportunities for the trained evangelist who accepted this changed situation.

He pleaded for a revival of help and backing from the parishes at home for the missionaries overseas.

The conference opened with the Service of Holy Communion, at which the celebrant was the Most Rev. H. Gough, Archbishop of Sydney and Primate of Australia, assisted by Bishop J. R. S. Taylor, the Bishop of Tonbridge, Bishop J. C. Mann, Bishop F. Houghton and others, with a sermon on "The Glory of the Cross," by the Rev. J. R. W. Stott, Rector of All Souls.

At the afternoon session prayers were led by the Rev. A. W. Goodwin, Hudson, Coadjutor Bishop Elect of Sydney, and by the Bishop of Barking, the Rt. Rev. W. F. P. Chadwick.

Attitude to the nation

"We must embrace unpopular causes if we feel them to be right," Mr Wood declared, before calling for a better use of evangelism at seaside resorts during the summer, and a new stand for public morality.

Mr Wood said he had been impressed with the growing concern of younger Evangelicals in industrial and social problems such as housing, juvenile delinquency, moral welfare, colour prejudice, and the presentation of the Christian faith in factories, shops, universities, schools, business houses and prisons. Preaching for conversion was of the utmost importance, not only in prisons but also in industrial missions, where this particular emphasis was not always found.

In calling upon Evangelicals to seize every new evangelistic opportunity, Mr Wood asserted that the most effective channel for Christian propaganda in the 'sixties would continue to be television. Commercial television, however suspect its motives in its early days, had demonstrated an integrity in its approach to Christian matters which deserved praise.

When Mr Wood turned to the

attitude of Evangelicals to the whole Church, he said that in the past it might be accepted as fair criticism that Evangelicals were more concerned with their own affairs than with the life of the whole Church.

Today, among Evangelical clergy and lay people alike, there was a fresh realisation of the need of spiritual revival not merely within their own fellowship, but throughout the whole Church.

Attitude to the Church

The popular caricature of the Church is that of a crumbling edifice concerned only about its own internal affairs and archaic survival, by-passed by a busy world of scientific discovery, which by productivity, psychology and material advance, is aiming to produce a man-made utopia without God.

Mr Wood countered this by quoting what he described as "a few startling facts" from the Church Assembly's Statistical Units survey—pinpointing particularly the increase in the numbers of Easter communicants and in the percentage of babies now born who are baptised according to the rites and ceremonies of the Church of England.

"Despite widespread agnosticism, the size of the Free Churches, and the gloomy prophets who fear that the Roman Catholic Church is aiming to do a take-over bid for the Church of England, there are less than 400 in every 1,000 who are not baptised into the Church of England. . . . We are still the Church of the nation with tremendous pastoral responsibilities."

Set over against an expanding Church with its national opportunities, there was the dark fact that there were only 18,000 clergymen compared with 23,600 fifty years ago, since when the population had increased. And the average age was more than ten years higher.

"Are we constantly bringing the call to the sacred ministry before the young men and boys of our Bible classes? Every Evangelical parish which has not at least one young man coming forward for training for the ministry is failing in its duty to provide for the future of the Church."

Evangelical divisions

Continuing with the opportunities of the future, Mr Wood said that their aim must ever be "Every worshipper a soul-winner and every parish church an evangelising centre." Nothing short of this should be the Evangelical vision for a fresh reformation in the whole Church of England.

When Mr Wood dealt with domestic relations between Evangelicals, he said that be-

cause they prized private interpretation as a precious Protestant truth, there had always been a sturdy independence about Evangelicals that found any party line abhorrent.

This rugged individualism of Evangelicalism also brought in its train the danger of fragmentation.

After the great evangelistic missions of Billy Graham it was perhaps natural to expect a theological swing towards Calvinism.

"It would be sad, however, if traditional Anglican Evangelicalism should narrow itself to embrace only those doctrines of Holy Scripture which are found in Systematic Calvinism, or if fresh divisions arose. We agree on too many things to allow differences of emphasis to break our unity, at such a time of evangelistic opportunity as this."

"We must stand together."

The archbishops and bishops of the Church of England have received a memorial signed by eight hundred Evangelical clergymen, asking them to withdraw the canon which deals with the legalising of eucharistic vestments, said Mr Wood.

He added that this canon, taken together with plans to deal with Reservation, and to revise the Thirty-nine Articles, could lead to a situation in which, in the name of comprehension, precious scriptural truths, dear not only to Evangelicals, could become obscured, if not distorted, in the Church.

Television

The Rev. David Sheppard, Warden of the Mayflower Family Centre at Canning Town, said that he had met only two people outside the Church who had been to hear Dr Billy Graham, when he was in England, but he qualified this by saying that this was no criticism of Dr Graham himself.

Mr Sheppard was at pains to show that the old media of meetings, rallies and special services were of little value as means for propagating the faith in a modern society.

There was a great gulf between the Church and a large section of the population, particularly in industrial areas. One of the best ways of bridging the gap was through broadcasting and television.

There were dangers in this, particularly the possibility of creating a percentage of "television Christians," who might feel that they had done their bit because they had not switched off their sets when the religious programmes began. Much depended on the use of the new media, which could break down ignorance and prejudice. Religious television could tranquillise as well as stimulate, and it could make a person want to seek out the truth and think about Christian problems for himself.

Bishop Newbigin For Sydney Clergy Seminar

During the visit of Bishop Lesslie Newbigin, general secretary of the International Missionary Council, to New South Wales, following the National Conference of Australian Churches in Melbourne, he will lead a Clergy Seminar at Wesley College, University of Sydney, on February 18 and 19, 1960.

"C.E.N." Editor States Policy

The Reverend John C. King, Vicar of Christ Church, Ware, England, and Editor-designate of "The Church of England Newspaper," has issued the following statement of policy. "The Church of England Newspaper" was acquired recently by Messrs. John Cordle and A. G. B. Owen, two evangelical laymen.

"By the grace of God I shall do my best to advance the interests of the Gospel by means of the 'Church of England Newspaper.'"

"I believe there is a widespread desire for a church paper that is independent, evangelical, contemporary, and far-ranging in its interests."

"The future of such a paper can be made or marred by its Editor, of course, but its success depends upon two other factors—discriminating readers and a supply of contributors."

"I am hoping to find both."

MOWLL MEMORIAL VILLAGE

After extensive renovations and improvements to the main House and cottages at the Mowll Memorial Village, the C.E.N.E.F. Board of Management is about to receive the first guests at the Village at Castle Hill. Applications for admission should be made to the Executive Secretary at the C.E.N.E.F. Centre, 201 Castlereagh Street, Sydney.

Owing to the unexpectedly high average age of those who have been accepted for admission, the Board has found it necessary to change its approach to the appointment of staff. It will be essential in the first instance to appoint a Matron-in-Charge of the Village rather than a Superintendent to take charge of the whole Village.

As a result of this decision, Mr F. J. Wilson, who has been acting as Superintendent, will now be available for another appointment. Mr Wilson has had considerable experience and success in work amongst boys and it is hoped such a position may be offered to him.

Dr. Knox at Brisbane Clergy School

The Reverend Dr D. Broughton Knox, Principal of Moore Theological College, Sydney, gave a series of addresses on "Justification by Faith" to the Clergy School of the Diocese of Brisbane last month.

The Primate (the Most Rev. H. R. Gough) has agreed to chair the opening session of this seminar and has expressed the hope that many Sydney clergy will attend.

Bishop Newbigin was consecrated Bishop of the Church of South India in 1947 in Madras after the successful conclusion of long negotiations for union in South India. He has served for 12 years in the diocese and now has begun the important work of secretary to the International Missionary Council. He has expressed a desire to share with clergy of Australian Churches in their thinking about the world mission of the Church and Australia's partnership with Asia.

Sessions of the seminar are as follows:

Thursday, February 18, 1960 — 2 p.m. to 5.30 p.m., 7 p.m. to 9 p.m.

Friday, February 19, 1960 — 9.30 a.m. to 12.30 p.m., 2 p.m. to 4 p.m.

Delegates may come into full residence for £2, or full-time for sessions including meals on Thursday evening and Friday midday, and morning and afternoon teas for £1.

Clergy are urged to notify the Rev. M. O. Fox (11 Campbell Street, Balmmain, phone 82-1170) by February 8 that they wish to attend this seminar.

Other Conference Visitors

Bishop Newbigin will also address meetings at St. Alban's, Epping (8 p.m., February 19), St. George's, Hurstville (8.30 p.m., February 21) and St. Andrew's, Roseville (8 p.m., February 25) and will preach at St. Andrew's Cathedral, Sydney, at 11 a.m. on February 21.

Professor Takenaka will also visit Sydney and address meetings at Bondi Junction Methodist Church (8.30 p.m., February 21) and Croydon Congregational Church (8 p.m., February 24).

Bishop Sobrepna of the Philippines will also visit New South Wales and address meetings in Albury, Wagga and Canberra.

R.C. Weekly Urges "Common Bible"

"America," a national U.S. Roman Catholic weekly, has proposed a common English translation of the Bible for Roman Catholics and Protestants.

The proposal was made in a three-page article written by the Rev. Walter M. Abbott, S.J., an associate editor of the Jesuit-published magazine. "America" is not an official publication of the Roman Catholic Church.

The article says that prominent Catholic and Protestant Biblical scholars are in favour of a unified Bible as indispensable if Christian unity is ultimately to be achieved.

RECORD ATTENDANCES AT CAMP HOWARD



A record number of over 300 children each week have spent part of their Summer holidays at Sydney Diocesan Youth Department's Camp Howard, at Port Hacking, N.S.W. The Camps commenced on December 26th and concluded on January 30th.

Under the direction of the Reverend N. C. Bathgate at Boys' Camp and Miss Joan Ash at Girls' Camp, the usual activities of Camp Howard were conducted. These included swimming and campcraft, both compulsory for every camper, and the optional hobbies of sailing, boating, canoeing, riflery and archery.

The pivot of the daily program is the Bible Study hour, when the camp divides into small groups with the various counsellors under the overall guidance of the chaplain.

Morning and evening "quiet times" are conducted daily in each cabin or tent and an endeavour is made to link each camper with the scripture union. Each Sunday morning boys' and girls' camps combine for morning service in an open-air chapel on the shore of Port Hacking. Preachers at these services were Bishop R. C. Kerle, Archdeacon G. R. Delbridge, The Dean of Sydney and the Reverend D. M. Hewetson.

An interesting feature of Camp Howard Boys' Camp is the weekly day out, when each coun-

sellor takes the boys in his room away from camp from late morning until early the following day. This provides an opportunity for the counsellor to get to know and understand his boys and also to give them experience in practical bushcraft.

In addition to these two camps at Port Hacking, about 70 younger children (4th and 5th class) holidayed at Camp Howard Junior Camp at Springwood each week from December 28 to January 18 under the direction of Miss Patsy Evans. A similar type of program related to the younger age group was carried out here.

During the course of Camp Howard counsellors have the opportunity of getting alongside children and showing them Christian friendship and guidance. Many have come to a deeper understanding of the Christian gospel and so the full impact of the camps on life of the Diocese must be felt as the years pass and the young people grow into mature and active Christians.

(The picture above shows several of the boys learning

lifescaping and water safety in the camp pool. The counsellors took the children, both boys and girls, for both their spiritual and camping activities.)

Church Society On New Services

"The Church Society expresses strong disapproval of the proposal in Convocation to authorise the experimental use of services of Baptism and Confirmation," said a statement issued recently.

"Convocation has no authority to permit such deviations from the Book of Common Prayer.

"In these days when individual clergymen are, without any authority, taking the law into their own hands and the whole purpose of Canon Law Revision is said to be to prevent such anarchy, it is remarkable that those who are responsible for this revision should be inviting Convocation to take similar illegal action."

The King's School Scholarships

The following scholarships have been awarded at the King's School, Parramatta, N.S.W.:

Violet Macanish Scholarships: I. Finch (Parramatta East Primary School), C. H. E. Hart (Finley Primary School).

Other Scholarships and Bursaries: J. G. Blomfield (Yarrowitch Primary School), D. C. Dawkins (The King's School), T. M. Gibson (Enfield Opportunity School), R. D. Jolly (Eastwood Primary School).

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Notes and Comments

MORE SPORT IN SCHOOLS?

The annual holiday conventions of the teachers of different subjects appear to be adopting the practice of loudly proclaiming that their subject is not emphasised sufficiently in the educational curriculum and that if Australia is to avoid disaster more time must be devoted to it.

However plausible this may seem in the case of science, the latest manifesto, from physical culture teachers, amounts to a reductio ad absurdum.

The great need of secondary education is not to produce more specialists earlier in life than before (even specialists in Greek and Hebrew, as correspondents in this paper have urged in the past), but to produce a balanced education, based on our Western Christian culture. There is already too much specialisation; this trend is to blame for the fragmentation of our culture that has proceeded apace this century.

Fifty years ago a preacher or a journalist writing for an educated public could allude to the Bible, Shakespeare and the events of classical and European history and be sure that his references would be understood and appreciated. It has become less and less possible to make such assumptions.

If the West is not careful, it may find that it has beaten the Russians only to lose the things of the soul and spirit that differentiate us from them.

A.C.T. STANDARDS . . .

The successful candidates in the Australian College of Theology's Th.L. examinations, and those who prepared them, deserve congratulation. The two Evangelical Colleges, Moore and Ridley, again acquitted themselves well.

But the usual large proportion of honours (especially second-class honours) raises awkward questions. Doubtless a pass standard that is low by secular standards is at least defensible, since many candidates for ordination today are men in their late twenties or thirties who lack the background necessary for a searching, academically slanted course but will make excellent parish clergymen.

But the statistics alone seem to show that it is too easy to get honours. An overall 75 p.c. and two extra subjects would not get you second-class honours at the average university, but it will earn first-class honours from the A.C.T.

These easy honours mislead both the successful candidate and the laity and general public. The man with Th.L. honours is apt to regard himself as a theological expert on the strength of them. Others may accept him at this valuation, but if they realise the true position may assume that theology is childishly easy, if not an intellectually bogus study, like astrology.

There are great dangers in over-specialisation too young. But the public expects that so-called experts will be real experts, judged by current standards. And so should the Church.

A SOUTH AFRICAN REPUBLIC . . .

The Prime Minister of South Africa has announced his government's intention of holding a plebiscite (all white) on whether South Africa should secede from the Commonwealth and become a republic.

The natural reaction of Christians and others perturbed about the morals of apartheid may be to adopt Horace Greeley's remark when the South seceded from the American Union in 1860-61, and say with a sigh of relief, "Let the erring sisters depart in peace."

We shall certainly hope that the British Government will not allow itself to be blackmailed into being less liberal in its policy in its own African territories. That would be madness. It would be morally wrong, it would bring catastrophe down on Britain's African territories, and in the end it would not keep South Africa in the Commonwealth a day longer than it suited her to stay.

But a breach between Britain and South Africa would undoubtedly make the British hold on to the territories of Bechuanaland, Basutoland and Swaziland untenable, and so make the position of the Africans in South Africa worse. We can only hope and pray that the spirit of wisdom and Christianity may be given to South Africa's leaders at this time, and that the Churches may be strengthened in their courageous witness for truth and right.

MR. CASEY AND DR. EVATT . . .

None will deny that Mr Casey deserves to be honoured by the Queen. There may be a feeling that he is a second Lord Rosebery, a "man of promise" that has never been quite fulfilled, but there can be no question that he has served Australia faithfully and well. We hope that his elevation to the House of Lords will not mean that he will be lost to this country.

There will perhaps be more division of opinion over the possible appointment of Dr Evatt as Chief Justice of New South Wales. But it must be emphatically stated that he is admirably qualified from a professional point of view for the position. When he was on the High Court bench he gained a reputation as a very distinguished Judge indeed. It may well be that he would be of more service to the community as a jurist than as a politician.

Second Thoughts on the Graham Crusade

(A sermon preached by the Reverend A. J. Glennon, Precentor, in St. Andrew's Cathedral, Sydney, on December 27, 1959.)

As we look back over the year it is natural for us to think of those things which have been of outstanding importance and interest to Church people. To Church of England people, undoubtedly the most important event was the coming of our Archbishop and his installation and enthronement in the Cathedral.

But in another sense, and thinking of the Church or Churches more generally, the dominating event in 1959 was the visit of Dr Billy Graham and the Graham Crusade.

We are now far enough away from the Crusade itself to begin to evaluate its effect, and it is significant to know that the reports from parishes differ very much from one another. I need to say that I am not in possession of any official information and the views I express are entirely my own.

It seems that many clergy report no results at all from the Mission so far as their parish is concerned and some even say that it has had a disrupting influence upon their organisational life. There are many others who report some new church members and a quickening of parish activity. With a few, and St. Paul's Redfern is an illustration, there has been a dramatic and continued change in their church life, and a wonderful influx of people and spiritual power.

What explanation can there be for those differing reports and the disappointment felt by many about the slender results? They went to the same Mission, they heard the same Missioner, and they were dealt with so far as the central organisation was concerned, by the same counselling system. The varying quantity must be in the parishes themselves. There must be something which varies between congregation and congregation. If we are going to understand something of the explanation we need to have in mind the normal processes by which people are added to the Church. You might call it the principles of evangelism.

Principles of evangelism

As far as the Church is concerned and speaking in general terms, there are three groups in the community: the worshipping members, a fringe group and those who have no contact with the Church at all. The worshipping group are those who in differing degrees have been made alive unto God by the operation of the Holy Spirit. The fringe group, and this is the important one to have some understanding about, are those people in the community who have some connection with the Church. They are neither in the Church nor out of it.

They come to services occasionally and receive some teaching.

They may well know the minister and he them. They may give to the Church and certainly have some interest and religious understanding.

It is that area where in a special sense the seed of the Word is being sown and there is the activity of pre-evangelism.

In a Mission three things happen: The worshipping group have

their faith confirmed and deepened and we are grateful to God for that, and there are those in the fringe group who have things brought into focus and come into commitment with Christ. There are the new faces we see in church as the result of a Mission. There are those in the no contact group who are touched and who move into the fringe area.

It would be an agreed truth that the fringe groups would differ very much between parishes. There are those where there is a very real work being done with those outside the Church and there would be those places where little or no work is being done. This is not necessarily a criticism. Almost always the minister has his hands full in meeting essential needs and ministering to the worshipping group, but it is also true that it is only too common to have an attitude which does not look out to people who are outside the Church.

Needs of babes in Christ

William Temple said the besetting sin of the Church was that it was only concerned with its own life and worship. Joost de Blank in his book "The Parish in Action" makes the same point. Our own Archbishop has commented on those Christians who are just content to be in a "holy huddle."

Where there is not this outward looking attitude and activity and the patient building up of the fringe area, there is very limited response to an evangelistic mission but where there is a balanced, faithful and consistent pastoral work both by clergy and lay people with those who

could be interested in the Church, then there can be wonderful and far reaching results to a Crusade.

There is also another point to do with an assessment of the Graham Mission which we should face. I have heard it said about those who have received blessing: "We will see whether or not they are sincere by whether or not they stay."

This shows a complete lack of understanding of how people begin the Christian experience and of the special help which they need to have.

We know how infants need continued attention and special food and that the principles of child care be understood and applied and in communities where these things are not understood, such as in parts of Africa, the infant mortality rate is extraordinarily high.

The same principles apply to those whom St. Paul calls "babes in Christ." They need our fellowship and explanations given about church services, and they must have the faith related to the circumstances and difficulties of their own life. Only too often we feed them on meat to begin with instead of milk.

If there are those who have shown an interest in the Church as a result of the Mission and they have fallen away, the criticism must be very definitely directed to us, not to them.

In the Cathedral we have been greatly encouraged by the results of the Mission. The Dean and Cathedral staff are continually meeting people who have made the Cathedral their spiritual home as a result of the Mission and there must be many others in a congregation of this kind whom we do not know.

I would like you to see our Bible Study group of those who were blessed at the Mission and who come weekly to study the Word of God. They are not all members of the Cathedral congregation although they mostly have some connection with us. Their interest and their growing enthusiasm in the things of God put many older Christians to shame.

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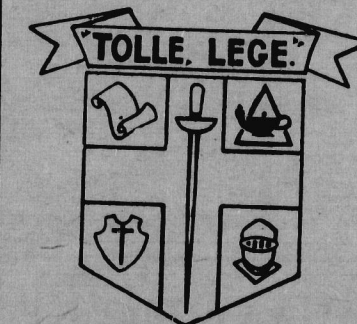
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Redway, John Alfred George, B.E., S.S.M., Bunbury.
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PASSES IN PART I OR II OF THE EXAMINATION.
(In Alphabetical Order.)
II Arkell, Colin Robert, Brisbane.
II Arnold, John Frederic, Moore Coll., Sydney.
II Brewer, Peter Macdonald, St. Francis' Coll., Brisbane.
II Brownfield, Miss Zoe, Moore Coll., Sydney.
II Bryant, Barry John, Central Tanganyika.
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II Cole, Victor Roland, Moore Coll., Sydney.
II Collie, Robert William Strickland, Ridley Coll., Melbourne.
I Cooling, Graham Harry, Adelaide.
II Dennis, Wilfred Edwin, St. Francis' Coll., Brisbane.
II Dowling, Owen Douglas, F.A., Dip. Ed., Trinity Coll., Melbourne.
II Egan, Desmond Russell, St. Francis' Coll., Bathurst.
II Fehre, Charles Derwent, Ridley Coll., Tasmania.
I French, David John, Canb., Goulburn.
II Gate, Alan Bertram, St. Francis' Coll., Brisbane.
I Geoghegan, John George Frederick, Grafton.
II George, Peter Frederick, Moore Coll., Sydney.
I Haynes, John Edward, G.B.R.E., Adelaide.
II Hayward, Maurice Arthur, St. Francis' Coll., New Guinea.
II Henderson, John Raymond, Moore Coll., Sydney.
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I Mayo, John Layton, St. John's Coll., Newcastle.
II Moon, Geoffrey Narramoor Coll., Sydney.
II Murray, James Stirling, Trinity Coll., Melbourne.
II Nichols, Alan Charles, Moore Coll., Sydney.
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II Oliver, Miss Carlene Miriam Archer, Moore Coll., Sydney.
II Oxley, John Rice, Ridley Coll., Melbourne.
II Painter, John, Moore Coll., Sydney.
I Pearce, Ronald Albert, Wollaston Coll., Perth.
I Penwill, Leonard Thomas, Tasmania.
II Pentecost, David, Ridley Coll., Unattached.
II Platt, Reginald Thomas, Moore Coll., Sydney.
I Pryce, William Charles, Canb.-Goulburn.
I Routley, Donald, Ridley Coll., Unattached.
I Rowlands, Roy Griffith, Ballarat.
II Seddon, John Richard, Moore Coll., Sydney.
II Simpson, Robert McGregor, Moore Coll., Sydney.
II Southerden, John Edward, B.Com., St. Francis' Coll., Brisbane.
I Thulborn, Neville John, St. John's Coll., Ballarat.
II Tonks, Colin Robertson, B.A., Ridley Coll., Unattached.
I Tregea, James Lewis, Canb.-Goulburn.
II Turner, Cyril Donald, Moore Coll., Sydney.
OPTIONAL SUBJECTS.
I Verspaandonk, Joseph Maria, G.B.R.E., Perth.
II van Emmerik, Johannes Adolf, Christ Coll., Tasmania.
II Wallace, Richard Ernest, Ridley Coll., Unattached.
II Watson, Peter Robert, Moore Coll., Sydney.
II Wyndham, John Hebden, Moore Coll., Sydney.
II Wynn, Ernest Brian, Moore Coll., Sydney.
PASSED IN SINGLE SUBJECTS.
I Ke as follows:
PART ONE: Old Testament.
1. New Testament: 2. Doctrine: 3. Church History: 4. Greek New Testament: 5. P. T. O. Old Testament: 6. New Testament: 7. Doctrine: 8. Church History: 4. Greek New Testament: 5. Testament: 11.
OPTIONAL SUBJECTS: Philosophy:
12. Principles of Education: 13. Christian Missions: 14. Psychology: 15. Latin: 16. Hebrew: 17. Christian Ethics: 18.

Alana, Douglas John, S.G.B.E.; Melbourne: Ansell, Kenneth Frank, 7, G.B.R.E.; Grafton: Berry, Albert, 4, B.E.; 4, Coveney; Atherton, Peter, 1, S.S.M.; Adelaide: Adkinson, William Stanley, 7, 11, St. Mark's, Canb.-Goulb.; Grafton: Givens, Peter, 6, B.E.; Grafton: Avery, Philip Joseph, B.E., 6, Adelaide; Bailey, Harry Roberts Lewis, 6, Melbourne; Baldock, Graham Herbert, 10, G.B.E.; Adelaide: Barley, Clifford John, M.A., 1, 16, Ballarat; Barlow, Ian Fleming, 6, G.B.R.E.; Adelaide: Bartleman, Kenneth Gordon, 10, G.B.E.; Adelaide: Barlett, Lawrence Francis, 3, Ridley Coll., Unattached; Bazely, Frank Dennis Martin, 6, 7, Wollaston Coll., Perth; Beard, Miss Doris Margaret, 6, B.R.E.; Melbourne: Beard, Ronald, 10, B.E.; 9, 10, 13, Moore Coll., Sydney; Becher-Valley, Herbert Robert, 1, G.B.R.E.; Melbourne: Bedford, John Plunket, 5, 6, 7, 8, St. John's Coll., Ballarat; Bedalov, Ian William Gordon, B.C.E., 2, Adelaide; Bell, William James Wallace, 7, G.B.R.E.; Ballarat: Bennett, Richard Marchmont, 5, G.B.R.E.; Sydney: Berry, Frederick Geoffrey, B.S.C. Dip.Ed., 3, 4, 8, Bunbury; Beynon, Miss Jennifer Anne, 6, 7, 8, 10, Moore Coll., Sydney; Norman Arthur, 6, 7, 8, 9, 11 Moore Coll., Sydney.

Bolt, Reinald Victor, 8, Melbourne; Bond, Leslie George, 6, G.B.R.E.; Melbourne: Bonney, John, 11, St. Francis' Coll., Brisbane; Bourke, Richard Graham, 1, 6, S.S.M.; S.S.T.; Boulton, John Lucas, 10, G.B.R.E.; Jennifer Anne, Raymond David, 5, 6, 7, 8, 9, St. John's Coll., Ballarat; Brenton-Coward, Peter Edward, 1, 2, 6, 7, Wollaston Coll., Perth; Brierley, Kenneth, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 72

Reeves, James William 6, St. John's Coll., Wangaratta; Reid, Norman Coll. 5, 7, 11, G.B.R.E., Brisbane; Richards, Keith John 8, 10, G.B.R.E., Ballarat; Richardson, John 3, 4, 5, 7, 9, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832,

The Episcopal Church of Scotland has rejected an invitation from the Church of Scotland to take part in the celebration of the 400th anniversary of the Reformation in Scotland next year.

The Primus of the Episcopal Church, the Bishop of Argyll and the Isles, said that his Church's approach to the Reformation was so different that participation would involve unreality.

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The Australian Church Record
ANNUAL MEETING

NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for FRIDAY, FEBRUARY 26, 1960, at 5.30 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

A meeting of the Directors will follow immediately after the Annual Meeting.

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Mr Raymond Pearce was farewelled by large numbers at Perth airport on January 10 when he left for St. Patrick's School, Tawau, Borneo, where he will be a teacher.

Mr Pearce was commissioned at St. Margaret's, Nedlands, on the preceding Wednesday by the Archbishop of Perth. The Rev. P. S. Lawrence, Hon. Secretary of C.M.S. in Western Australia, preached.

Mr Pearce was trained at Claremont Teachers' Training College, and served for three years as a teacher. He trained for missionary service at Ridley College. He has been closely associated with League of Youth.

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The Australian Church Record
ANNUAL MEETING

NOTICE is hereby given that the
ORDINARY GENERAL MEETING
of the Shareholders of the Aus-
tralian Church Record Ltd. is duly
called for FRIDAY, FEBRUARY 26
1960, at 5.30 p.m. at the Com-
pany's Office, Diocesan Church
House, George Street, Sydney.

The Annual Balance Sheet will
be presented at the meeting and
an election of Officers for the
ensuing year will duly follow.

A meeting of the Directors will
follow immediately after the An-
nual Meeting.

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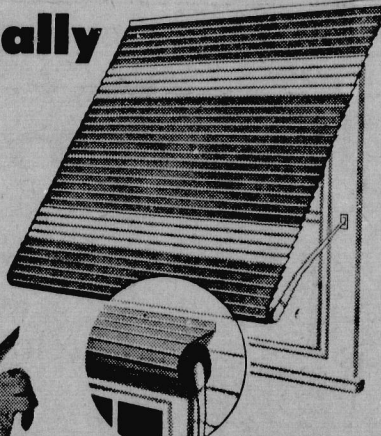
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Personal

The Archbishop of Sydney has appointed the Reverend L. J. Harris, formerly Rector of Lidcombe, Sydney Diocese, full-time chaplain at Royal Prince Alfred Hospital. Mr Harris will live at Five Dock.

The Reverend E. W. Fisher-Johnson, Rector of Blacktown, Sydney Diocese, has been appointed Rector of Lidcombe, in the same diocese.

The Reverend K. N. Shelley, Rector of Drumoyne, Sydney Diocese, recently underwent an operation at Balmain District Hospital. He is making satisfactory progress.

We regret to report the death in New Zealand of the Reverend John Deane, Principal of the New Zealand Bible Training Institute, in a motor accident.

The Reverend T. H. Dicks, Assistant Curate at St. John's, Launceston, Tasmania, has been appointed Curate-in-charge of the Provisional Parish of Abbotsford-Russell Lea, Sydney.

The Reverend J. A. Taylor, Curate of St. Anne's, Ryde, Sydney, has resigned and has been accepted by C.M.S. as a missionary. He will attend a "school" in Melbourne during February.

The Archbishop of Sydney and Mrs Gough will return to Sydney from England on Saturday, February 6, at 9.30 a.m. Their return has been delayed because Mrs Gough has been indisposed.

The Rt. Rev. J. McKie, Coadjutor Bishop of Melbourne, was farewelled on January 21, at St. Paul's Cathedral, at a "Dismissal Service." In the Chapter House the Bishop was presented with a cheque for £700. The Bishop is to become Coadjutor Bishop in the Diocese of Coventry.

The Rev. H. W. Robey, Rector of Riverstone, has accepted the Parish of Burringba, Upper Tweed, Diocese of Grafton.

The Rev. C. M. Kemmis has been appointed first full-time Chaplain to the Royal North Shore Hospital. Phone JX4741.

Chaplaincy Appointments:
The following clergy are about to take up full-time Anglican Chaplaincy appointments in the Diocese of Melbourne:

The Reverend W. C. F. Nellor, curate of St. Mary's, Caulfield, to be chaplain at Prince Henry's Hospital.

The Reverend J. F. Hannon, from Adelong, N.S.W., to be chaplain at the St. Vincent's Hospital.

The Reverend John Smith, from New Zealand, to be chaplain at Sunbury Mental Hospital.

The Reverend M. L. Redmond, from Urana, N.S.W., to be chaplain at Geelong Hospital and Geelong Gaol from March 1.

This will bring the Anglican strength of full-time institutional chaplains to 13 in Melbourne.

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