

Personal

Brisbane

The Rector of St. Stephen's, Coorparoo, the Rev. James Payne, Th.L., has accepted the invitation of the Bishop of Central Tanganyika (Bishop Stanway) to be his Commissary in Queensland.

Sydney

The Reverend Ted and Mrs. Newing, and their three children, Miriam, Paul and Timothy, will leave this month for Kenya. Mr. Newing will take up a post as lecturer at St. Paul's United Theological College, in Limuru. Another C.M.S. Missionary, The Venerable Keith Cole was until early this year Principal of the college, but is now engaged in pastoral work in the Archdeaconry of Nyeri.

Mr. Newing has been Rector of Holy Trinity, Miller's Point, in Sydney, for the past eighteen months.

The Archbishop of Sydney has appointed the Reverend Allan Yuill, Curate of the parish of St. Paul's, Chatswood, Rector of the parish of Holy Trinity, Miller's Point. Mr. Yuill will continue his duties as part-time Chaplain to the Archbishop. Mr. Yuill was ordained in 1949 after training at Moore Theological College. He was Secretary-Chaplain to the late Archbishop of Sydney from 1954 to 1959. He has been General Secretary of the South American Missionary Society (N.S.W.) from last year.

The Reverend Michael Eagle, Th.L., has been appointed Curate in Charge of the Provisional District of St. Peter's, Mortdale, Mr. Eagle, who was ordained in 1958, has served Curacies at St. Jude's, Randwick, and St. Mark's, Granville.

The Federal Secretary of C.M.S. Australia, the Rev. A. J. Dain, returns to Australia this month after a heavy tour of East Africa.

The Rev. L. J. Harris, R.P.A. Hospital Chaplain,

has moved to 7 Day Street, Drummoyne a house purchased by the Home Mission Society for his use. His phone number is WA2749.

The Rev. D.W.B. Robinson, Vice-Principal of Moore College, will leave on July 31 for England. Mr. Robinson will be overseas for six months, during which time he will speak at the International Reformed Congress, Cambridge. Part of Mr. Robinson's time will be spent at Tyndale House, Cambridge. Mr. Robinson also hopes to attend the Annual Conference of the Society for New Testament Study at St. Andrews, Scotland, and to visit a number of theological colleges in England and U.S.A.

Melbourne

The Dean of Melbourne Dr. S. B. Babbage, has left for the U.S.A., where Mr. Babbage will assist in the Philadelphia Crusade, conducted by Billy Graham. It is hoped that Dean Babbage will be able to exercise a ministry to members of the Protestant Episcopal Church. Prior to

this departure, Mr. and Mrs. Babbage were entertained at dinner by the Cathedral Chapter.

The Rt. Rev. Donald Redding, Bishop Coadjutor of Melbourne, has been appointed Administrator of St. Paul's Cathedral during the absence overseas of Dr. Babbage. Bishop Redding will be in charge of the Cathedral as from August 6.

The Rev. Dr. F. I. Anderson has been appointed Acting Principal of Ridley College for the same period. Dr. Anderson combines the two offices of Dean of Melbourne and Principal of Ridley College.

Canberra

Mr. and Mrs. K. L. McKay, of Canberra, are rejoicing in the birth of a son.

Overseas

The Rev. Maurice A. F. Wood, Principal-designate of Oak Hill Theological College, Southgate, London, has been appointed by the Archbishop of Sydney to succeed the late Rev. L. F. E. Wilkinson as one of his commissaries in England.

The Australian

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CHURCHES, MEMBERS SHOULD ACCEPT FULL SHARE OF EDUCATION RESPONSIBILITY

Following the controversy which has arisen over the question of State aid to church schools we publish the full text of a statement issued by the Committee on State Aid to Church Schools appointed by the Synod of the Diocese of Sydney.

The statement reads: The First Ordinary Session of the Thirty-second Synod of the Diocese of Sydney reaffirmed, on the 19th October, 1960:

"The opposition of the Church of England in this Diocese to the principle of State Aid to Church Schools as expressed in any and every scheme which has been proposed."

On the 1st June, 1961, the Committee on State Aid to Church Schools issued the following statement:

(1) A system of public education which is based on religious principles, as exemplified in the Education Act of New South Wales, is capable of satisfying the basic requirements of Christian education.

(2) The churches and their members should therefore accept their full share of responsibility for public education. It was on the understanding that they would do so that the Church of England gave up its own schools in favour of the present system. Acceptance of any form of State aid for its schools implies a lack of confidence on the part of the church in the soundness of public education. The granting of State aid would also encourage the view that the State need no longer provide a religious basis for public education.

(3) The first duty of the Church of England in the matter of schools and the religious instruction of its children is fully and properly to participate in such a public education system.

(4) In conducting some schools under its own control, therefore, the Church of England does not desire in any way to rival, supplant or impoverish the public education system. Conversely, it believes that only so long as church schools can be maintained by independent economic means is their existence justifiable.

(5) Responsibility for public education rests on all citizens alike (not only on those who may have children attending public schools), and it would be wrong for the State to use public money to aid schools for which the citizens have no direct responsibility and over which they have no control.

• See Editorial, Page Two.

New Caringbah Church



Opened and dedicated on June 24, the Church of St. Philip, Caringbah (Sydney Diocese), seats approximately 400. The church cost £35,000 to build and is a landmark in the thriving Caringbah area, south of Sydney. The Rector of St. Philip's is the Rev. J. Derrett.

MR HASLUCK CHALLENGES MISSIONS

The Minister for Territories (Mr Paul Hasluck) was outspoken in addressing the Missions Conference held in Darwin on July 17.

The Conference was called to allow representatives of Christian missions in the Northern Territory to meet with representatives of the Northern Territory Administration. C.M.S. was represented by Bishop R. C. Kerle, The Rev. G. R. Harris, from Oenpelli, and Mr A. Wilson, from Darwin. Representing A.B.M. were the Bishop of Carpentaria, The Right Rev. S. J. Matthews, and the Ven. A. H. Bott.

Mr Hasluck stated that the Government's policy was assimilation rather than the old concept of protection, preservation and segregation. That being so, the Government, "while respecting all matters of conscience and freedom of religion, does look to the missions to conduct their temporal activities in a way that advances the aims of policy."

Mr Hasluck went on: "That means that the conducting of pre-school centres, and schools, the improvement of health, hygiene and nutrition, the training for employment, the provision of better housing and the accustoming of the people to the habits and customs that are acceptable in the general body of the Australian community become an essential part of work on a mission. It also means careful planning of future development to help provide opportunity for the people."

of the sole duty of the teaching and practice of religion. I do not, however, expect nor would I wish that there should be any such outcome in respect of any mission.

"The Government wants missions to continue their social welfare work for two reasons. One is because we value the considerable resources that missions bring to the work in dedicated staff, in experience and in public support. The other is because, just as I trust you all see the social ministry as a reinforcement of your Christian teaching, so we undoubtedly see Christian teaching as a great reinforcement of the social purpose."

NEW HEARTS

Mr Hasluck continued: "We do not transform people only by giving them new clothes, new houses and new skills and new wages, but also by giving them new hearts. So do not

think for a moment that the Government wants to make any takeover bid. We would lose on the takeover."

Mr Hasluck emphasised the financial assistance given by the Government to the work of missions. He pointed to capital assistance in building programs, subsidies paid to teachers, nurses and tradesmen, and to social service provisions made by the Government.

"Speaking in very broad terms," continued Mr Hasluck, "I would say that in the final outcome missions, in the form in which they are known, and Government settlements will disappear. There are, however, some qualifications to be made to that broad statement. The completing of assimilation will take not less than two generations—say, another 60 years."

The Minister referred to the work at Oenpelli, conducted by C.M.S. He said: "It may well

• Continued on Page 3

SURRENDER

"If it should happen that any particular mission feels that it does not wish to engage in these activities to serve these ends but to restrict itself to its religious purpose then, presumably, in a friendly way the Government would be obliged to require the mission to surrender all that was not essential to the performance

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Off the Record: Personal news; News in Brief.

Off the Record

GLOOMY FUTURE

The new Archbishop of York, Dr. Coggan, has related the following story of his early days in Bradford. "I was coming out one rainy day and a little man fell into step with me. He said, 'Oh, sir, I'm so glad to be able to speak to you. We haven't spoken yet, but it's wonderful to see things going ahead in the Diocese, and I'm sure that under your guidance they'll go from bad to worse.' — and he doesn't know to this day that he said it."

THE SPACE AGE

According to a report in a Sydney Diocesan publication the Reverend Alan Yuill was ordained "in the year 2949." It would be interesting to know something of theological thought at that date.

MIXED BAG

Some items received recently by the A.B.M. station at Dogura (New Guinea):—20 gloves, leather and fur lined, all for left hand only; 2 dozen pairs white cotton stockings; 1 dozen gross of new plated bobby pins; 2 dozen men's dress ties; a large case of University English literature text-books, together with large supplies of a study-book entitled: "Causes of prostitution among women in 1908."

THE BITTER AND THE SWEET

From Lord Fisher of Lambeth: "We try to make the religious truth a little more palatable to the modern mind not by lowering the truth but by putting a little jam on it."

THE PREACHER'S ART

We are indebted to "The Witness," official magazine of the Diocese of Nelson, New Zealand for the following examples of service announcements:—"August 18th, The Sort of Man England Wants — The Vicar, August 23rd, The Man of the Hour — The Vicar, August 30th, The Man Who Really Won the War — The Vicar. Another announced — "Subject Next Sunday What Sinners will find in Hell." The next line read — "A Warm Welcome — all seats free!"

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NEWS IN BRIEF

THE CONTROVERSIAL Marriage Bill received Royal Assent on May 6. It is entitled the Marriage Act, 1961 (No. 12).

THE FOUNDATION STONE of the new St. Mark's Church at Matraville (Sydney Diocese) was laid on July 8 by the Right Reverend R. C. Kerle, B.A., Th.L., Bishop Coadjutor of Sydney. The Rector is the Rev. H. J. Edwards.

Over 40 Parishioners of St. Luke's, Miranda (Sydney Diocese) went recently to "Gibulla," the Church of England Retreat House and Conference Centre at Menangle.

They discussed ways and means of "Waking up the Parish." Highlights of the weekend were the addresses given by ex-Air Force Pilot, The Rev. G. M. Fletcher, General Secretary of the Church Missionary Society and the Rev. Reg. Hanlon, Rector of St. Stephen's, Mittagong.

As a result of the conference spiritual revival has become a burning topic in the Parish. The Rector of St. Luke's is The Rev. J. F. S. Campbell.

OVERSEAS

THE FIRST INSCRIPTION bearing the name of Pontius Pilate has been found by archaeologists near Caesarea, Israel. The name was found on a stone 31in high and 24in wide in the ruins of a Roman amphitheatre.

It was not in its original position when discovered. It is thought to have been used when a public building or statue was dedicated at Caesarea.

In addition to the Latin name, "Pontius Pilatus," the name of the Roman Emperor Tiberius was also on the stone.

Scholars in Jerusalem said it was the first archeological evidence of Pontius Pilate's name.

WORLD SALES of the new English translation of the New Testament, published on March 14, have already passed 2,500,000, it was announced in London on July 7. Nearly four months after publication the new translation still figures in the best-seller lists. About 40 per cent of the sales of the British editions are accounted for by overseas orders. There have been substantial sales even where English is not the principal language. The British and Foreign Bible Society has released a paper-back edition of the Gospel of John in the new translation. It has printed one million copies.

THE CONGREGATIONAL Christian, Evangelical and Reformed Churches of America, combined on July 4 as the United Church of Christ, with a membership of 20 million.

The merger, which followed 21 years of negotiations, referenda and lawsuits, is the first in the United States to unite denominations of different structure and origin.

It brings together the Lutheran-Calvinist traditions of the Evangelical and Reformed Church, with its roots in Germany, and the Pilgrim traditions of the Congregational Christians with their origins in England.

Schools and Education

In the early half of last century the body most concerned with the education of the youth of New South Wales was the Church of England. As other denominations established themselves, they also started schools for their children. With the growth of a civic sense of responsibility for education, the Government began to make grants towards the cost of these schools, and in due time founded its own schools to supply the need of education where denominational schools were inadequate.

Thus, before the passing of the present Public Instruction Act in 1880, there was in New South Wales a dual system of education supported from the public funds—there were the public schools of the Education Department, and there were the denominational schools of the leading denominations (Church of England, Roman Catholic, Methodist, Presbyterian). The system was wasteful, as maintaining from the public funds three or four schools in a centre of population where one school would have given a more efficient education. Consequently, in 1880 the present system of public education was established, whereby Government money was granted only to schools under the Department of Education.

A system such as this had been advocated years before by the first Roman Catholic Archbishop of Sydney, Archbishop Polding; but the Roman Catholics are now no longer in a position to judge for themselves as to what is best for the Australian community, ever since the Vatican issued a direction to the bishops of France, requiring parochial schools to be established and Roman Catholic children to be directed to them. This policy of the Vatican has now been included in the Roman Canon Law. Canon 1374 declares, "Catholic children shall not attend non-Catholic or undenominational schools or schools that are open also to non-Catholics." (Woyward II. 117). The canon goes on, "The bishop of the diocese alone has the right, in harmony with the instructions of the Pope to decide under what circumstances, and with what safeguards against perversion, the attendance at such schools by Catholic children may be tolerated."

The result is that Australian Roman Catholic parents are not in a position to decide for themselves what school their children are to attend. Such liberty as the Papacy has left in the matter is given to the diocesan bishop only. It is, therefore, a specious argument for modern Roman Catholics to claim that the United Nations Charter of Liberties requires parents to have the liberty of choice of school for their children, as the Roman Catholic Church has effectively taken away from Roman Catholic parents their liberty of choice in the matter. The Roman Catholic Church denies this basic liberty to parents.

The Vatican also requires Roman Catholic citizens to keep up a constant agitation till the Government grants State aid to their parochial schools.

If the State or Commonwealth Governments gives in to this foreign instigated agitation and reverses its policy of the past 80 years, so as to reintroduce State aid to church schools, many other denominations which have allowed their parochial schools to close, so as to conform to the policy which the community adopted in 1880, will be bound to refund their parochial schools in the main centres of population in order to conform with the new policy and to qualify for State aid. Within a generation the community will be back to the pre-1880 situation, with three or four rival schools in each centre. The result will be that educational efficiency will be lessened, the community will be divided, and the present excellent State system will be gravely weakened, for it will be the Cinderella.

Roman Catholics have been accustomed to describe the present State system of education as "secular." This is mere propaganda, aimed to drive their children into their own schools. In fact, generous provision is made in the 1880 Act for religious instruction, both at the general level of an agreed syllabus and at a special level of denominational teaching. For many years Roman Catholics refused to co-operate with this Act and refrained from teaching any of their children in the State schools. On the other hand, other denominations have loyally taught religion in the State schools, spending a great deal of time and money to ensure the proper working of the 1880 Act. It would be an ill return now for the Government to reward the Roman Catholics for their failure to co-operate, by granting them aid to their schools, which they have built up at the direction of the Vatican in direct opposition to the policy of the people of the State.

What the New South Wales educational system needs is that the Government should concentrate such money as is available on making State schools more efficient, with special attention to increasing efficiency at the level of religious instruction. In this direction, a grant might well be made to the churches in proportion with the number of hours of special religious instruction given in the State schools, in order that the heavy burden of teaching, now mostly resting on the clergy, might be relieved through the provision of stipends for teachers of special religious instruction. In other words, the Government should concentrate, in co-operation with the churches, on improving the religious instruction given in their own schools, rather than in undermining the State school system and de-christianising it (for this would be a sure result) by the re-establishment of rival denomination educational systems, all supported from the public funds.

The Present Situation

This is the second of a series of articles on work in inner-city parishes. It is written by The Rev. Ken Child, Rector of St. Paul's, Redfern (Sydney). The concluding article in this series will appear in the next issue.

"You must have a tough job as Rector of your Parish." This is always the retort I seem to receive when I inform someone of the place where I minister.

Why is it that most people believe it to be a "tough job" to work in an inner city, working class parish? Just how tough is it for those who have accepted the challenge to minister in what has become known as the "dead heart" of a metropolitan diocese? What is the present situation in the parishes of inner Sydney?

The greatest difficulty facing inner-city clergy at present seems to be the procurement of laymen, fitted to manage the affairs of the parish. In my ten years as the Rector of Inner City Parishes, I have had the privilege of working with some of the finest Christian men I have known, who have been most faithful in their duties as Churchwardens and Parish Councillors. But none of these men is professional by occupation such as an architect, engineer, or bank manager and in problems of extensive building maintenance, legal matters, handling of property, raising of finance, feel completely at a loss to know what to do. They themselves are devout and earnest followers of our Lord but find that they are so often hedged in with the pressing problems of a population which is constantly changing, buildings which are old, and finances which are hopelessly inadequate.

Responsibility

You can guess for yourself that this throws a tremendous weight of responsibility upon the clergyman who cares for the material welfare of his Parish and adds it to his concern for the extensive spiritual needs of his people.

There is in the heart of every devout servant of God a concern for those outside the faith. What about the masses of working people in the inner-city suburbs—one-tenth of N.S.W.'s population in all? Every Rector knows he must do more than keep the doors of his church open. He must bring men, all types of men, to Christ. Labouring against the time-taking tasks of large school classes, material responsibilities such as those just stated and hindered by a 25 per cent turnover in the population each year, he seeks to touch families through normal channels. He visits in the daytime house-to-house. Father is at work. Mother is at work also. He visits at night. Father does not want to be disturbed from television. Mother is too busy catching up on domestic duties. Precious time is spent in contacting a very small percentage of his people with little result. Should he interest a family he may find that new-found faith will awaken them to their poor surroundings. "It is not a good place in which to bring children up," they will say, and so they move out to a new housing area and the Rector is back where he started. It is good to know that the inner city sends forth new church members in this way, but

when one loses six Churchwardens in eight years, as a result, it is most frustrating on the local scene.

Our Gospel is not effective if it does not touch the human problems which exist in such a vast measure wherever one turns today. As an inner-city church grows in influence and its spiritual leader becomes known as an understanding man of God, people seek to bring their problems with them to the church. Broken marriages, alcoholism, debt, unemployment, no fixed place of abode, forced marriages—these are only some of the problems facing the clergyman who is trying to be "all things to all men." For instance, one-third of thirty-eight young people I recently presented for Confirmation were affected in some way by a broken marriage or separated parents. Interviews with these inquirers, plus the long stream of constant callers for benevolence, and the unending din of traffic noise makes life in the inner-city Rectory a nerve-racking service which causes prolonged physical strain and mental tiredness. All this can be said, of course, for any active Parish, but in the city it seems to be a ceaseless ministry which must go on without a break.

All these factors, together with the local features of influx of migrants, demolition of homes for public service buildings, spread of industry, and now the newest and most hopeful feature—the building of high density blocks of flats, tend to confuse the system under which we direct the work of the local church. The average inner-city area Parish Council is caught within the maze of maintaining large and decaying churches which are more than half empty, deciding whether to pay Synod Assessments or provide the staff with stipends as near the minimum as possible and struggle to maintain Sunday School and Youth Groups, without any local informed leadership. In some places the situation is so bad that there are not enough men to fill the positions of three Churchwardens, no choir or stipended organist, hardly enough Sunday School teachers.

It is obvious that apart from a few small rays of hope here and there, the inner city area churches are powerless to help themselves from within.

Attitudes

As we look outside to the rest of the Church, what do we city-dwelling Christians see through the smoky haze of our problems? There are three attitudes which we meet. The first is the willingness of individuals to help where they can. These are the few to whom God has truly spoken, who have a sense of mission to the most needy mission field of city life. They are few in number but where they are found, travelling a distance to worship and to serve with their brethren of less fortunate surroundings, their work and witness is wonderfully received.

The second attitude one meets, is ignorance. How many church people pass through the forest of television aerials on their way to the business heart of Sydney each day, and apart from a small sense of pity for the Church in this dilemma, know nothing of the actual facts of Parish life? Ignorance about the Church in this set-up coupled with a reticence to learn how "the other half lives" leads to complacency.

The third attitude is that of indifference. "We know the problems from thirty years' standing. Little ever could or ever will be achieved in this part of the Diocese." This, unfortunately, sums up the final pronouncement in the minds of an influential number of clergy and laity on the issue. Something of the concern of those who profess to be interested can be gauged from the fact that, to my knowledge, in eight years of Diocesan discussion through committees, Synod resolutions, etc., not one single move has been made to tackle the problems on the local front.

How can the Church reach the working man? First of all by being concerned enough to act toward a solution of the problems within the Parishes where working men live. When we have set our own house in order, and thought our way through the difficulties which hedge the Church in from the man in the street, we will be able to address ourselves more thoroughly to the matter of bridging the gap between factory and Church and making the faith relevant to the "blue collar worker."

C.E.H.S. VISIT

On Saturday, June 10, members of the C.E.H.S. (Sydney) visited five churches in the Eastern Suburbs.

At St. David's, Surry Hills, they were welcomed by the catechist, Mr M. S. Wearne, and a churchwarden, Mr R. T. Bissett. Mr P. W. Gledhill, Senior Vice-President, gave a resume of the great changes which have taken place in the parish in the past one hundred years.

At St. Michael's, Flinders Street, which was designed by Mr E. Blackett, the Rector, the Rev. J. A. Dahl, Th.L., recalled that the first services in this part of Sydney were held in Darlinghurst Court House.

At St. Jude's, Randwick, which is in the charge of the Ven. Archdeacon O. C. Van, formerly of the Grafton Diocese, while the Rector, the Rev. Dr R. A. Johnston, is on leave of absence in England, the members inspected the adjoining graves of Mrs Barker, wife of Archbishop Barker, and Archdeacon William Cowper, and Dean William Macquarie Cowper.

St. Mary's, Waverley, a beautifully proportioned church, was founded by the Rev. Stanley Mitchell, who was also in charge of St. Jude's for a time.

At St. Matthias, Paddington, we were welcomed by the Rev. J. Newton Stephen, B.A., C.F., who gave us an account of some of the outstanding days in the life of this parish during his ministry there.



REFORMED CONGRESS

On August 11 of this year, the International Reformed Congress will be held at Newnham College, Cambridge. Subject of the conference is: "The Authority of the Bible Today."

Many world famous speakers will participate in the Congress and the panel includes Dr Pierre Marcel, of France; the Rev. Dr Roger Nicole, of Gordon Divinity School, U.S.A.; Dr James Packer; Dr Philip Hughes; Professor Stanford Reid, of McGill University, Montreal, Canada; and the Rev. Herbert Carson, of St. Paul's Church, Cambridge.

From Australia, the Rev. D. W. B. Robinson, Vice-Principal of Moore Theological College, will be one of the speakers. Mr Robinson will lecture on the subject: "The Bible and the Authority of the Church."

A Committee on Doctrine

At a recent meeting of the Church of Scotland Presbytery of Edinburgh a motion was passed to appoint a Committee on doctrine to assist it in keeping "the religion and doctrine in purity without error and corruption."

Professor T. F. Torrance, who moved the motion, harked back to former times when Presbyteries met for spiritual exercise in a Church, and the Word of God was expounded and discussed. This had dwindled to the reading of a passage of Scripture, followed by a prayer, and the rest of the time was spent on legal and routine matters. The Church was neglecting its primary function, and seemed to be "drifting slowly into error." A Church without doctrine, said Dr Torrance, was a body without a soul.

115th Anniversary of St. Mary's, Balmain

On Sunday, August 20, the 115th Anniversary of St. Mary's Church, Balmain, will be held.

St. Mary's Church is typical of churches referred to in our series of articles on work in the inner-city parishes.

The foundation stone of St. Mary's Church was laid on January 1, 1845, and the building completed early in 1846. The licence was signed by Bishop Broughton and was issued on September 4, 1847. This building was a small stone edifice which stood at the rear of the present church. It was consecrated on May 2, 1849.

The first incumbent of St. Mary's was the Rev. Frederick Wilkinson, M.A. Mr Wilkinson also had the oversight of Ashfield Parish, until November, 1849, when the two parishes were separated and the Rev. Francis Cameron, M.A., became the rector.

In 1850 the organ was installed and for many years the bellows were operated by handpower, yearly amounts being allocated for the salary of the blower. At a later stage a gas engine was installed and ultimately an electric motor.

In 1856 the Rev. William Stack (afterwards Canon Stack) was appointed to St. Mary's and laboured in the parish for 15 years, during which time progress was such that plans were laid for extending the church build-

ing. Mr Blackett, the leading church architect of the time, was commissioned for the task and a faculty for the work was issued on May 2, 1858.

The lighting employed in the church during its long history records the progress of history. Candles were followed by kerosene and in 1873 a "Tallow Gas" plant was installed. However, in 1875 a gas works was established in Balmain and the church connected to the supply. Finally the electric supply was connected.

At one stage St. Mary's Church was adorned with a belfry. Steeples and belfries are usually erected on foundations in the ground, but this belfry was erected on the gable end of the wall and supported by corbels (projections). It had to be demolished in recent years.

In 1850 St. Mary's school was inaugurated as a parochial day school and in the following year the school hall erected, and although the day school was abandoned on the introduction of the national school system, the hall has been of great service ever since.

In 1873 St. Thomas' Rozell, was erected and in 1881 St. John's, Birchgrove (then Snail's Bay). Both these churches are now centres of separate parishes.

St. Mary's Church is currently appealing for £10,000 for restoration of the crumbling stonework, and other needed repair work.

FULL-SCALE INQUIRY ON TELEVISION EFFECTS ON MORALS

The Archbishop of Canterbury (Dr Ramsey) has called for a full-scale scientific inquiry into the effects of TV on public morals. The Archbishop was speaking at the triennial congress of the International Union for the Protection of Public Morality on July 18.

Dr Ramsey said: "Television has brought a whole new set of data for the moralist. The eye now sees far more things than it used to see. Most citizens live in a visual world—bigger, more complex and more rapid. We need at this stage not dogmatism about the effects of this but scientific inquiry."

"When people are shown so many things passing before their eyes in rapid succession, the mind goes in for snippety interests and excitements. It is the 'snippety-ness' of so much that is read and seen which undermines mental effort and deeper appreciation. The recent presentation of the enthronement of an archbishop was an instance of sustained visual concentration."

Dr Ramsey ended by saying that the tradition of morality had come to us through the faith of Christendom.

"That faith has inspired great and glorious creations of the eye and ear in painting, architecture, music and letters. It is for those

who adhere to that faith not just to cling to its past victories, but to use imagination and scientific method in defending and creating morality in the midst of all the new uses of the eye and ear which the modern world has brought."

Violence and Crime

The heavy odds facing the Public Morality Council, when it tried to influence the nation on matters of concern, were referred to by Cardinal William Godfrey, Roman Catholic Archbishop of Westminster.

Cardinal Godfrey said that on television, the cinema and the theatre, the frequent portrayal of violence and crime must be disastrous to the individual, the family and the nation. It produced a softening-up of the attitude towards evil-doing. Propaganda designed to show that sin and crime were always the effect of a pathological condition was a contribution to evil.

INSURANCE FOR ABSTAINERS

Of interest to churchmen is the formation in Australia of Ansvar Insurance Ltd. This company, founded in 1932 in Sweden, insures total abstainers only and conducts business in several countries.

On July 18 a representative group of temperance workers and prominent citizens was entertained to luncheon at the Canberra-Oriental Hotel, a temperance hotel, to meet the managing director of Ansvar, U.K., Mr R. C. Saunders.

The president of the N.S.W. Temperance Alliance, the Rev. B. G. Judd, and the Rev. Dr E. H. Watson, were among the speakers.

Mr Saunders traced the development of Ansvar from its foundation in 1932 by members of the Swedish Abstaining Motorists' Association. The company since then has spread to the other Scandinavian countries, Great Britain and Australia. At its foundation Ansvar was intended only for the provision of motor insurance at reduced rates for non-drinkers. In 1953 general insurance business was added to the motor business.

The Ansvar group of companies are all linked with national temperance groups and Mr Saunders' visit to Australia was sponsored by the Independent Order of Rechabites. Inquiries should be addressed to Mr Barry Campbell, Rechabite House, 85 Campbell Street, Sydney. (61-8388.)

Mr. Hasluck Challenges Missions

from page 1

be that, although some men trained for trades may leave with their families for employment elsewhere, most of them will remain as the resources of this area are developed and the eventual shape of Oenpelli may be a farming community with its income supplemented by an annual tourist trade."

The Victorian paper "New Life," commenting on Mr Hasluck's address, said: "Mr Hasluck

... will not find missionary societies unwilling partners, yet most realise that the Church's essential duty is not the undertaking of tasks which normally fall to government institutions, but rather the ministry of the Gospel of Christ. Changes are inevitable in native administration and policy, and the Minister is right in expressing that they can best be carried out in understanding co-operation."

Notes and Comments

Samuel Marsden ...

There has recently been comment in the Sydney Press on the Reverend Samuel Marsden, official chaplain in New South Wales from 1794 until 1838, who is apparently being portrayed in a most unamiable light in a television serial. "The Sydney Morning Herald" published an article about him which was most unfavourable.

We need have no hesitation in admitting that Marsden, like all of us, had his faults. The Bible itself demonstrates to us in its presentation of people such as David and Abraham that we should not try to conceal or deny the faults of God's servants. He was undoubtedly a harsh magistrate, even by early nineteenth-century standards, though there is no proof that he was personally a cruel man (as the "Herald's" article admits).

But it seems hardly fair to cite his devoted missionary work

in New Zealand as a ground of criticism (because he ought to have been preaching to the Australian aborigines instead). He no doubt accomplished far more for the kingdom of God by not diffusing his energies too much and by concentrating on the particular missionary task to which he believed himself called.

In fact, he was not unmindful of the spiritual need of the aborigines. In 1814, the very year when he first visited New Zealand, Marsden offered to assist as an agent of C.M.S. in the aboriginal school Governor Macquarie had just founded. And the establishment of the first C.M.S. auxiliary in Sydney in 1825 (in which Marsden played the leading part) was primarily in order to begin work among the aborigines. C.M.S. workers were active under Marsden's general direction in the native school at Blacktown from 1823.

Clerical Villains ...

It is not hard to understand why purveyors of popular entertainment should make so much of a clerical villain. One of the qualities which has been steadily dying out for two or three generations is moral indignation. It is getting more and more difficult to persuade audiences or readers to cheer the hero and hiss the villain. Yet much of the effect of a play or novel depends on the writer's success in getting the reader or auditor morally and emotionally caught up in the action.

The Christian heaven in the general community is still sufficient to make clergymen represent traditional Christian morality. (This is proved by the way they are always judged by a higher than average standard. "Parson Cited As Co-Re" would

still be a good headline; "Doctor", "Professor" or "Butcher Cited As Co-Re" would not.) One of the few remaining ways to make readers or viewers of a story condemn evil is to attribute it to a minister. Anyone else will probably be excused on the ground of his heredity or upbringing, but a minister will not.

It is therefore a wise move for a writer to pick someone like Marsden who has a reputation for severity and transform him into a monster of iniquity. It does not say much for the moral state of the Australian public when such transparent devices have to be invoked before it will hate evil. "He abhorreth not evil" (Psalm 36.4) is not a commendation but a condemnation.

N.S.W. Council of Churches ...

Recent criticism of the New South Wales Council of Churches has come in part from Anglicans of other dioceses in New South Wales who object to its claim to speak for the Church of England.

It is hard to take this criticism seriously. The Council has never claimed to represent the Church of England throughout New South Wales, but only the Diocese of Sydney, whose Synod elects representatives to it. It has been pointed out that there are far more Anglicans in Sydney Diocese than in all the other Dioceses of New South Wales put together. The Council can

claim to represent nearly two-thirds of the Anglicans of the State.

It is a proof of the practical value of a body such as the Council that it has finally persuaded the N.S.W. Government to appoint Church representatives to its Youth Policy Advisory Committee. The active and effective youth work of all the Churches made the Committee as it was previously constituted Hamlet without the Prince of Denmark, but it is highly unlikely that individual representations by each denomination would have the same effect as a united approach.

The following is an account of a venture in the Parish of Mittagong, Diocese of Sydney. It has been submitted by the Rector (The Rev. R. W. Hanlon) and the Churchwardens, as a contribution to contemporary thought and discussion on church finances. Owing to space limitations it has been necessary to condense the original material.

Contemporary thought on Church Finances

"About 18 months ago we embarked upon a spiritual adventure which has produced the most remarkable results.

"Believing that the Bible is the sure Word of God, and that God is utterly reliable, we commenced to put one of His promises to a practical test. Matthew 6:33 reads, 'Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.'

"Here we found a basic spiritual principle—If we make the things concerning the Kingdom of Christ at all times our first and chief care, then He has undertaken to provide for us in every way. We saw that we have but one priority. We must know Jesus as the King ourselves, and go on to know Him better. We must introduce others to the King by taking them to His Cross. In carrying out this principle, we found that the Lord declared that we should be free from anxiety about material things.

"So we began to make an honest, but very imperfect, endeavour to 'seek first the Kingdom' in the life of the Church in a practical way. This meant many changes in the traditional pattern of church life. Negatively it meant the immediate cessation of all fund-raising activities such as fetes, street-stalls, canvasses and the like. From the basic principle of Matt. 6:33 we saw the fallacy of expending time and energy in the ceaseless pursuit of funds which Christ Himself had promised to provide, and further, we realised that the message with which we have been entrusted was so vital and that of man so urgent, that we should give ourselves wholeheartedly to the task of making the Gospel known to the uttermost part of the earth. So we began, as best we knew how,

sonal responsibility to get the message of salvation to every creature. On no account do we allow even the most pressing local need to eclipse our missionary responsibility.

"Naturally, many members of the Church thought this a most radical and unwise policy to adopt. Only a small group were committed to Christ as their Lord and Master, and it seemed impossible for our needs to be met. But, either this promise would prove reliable in practice, or we could have no confidence in any other of His promises. How could we tell people that they could receive forgiveness of sins simply by believing God's promise in Acts 10.43, if we were not prepared to rest on Matt. 6:33?

"And what has been the result? Undoubtedly the real results, in terms of the release of new spiritual life in the Church, cannot be measured by human devices and Eternity alone will reveal them. There has been an amazing increase in missionary giving, from approx. £250 in 1958-59 to over £1,700 in 1960-61. Over £2,300 was given for missionary work in the first 16 months of following this method. This does not include money given for purposes outside the Parish through Diocesan Assessments.

"During this time all local needs have been met and we have been kept free from anxiety in direction. We do need a new Hall for Sunday School, but we would prefer to proceed under difficulty for a time, rather than relinquish our basic principle. From our own practical experience we can verify what someone else has said: 'God's work done in God's way never lacks His provision!'

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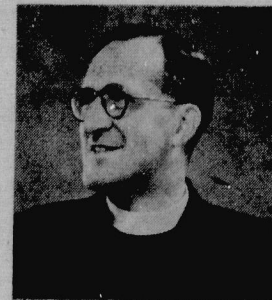
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THE INDIVIDUAL NEED



By the Reverend
A. M. STIBBS, M.A.
Vice-Principal of Oak Hill College

"I have somewhat to say unto thee" (Luke 7:40). In this passage there are brought before us two people from whom Jesus had a personal pertinent word. One of them was Simon, a Pharisee; the other was a woman, who had this reputation — that she was a sinner. To the one our Lord spoke words of instruction, rebuke, challenge; to the other He spoke words of commendation, assurance, peace.

will speak to our need and for our benefit.

Parabolic Method

The parabolic method: or how He speaks. There is here an illustration of a method frequently used by the Lord to bring listeners face to face with truth and its moral challenge. The method is to tell a story depicting particular types of character, and to invite a moral judgment. So here in verses 41 to 43 we have first the story, next the pertinent question, and then Simon's correct judgment.

The personal application: or what He means. Read verses 44 to

47. Still speaking to Simon our Lord turns to the woman, and pointedly distinguishes between "thou" and "she," between what Simon failed to do even in limited formal measure, and what the woman did with unrestrained lavish excess. The obvious explanation of her conduct is added. She was overcome with love because she had been so greatly forgiven. The complementary explanation of Simon's very different behaviour is implied in a general statement, which he is left to apply, if he will. Nor can we pursue this study further without recognising that a double story has now been told to us, each with the same moral challenge. It is time we began, as we make intended distinctions between these two very different types of character, each to ask himself: To which am I most like? Simon? or the woman?—remembering that the revealed difference concerns our personal relation to the Lord Himself.

Conventional

Simon and the woman in their relation to Jesus. (a) The Pharisee was conventional and patronising, detached and non-committal, with no sense of debt, and so not only lacking in love, but prepared to be rather casual and critical. Do not some still "go to church" in just this spirit? Compared with the woman the Pharisee had no sense of need or unworthiness. He was quite self-satisfied; by frowning on the woman as unworthy to be there he implied that he was himself quite fit for Christ's presence. Indeed, he felt he was giving, not getting; and so making Christ his debtor. (b) The woman, on the other hand, was unconventional, and overcome with gratitude because, sinner as she knew she was, her sins had been forgiven by the Saviour. Once in the presence of Jesus, she was so deeply moved that her feelings got the better of her. She burst into a flood of had made the Saviour's feet wet. Then, having brought no towel, she became still more unconventional and let down her hair to wipe the Lord's feet dry, before she anointed them with the

precious ointment which she had specially brought.

Simon was shocked; his feelings of propriety were outraged. Yet to anyone with a proper sense of values it was plain enough that the woman's activity was wholly moved by grateful love and a spirit of adoring worship.

Willing Lover

Jesus in relation to Simon and the woman. (a) In the Pharisee He saw superior, self-righteous, self-confident patronage — man needing to be made aware of his lack of a sense of need and of the poor quality of his service. (b) In the woman He saw a self-sacrificing lover willing to pay any price of cost or shame to show gratitude to Him; and so one to be praised for her devotion. In her He saw a truly

penitent believer, one to be assured afresh by His word of forgiveness, salvation and peace.

The Lord's final words to the woman and the Pharisee alike. Christ's decisive words to the woman were words of assurance of sin already forgiven, salvation already begun, and peace permanently to be enjoyed, and all tears, and before she could stop herself, so it would appear, she simply and solely through faith in Him. These same words were Christ's final words to the Pharisee and his guests. They are still His words to us. For they imply that if we too will acknowledge our sins, and confide in His grace, we likewise can know His forgiveness, salvation and peace. Thus was what some would call the Pauline Gospel first preached and propagated by the Master Himself.

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"Ministry of Healing"

Dear Sir,
Bishop Loane has authorised me to say that the article under his name on the "Ministry of Healing" (A.C.R., June 22) is a reprint from the "Christian Graduate," 1953. This article was one of several papers read at a Forum on Healing at that time and deals with the subject only as far as the Epistles are concerned. The Bishop also informed me that the reprinting of his paper was not intended by him to refer to Mrs Agnes Sanford's recent visit and ministry,

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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.

or to the Healing Ministry as it is being extended at present in the diocese. It may not be unimportant to add that the forum referred to came as a reaction to the Oral Roberts type of Healing Ministry, which I think we would all disown.

May I add a word of my own as to the Scriptural basis of the Healing Ministry. I believe it was of intense significance that our Lord devoted His ministry to forgiving the sinner and healing the sick. He "bare our sins in His own body," and "took our infirmities and bare our sicknesses." The latter being explicitly referred to as a fulfilment of the prophecy in Isaiah 53 as to the character and extent of Christ's reconciling work. When our Lord gave His command "to preach the Gospel, heal the sick," He was setting out and making available the covenantal blessings of His atonement. Incidentally, this also clarifies what is God's will concerning sickness.

If it is true that the Healing Ministry largely died out after the third century and is largely unused in the Church today, do we have to go further in our search for an explanation than that which our Lord Himself

gave, it is "because of your unbelief." We venture to add this is not only unbelief in those who need healing, but also in the Church.

One of the modern characteristics of the Church is the growing desire to recover belief in this Ministry and for it to be restored as a helpmeet of the Gospel. Those in the diocese who are giving themselves to this Scriptural challenge have been already humbled and inspired by the blessings both physical and spiritual which have come. The recovery of this Ministry deserves the sympathy and support of the whole Church.

Yours sincerely,
A. J. Glennon,
Clovelly.

Primate's Sermon

Dear Sir,
I am grateful to the A.C.R. for providing the text of the Primate's sermon to the Legal Convention, for here in the outback, the only reference I have had so far is an article in "The Bulletin" entitled "The Confusion of Archbishop Gough." Needless to say, a considered opinion was impossible on the basis of this alone!

However, there are certain remarks on this subject in "Notes and Comments" (A.C.R., July 20) with which I would take issue. My reason for so doing is that in a controversy of this nature, ill-considered statements will very quickly be seized upon by alert minds who owe no specific allegiance to Christ. We are told that it was notorious among Christian under-graduates that loss of faith followed enrolment in the Philosophy Department of Sydney University. Now I was a student of that Department for a major during the time of John Anderson, and my only recollection is that I spent a profitable three years there, profitable, that is, for the testing and establishment of my faith. There was never at any time an unphilosophic or vulgar assault on the cardinal doctrines of the Christian faith, and my own attempts to maintain a Christian viewpoint (for example, in an essay on the Traditional Proofs for the Existence of God) were treated with gravity and fair marking.

Again, we are informed that students were given the impression that Christianity and philosophy were incompatible. That is exactly so. But is this to be wondered at in a non-sectarian university? We were also told that the philosophy Department was the Sydney Philosophy Department was incompatible with Descartes and his Cartesianism. But I was never required to cease being either a Christian or a Cartesianist.

My own impression is that the Philosophy Department has been a non-existent ogre to Christian students for too long, and the publication of fictitious and ill-founded under-graduate gossip by a reputable Christian paper is a matter for grave concern.

Yours faithfully,
(Rev.) C. J. Winter, B.A., Th.L.

Attention Rev. Grundy

Dear Sir,

As an evangelical layman, and one who "marches with Mr Stott," I would like to reply to Rev. Grundy's letter, in which he referred to the article, "What is an Evangelical?" by Rev. Stott (A.C.R., June 8).

To begin with, I do not agree with Rev. Grundy, in his statement:

"To assert that it (i.e. our Lord's Sacrifice) was solely in time, is surely to diminish Our Lord to the stature of a merely historical figure." The benefits of Our Lord's death on the Cross are effective for people of all periods of history, provided they are personally appropriated by faith, but this does not mean that we share in Christ's offering or sacrifice, to God the Father.

Secondly, Paul always speaks of the Christian's identification with Christ's death or of his participation in it, with reference to the forsaking of sin and the living out of the Christian faith in day to day experience, rather than in the context of the Sacrament of the Lord's Supper and I see no reason why Paul's words should particularly be applied to this Sacrament. Paul's meaning is sufficiently clear. By identification with the Risen Christ, we become "dead" to the world, the flesh and the Devil.

For the sake of the Gospel, Paul suffered great hardships and "died" to the comforts and opinions of the world of his day. Thus others came to trust in the sacrifice of the Living Christ for them personally, for this Christ was seen and glorified through Paul's life and preaching. On Paul's part, there was a pouring out of his natural life in grateful loving response to (to use Paul's own words) "the Son of God Who loved me and gave Himself for me."

The only sacrifice or offering referred to in the Prayer Book Communion Service, is one of praise and whole-hearted allegiance, and this is only possible as a result of Christ's death "once for all" and as a response

to His completed Act of Redemption. We are saved by faith in Christ, Who died for our sins and not by some mystical re-enactment of that death, in which we supposedly join with Christ in an offering to God the Father. The Sacrament is a reminder of the great historical basis of our faith, namely the Redemption.

Yours sincerely,
A. J. Thompson, Th.A.

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Books

"DR IDA"

By Dorothy Clarke Wilson,
Hodder and Stoughton, London,
1959. Pp. 350. Aust. price 31/9.

The vivid story of a vital young woman who founded and developed in her own lifetime what might well be considered the greatest missionary medical work of modern times.

Ida Scudder, the daughter of a medical missionary working in South India, rebelled at the thought of following in her father's footsteps and when God first spoke to her of the need of a woman doctor to help the suffering of the women of India her instinctive reaction was:

"No, no, I couldn't do that! Not if God himself was to ask me."

But the voice of the Lord was insistent:

"Can't you, Ida Scudder? It is God himself who is asking."

She yielded and after a thorough training in the United States the work in Vellore began early this century in a small 10 x 12 room. Within two years she had treated 5,000 patients, in several more years a 40-bed hospital was erected. Today, some 50 years later, there is a large general hospital of some 700 beds and a Christian Medical School affiliated with Madras University where 300 young Indian students study for the M.B., B.S. degrees.

Ida had never believed in waiting for things to happen. When making application to the Government authorities to open the medical school, the official's reply was:

"No buildings, no money, no staff!"

"Yet you're asking permission to start a medical school now for Indian women. It would be ridiculous, if it weren't so . . . so heroic."

Ida Scudder died last year but the work of the Christian Medical College and Hospital still continues as a monument to a very great lady, a lady who proved God faithful to the end.

D. NATHAN.

"AUTHORITY OF THE BIBLE"

By C. H. Dodd. Fontana
Books, 1960, pp. 288.

This is a paper-back edition of a book first published in 1929 in The Library of Constructive Theology. The blurb calls it, "A great scholar on a great subject." This is true; but it is not a great treatment of the subject. While much of what Dodd has to say about the contents of the Bible is illuminating, his view of its authority is defective. In fact, he does not believe in the authority of the Bible. He finds authority in the Bible in the form of "the authority of experts in the knowledge of God, masters in the art of living; the authority of religious genius" (p.34). "God is the Author not of the Bible but of the life in which the authors of the Bible partake, and of which they tell us in such imperfect human words as they could command" (p.27). This is the point from which much of the modern debate took its rise and it has a historic interest to see it reprinted now, "but it

is disappointing to find that Dodd has not altered some of his opinions on this subject since 1929. Dodd completely ignores the testimony of the New Testament writers that both the Old Testament and certain of their own utterances could properly be described as utterances of God, and, consequently, he does not seem to understand the doctrine of the infallibility of holy scripture which he criticises in such felicitous style. Dodd, however, has wide learning and wide sympathies and many of his stimulating ideas are to be found in this early book.

D. W. B. ROBINSON.

"CHRISTIAN UNITY"

By the Right Reverend Frank Houghton, London, I.V.F., 1960, pp. 19.

Bishop Houghton, formerly General Director of the China Inland Mission, last year gave this I.V.F. Presidential Address on the contribution of some interdenominational agencies to Christian unity. He referred especially to the C.I.M. and the I.V.F. He is critical as well as commendatory. He rightly asserts that bodies such as these, though not explicitly devoted to ideals of visible unity, nevertheless have their own conception of spiritual unity and have made no mean contribution to an actual improvement in relations between Christians of different allegiances.

Bishop Houghton is right to say: "I believe I am in accord with the best Anglican traditions when I welcome all who love the Lord, and are members of their own churches, to His Table." There is in fact no ecclesiastical barrier to intercommunion at the present time between Anglicans and, say, Presbyterians and Methodists. But there really any biblical support for the test of church unity quoted with approval from Bishop Stephen Neill, that " . . . any one who is a minister of any Church should be able to minister in every Church?" There is no proof that this was the case in the New Testament.

D. W. B. ROBINSON.

"THE GOSPEL
OF THE KINGDOM"

Scriptural Studies in the Kingdom of God. By George Eldon Ladd. Paternoster Press, 1959. Pp. 143. English price 10/6.

This is a very useful book by the Professor of Biblical Theology at the Fuller Theological Seminary, California. Ladd carefully defines the biblical meanings of the "kingdom," and discusses its future and present aspects, as well as its ethical demands and its place in the gospel. This part of the book is lucid and challenging. The author is a pre-millennialist, but not a dispensationalist. His general grasp of eschatological thinking in the New Testament is good. Those who do not hold his view of the Millennium will nevertheless profit from his discussion of the matter, particularly in his chapter on "The Kingdom Is Tomorrow." However, the reviewer is unable to agree with Ladd that "from the Old Testament perspective, the church age is not seen" both Peter (Acts 2:16) and James (Acts 15:15) were of the opinion that the formation and development of the church were adumbrated in Old Testament prophecy.

The most controversial chapter is that on "The Kingdom, Israel and the Church," as the author himself realises. In the

reviewer's opinion, Dr Ladd does not sufficiently notice that the Jews who "responded and who became . . . true sons of the Kingdom" are regarded in the New Testament as the "saved remnant" of Israel, and thus the "election according to grace" to whom God's ancient promises of restoration had alone been made. While it may be true that "they came into the Church not because they were Jews but because they were believers" (p. 118), yet they certainly came in "first" because they were Jews, and, moreover, in coming in they did not lose their differentiation as Jews. This being so, the "restoration of Israel" cannot be exclusively future; and if it is an on-going process, there is less reason to look for a notable conversion of Jews in the future than Dr Ladd's position requires. "All Israel" will certainly be saved; but that promise began to be fulfilled at Pentecost and in the Jerusalem Church and the "thus" of Romans 11:26 looks back (as is usual with Paul's use of *hontos*) to the whole period of Israel's partial blindness. Partial blindness implies partial response.

The whole tone and scope of this book is commendable.

D. W. B. ROBINSON.

"CHRIST IS ALL THE GOSPEL IN GENESIS"

By Henry Law, Banner of Truth Trust, 188 pp.

Canon Henry Law was one of the foremost leaders of the Evangelical Party in England in the eighteenth century. This book has been his most popular book.

Its object was "to arouse attention to the blessed truth, that Christ pervades all Scripture, as salt all waters of the sea . . . By taking certain verses in Genesis, he shows how the Lord Jesus can be seen by the eyes of faith in this, the earliest book in the Bible."

So with rare spiritual insight and by no means forcing the teaching of Scripture, he deals with such subjects as "The Seed of the Woman," "The Ark," "The Bow in the Cloud," "Jehovah-Jireh," in all, 24 short chapters. The book is filled with the passion of the writer's heart which was to make his readers see "Christ Is All." The thoughts given are often very precious, and are enforced by his skilful use of repetition.

However, the reviewer found his style too heavily packed with metaphoric language. Such phrases as "from heavenly union nothing springs but heavenly seed," "the veil of flesh impedes the meridian gaze" are found everywhere. Now and again they are rich, but used so often they are too much for one's appetite!

J. E. IMISIDES.

MISS MARY HOWELL

Miss Mary Howell, for many years
office manager of The Church Record
Ltd., retires from that position on July 31.

Miss Howell joined the Record in March, 1941, and during her 20 years as Office Manager the paper has advanced greatly both in circulation and in interest. Much of this advance is due to Miss Howell's faithful work over the years.

Miss Howell came to Sydney from the Bathurst diocese,

"PRIMITIVE CHRISTIANITY"

By Rudolph Bultmann. Translated by R. H. Fuller. Collins, the Fontana Library, 1960, pp. 256.

Bultmann is a very important German theologian of a rather radical kind, and many will be glad to have this paper-back edition of a book of his which was first published some years ago. It has five main sections, dealing with the Old Testament Heritage, Judaism, the Greek Heritage, Hellenism, and Primitive Christianity. Primitive Christianity is presented here primarily as "a syncretistic phenomenon," seen in its relation to the great religious movements which formed its background. So presented, Christianity makes a good patient for Bultmann's own "demythologising" for which he is now famous.

These lectures are not themselves an account of Bultmann's distinctive theology, though they reveal more than a little of the existential attitude with which he approaches Christianity. There is a great deal to be learned by the already well-instructed student in these pages, and he will be forced to ponder afresh his understanding of the essence of the faith of the New Testament, but the book is not for beginners, and it is not a safe guide to orthodox Christianity.

D. W. B. ROBINSON.

3,000 P.A. IN DISTRESS

The normal rate of interviews with people who are in distress and need of help has been approximately 3,000 per annum of which approximately 3,000 per annum of which approximately 2,000 represent families.

Because of present unemployment The Family Service Centre of the Church of England of the Diocese of Sydney reports a 40 per cent increase in clients over the past few weeks.

Miss Marion Bennett, the Centre's Director, states that many of the people who come to the Family Service Centre are moderate in their manner of living and thrifty but have to put all their spare cash into their homes and therefore have no reserve funds to draw upon.

The person who is in the most serious plight is the single man or woman who is allowed only £3/15/ per week and who finds it impossible to meet all costs from this amount.

The Family Service Centre which is an organisation of the Home Mission Society of the Diocese of Sydney has been functioning since 1945.

ALSO RECEIVED: "LEAST OF ALL SAINTS,"

by Grace Irwin. Published by the Paternoster Press. Pp. 256. English price 10/6.

This is a story of Andrew Codrington, a young Canadian who enters the ministry with the wrong motive. The story reads like fiction and is almost too fantastic to be true.

Third Assembly

Australian representatives at the Third Assembly of the World Council of Churches in New Delhi will number 44, including delegates, advisers, guests and youth stewards. The official delegates appointed by the Australian churches will total 20.

The Church of England in Australia has the largest delegation (seven members): The Primate (Dr Gough), the Archbishop of Melbourne (Dr Woods), the Rt. Rev. K. J. Clements, Bishop of Canberra-Goulburn; the Rt. Rev. R. C. Kerle, Coadjutor Bishop of Sydney; the Rev. Canon I. F. Church, Principal of St Francis' Theological College, Brisbane; the Rev. Canon F. W. Coal-drake, Chairman of the Australian Board of Missions; and Professor L. C. Webb, Professor of Political Science in the Australian National University, Canberra.

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FOR SALE, Golf Clubs 65/-, Bags 39/11, Balls 2/11/2. Squash Racquets 29/6. Hamilton Joyce and Co., 5th Floor, 147a King Street, Sydney. BW7622. BW6136.

Wanted

Second-hand saleable books wanted for sale of work. See Page Four.

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NEWS IN BRIEF

THE MOORE College Convention will be held from August 14 to 18, with meetings commencing at 7.45 p.m. Theme of this year's Convention is: "The Call to Faith." Speakers include The Rev. O. Dykes, The Rev. J. Reid, The Rev. D. Foord and Dr A. C. Cato.

THE ANNUAL commemoration of Red Cross Sunday will be observed on August 20. A special service will be held at St. Andrew's Cathedral, Sydney, at 3 p.m.

THE SECOND ANNUAL Service of the Anglican Youth Co-ordinating Committee, embracing all the Anglican Youth Organisations of the Diocese of Sydney, is to be held on August 13, at 3 p.m. in St. Andrew's Cathedral. Bishop Clements of Canberra-Goulburn, will preach at this Service.

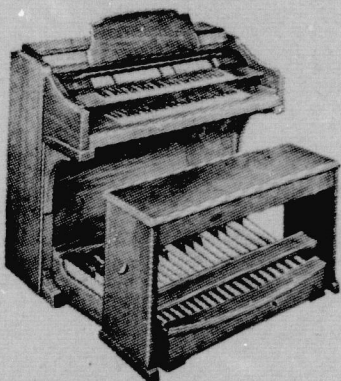
The Service will be preceded by a short Procession of Anglican Youth Organisations. The Procession will form at Hyde Park at the Park Street entrance at 2.15 p.m. and will move off at 2.45 p.m. proceeding down Park Street into George Street, arriving at the Cathedral at 3 p.m.

FROM JULY 23 to August 2 a mission called "The Nurses' Campaign" was held at the Princess Alexandra Hospital, Brisbane. The Mission was conducted by the Rev. B. W. J. Gook, Rector of St. Barnabas' Church, Broadway (Sydney), and Mrs Myrtle Breen, Matron of the "Open Door Home," Melbourne.

THE COMMITTEE of the Bishop Hilliard Memorial Appeal is renewing its appeal for funds to establish a memorial to the late Bishop Hilliard.

The appeal was opened in March and although sufficient funds have been received to meet the cost of a memorial window in the Trinity Grammar Chapel, the balance is not adequate to provide the secondary object, that of establishing a scholarship (or prizes) at the school. All donations should be forwarded to the Hon. Treasurer, Bishop Hilliard Memorial Appeal, C/o Trinity Grammar School, Prospect Road, Summer Hill, N.S.W.

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Personal

SYDNEY

Archdeacon R. B. Robinson is recovering from a recent illness. Mr Robinson returned recently from a trip overseas.

The Dean of Sydney, The Very Rev. E. A. Pitt, leaves England on August 4 to return to Australia. The Dean will visit Malaya on the way and will arrive in Sydney on August 14.

MELBOURNE

Miss Ethel Clifford will leave Melbourne on August 7 on her return to Malaya for a further term of service with C.M.S. Miss Clifford was farewelled at the Chapter House, Melbourne, on July 21.

ADELAIDE

The Rev. Norman and Mrs. Alchin, of Holy Trinity Church of England, North Terrace, S.A., have announced the birth of a daughter (Carolyn Elizabeth) on July 4, at the Memorial Hospital, North Adelaide.

Mr Howard Mudditt, proprietor of the Paternoster Press, London, publishers of evangelical books, expects to visit Australia later this year. Mr Mudditt travelled in Central Africa with Dr Paul White and Mr Ossie Emery, of Sydney, in preparing the photographic book, "African Panorama."

OVERSEAS

The Archdeacon of Aba (West Africa), R. N. Bara Hart, has been nominated as the new Bishop of the Diocese of Niger Delta. The Ven. R. N. Bara Hart was for some time Tutor at the C.M.S. College at Awka (Diocese of the Niger).

The new Archbishop of Canterbury, Dr Ramsey, has proposed the setting up of an Archbishop's Commission to look into the matter of Crown appointments, particularly bishops. The Archbishop was speaking at the opening of the Church Assembly.

The Assembly also spent a considerable time discussing "The Ecclesiastical Jurisdiction Measure," in which an attempt is made to revise thoroughly the system of church courts operating in England.

Commissioning

The Rt Rev. A. W. Goodwin-Hudson, Bishop-Coadjutor of Sydney, recently visited St. Luke's, Miranda, to Commission seven Lay Evangelists in the Parish. Those commissioned were Mr R. Barriskill, Miss Aimee Marriott, Mrs P. Stevenson, Miss Sandra Stevenson, Mr John Black, Miss Lorraine Mack and Mr K. Morris.

The Bishop, who is well-known on TV, solemnly prayed for each Lay Evangelist and explained to the Congregation the tasks and the duties which would be given to them of the winning people for Jesus Christ.

Off the Record

PATENT MEDICINE

An advertisement in an English church newspaper offers the reader a free copy of "Glory News," said, by the advertiser, to be "A tonic to read." The same advertisement offers on twenty-one days loan—"Glory Tape." This is apparently for those who prefer audio aids, as it is claimed to be "A tonic to hear."

DANGER, SAINTS AT WORK

"To dwell above with saints in love—
Oh, my, that will be glory.
To dwell below with saints we know—
Now, that's a different story."
—London Churchman.

ROSE-COLOURED GLASSES

The N.S.W. Commissioner of Police, speaking at a temperance luncheon in Sydney: "As to the cause of all the road accidents, well, your guess is as good as mine."

THE ECUMENICAL SPIRIT

At the enthronement of Dr. Ramsey, as Archbishop of Canterbury, the Rev. Ilya Orlov, a Russian Baptist minister, acted as interpreter for the members of the Russian Orthodox Church present. Mr Orlov spent two years as a theological student at Bristol Baptist College.

KANGAROOS IN POLITICS

I was interested the other day to see a book with the title on the spine: "Marsupials to Parliament." It was not a book of humour either, nor was it a novel. It was a work of serious research and scholarship. In fact, it was a volume in the new edition of "The Australian Encyclopedia."

DIPLOMA RESULTS

The following students who sat for the Diploma of Religious Education in connection with Moore College have been successful in the final examination and been awarded the Dip. R.E.:

The Reverend V. W. Roberts, the Reverend B. W. Powers, the Reverend J. W. McElveney, the Reverend H. D. G. Blackwell, the Reverend J. E. McDonald.

Four students passed the first half of the examination. The Diploma of Religious Education is awarded by the Melbourne College of Divinity. Work in connection with the Diploma was incorporated in the Moore College curriculum two years ago.

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THE REFORMATION RALLY

The thirty-second Reformation Rally was held in the Chapter House of St. Andrew's Cathedral, Sydney, on Friday, August 11. Chairman of this year's meeting was the Archbishop of Sydney and Primate of Australia, Dr. H. R. Gough.

The subject of this year's Rally was, "The Word of God in the World Today" and the speakers were the Reverend Dr R. A. Cole, B.A., M.Th., Ph.D., at present lecturing at Moore Theological College, and Archdeacon H. M. Arrowsmith, Th.L., O.B.E., Commonwealth Secretary of the Bible Society and Chairman of the United Bible Societies.

The Rally was preceded by the screening of the film, "Bible Background," depicting the major events in the preservation and transmission of Scripture through the centuries.

Dr Cole spoke of the Word of God in the context of history and stressed the importance of realising that the Reformation was not primarily to be seen as a political or social movement but as arising from the experience of the human soul. "The Reformation," said Dr Cole, "began as a spiritual experience in the souls of men... as they read for themselves the Scriptures in their own tongue."

Emphasising the fact that the Reformers saw that the moral abuses abounding in mediaeval Christendom were seated in wrong theo-

logy Dr Cole went on to say, "Wrong thinking about God leads to wrong living."

Dr Cole stressed that many see the Reformation as a schism or as a tragedy. "The Reformers sought no split. Had the Church been ready to hear the voice of the Spirit... it could have been a Reformation of the entire Church of God. Many parts of our own Church of England are moving backwards to the pre-Reformation era."

In his concluding remarks Dr Cole referred to the growing interest in Biblical studies within the Church of Rome and of movements towards worship in the vernacular in parts of that Church as welcome signs of a possible new Reformation.

Introducing Archdeacon Arrowsmith the Chairman, Dr Gough, referred to these hopeful signs from Rome. The Primate related how he had visited a Roman Catholic parish church in Paris and how he had seen within that church an open Bible under a notice which read, "Read the Word of God. Jesus said: 'I am the way, the truth and the life.'"

In his address on the Word of God in the

modern world Archdeacon Arrowsmith stressed two important points, firstly, that "the public has become aware of the Bible" and that "there is a recovery of confidence in the Bible in the Church."

"We are emerging from a period when the Bible has been in the shadows," said the Archdeacon.

Archdeacon Arrowsmith re-emphasised the importance of movements within the Church of Rome for greater liberty in the reading and study of Scripture. He told of the formation of a Roman Catholic Bible Society in the Netherlands and of many recent translations in the vernacular in various countries.

A feature of the meeting was the playing of a tape recorded message from Canon Mohan, Secretary of the Church Pastoral Aid Society (England). Canon Mohan listed five cardinal points on which Evangelicals should stand. These were: Complete loyalty to Christ and His sufficiency; Reliance on the Word of God; Willingness to stand graciously, yet firmly, against all opposition; A new spirit of evangelism, and, Prayer for spiritual revival.

BISHOPS ATTACK ARTICLE

Two Coadjutor Bishops of the Diocese of Sydney, Bishops R. C. Kerle and M. L. Loane, have issued a letter attacking an article in the magazine "Nation."

The article appeared in the issue of "Nation" dated July 15, 1961, under the title "The Primacy of Graham." In their letter the Bishops state that "Nation" is set up and printed each fortnight by the Caslon Press, which is owned by the Anglican Press Ltd. The article refers to and quotes from the pamphlet

entitled "The Background to Synod" and issued under the pseudonym of "The Four Just Men." This was printed by the Hermitage Press in 1957. It was officially stated by the Archbishop in Synod at the time that the Hermitage Press was a proposed subsidiary of the Anglican Press Ltd.

"Derogatory reference"

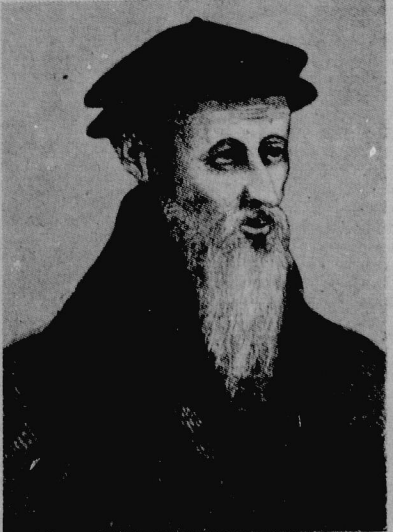
The Bishops, in their letter, go on to say: "The article in question is a deliberate and calculated attack on the leaders, past and present, of the Church of England in the Diocese of Sydney. The author is unknown; there may have been more than one author. It was the same in the case of 'The Four Just Men.' Those whose words are wicked love anonymity as those whose

deeds are evil love darkness." The article in question discusses the late Archbishop's funeral, the Anglican Church League, Moore Theological College, the election of the present Archbishop and his leadership and appointments. It concludes, "with a derogatory reference to the Archbishop's Sermon in St. Andrew's Cathedral on July 6th before members of the Australian Legal Convention."

"False statements"

The Bishops conclude: "This article is not only an attack on individual Church leaders; it is a planned attempt to destroy confidence in the Church of England in Sydney. It has all the signs of deliberate scientific defamation of men whose good name and influence it wants to destroy. It trades in untruth and slander. This method of attack

follows a pattern which Lytton Strachey made famous. The process is relatively simple: First defame, then destroy. "It is our duty to state in emphatic terms that this article is full of false statements; it is sinister in policy and intention. Churchmen will know how to repudiate what is merely false; they also need to be alert to the persistent but hidden motives."



● Above—William Farel.
● Left—Hugh Latimer.

Two of the early Reformers—Hugh Latimer of England and William Farel of the Continent. Latimer died a martyr's death in 1555. Farel laboured incessantly in France and Switzerland and was the instrument of God in bringing Calvin to Geneva.

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