

Mainly About People

N.S.W.

Mr Warwick H. Olson of the Sydney Diocesan Department of Information and Public Relations will leave Sydney on Friday, October 7, to attend the World Congress on Evangelism in Berlin with special responsibilities for the Australian and New Zealand Press Relations of the Congress.

Mr Olson expects to spend a weekend in Fiji at the headquarters of the diocese of Polynesia, some days in the United States, where he will call at the Billy Graham Evangelistic Association headquarters, and will contact Church public relations and television agencies before proceeding to Germany.

Following the Berlin Congress, he will spend some days in London on behalf of the Public Relations Department of the diocese of Sydney and will return to Australia making several stopovers in Asia in order to make contact with national churches and to gain further understanding of the problems of churches in Asia. He will return to Sydney towards the end of November.

The appointment has been announced of a Chinese clergyman, the Rev. L. Lo Ping-Leung (who will be known as Mr Lo) as Assistant Chaplain on the staff of the Sydney Missions to Seamen.

The Rev. L. Lo resigned as the Headmaster of St. Stephen's School, Stanley, Hong Kong, to take up this appointment. In Education and Sociology he has had an outstanding career. His hobbies of swimming and photography and his research in Child Psychology indicate his wide range of interests. He speaks both Mandarin and Cantonese.

The number of seamen passing through the port of Sydney during 1965 was 177,293. The largest group, of just over 40,000 was British and, the next largest, Chinese, numbering 37,000. Only two other groups, viz., Italians (13,000) and Japanese (11,000) exceeded 7,000.

The Rev. Ray and Mrs Flatau, with their family, left Sydney at the end of August to return to work with the Overseas Missionary Fellowship in Malaya. During furlough Mr Flatau has been ministering at St. Mark's, Northbridge. Another O.M.F. worker, Miss Daphne Kelly, left Sydney at the end of August for her third term of service in Japan. Miss Kelly was farewelled at a valedictory service in St. Andrew's, Abbotsford, prior to her departure.

Mr Ken Thomas, with his wife, Rosemary, and their three children, left Mascot Airport on Wednesday, August 24, to take up the post of Accountant of the diocese of Carpentaria, and will live at Thursday Island. Mr Thomas has left his house at West Lindfield and responded to the call to his new appointment which will give him a wide range of responsibilities both in the office and in the general administration of supplies for the various centres of the diocese.

Mr Thomas who joined the staff of the Secretary's Department of the diocese of Sydney in 1964, has played an active part in the life of his parish, and always shared with other Sydney staff members in giving hospitality to visiting churchmen.

Victoria

Mr George Lunn, a member of the London headquarters staff of the Society for the Promotion of Christian Knowledge, is visiting Australia from the end of August to October 10. Mr Lunn arrived in Melbourne on August 27 and will be there until September 9. He will also visit other States.

Miss Margie Nicoll, of the Church Missionary Society, left Melbourne by plane at the end of August on her return to Roper River, North Australia, after furlough.

The Rev. J. H. Kitchen, who is well known in Christian circles in Melbourne, has accepted a position as lecturer at the Adelaide Bible Institute and left Melbourne with his wife to take up this work at the end of August.

Overseas

Canon E. F. Carpenter, Archdeacon of Westminster and a residentiary canon of Westminster Abbey, has been elected president of the Modern Churchmen's Union, in succession to the Bishop of Birmingham (Dr. Leonard Wilson), who has been president for the past ten years. The Union is a liberal body which seeks to bring human reason to bear on the Gospel and interpret it "in the light of modern knowledge."

Dr Norman J. Cockburn, General Secretary of the British and Foreign Bible Society, has announced his decision to retire. He was appointed to the post early in 1953 in succession to the Rev. A. H. Wilkinson. Since then he has travelled extensively throughout the world.

Dr Cockburn was present at the inaugural meeting of the World Council of Churches at Amsterdam in 1948, and has served on the British Council of Churches for many years. Well known for his services to the cause of Christian unity, he was closely concerned with the formation of the Scottish Churches Ecumenical Committee and became their first Vice-Chairman.

Canon Ian Ramsey has been nominated for election as Bishop of Durham in succession to Dr Maurice Harland who resigns at the end of this month.

Canon Ramsey, who is 51, has been Nolloth Professor of the Philosophy of the Christian Religion in Oxford University and a Fellow of Oriel College since 1951. He was ordained in 1940 to a curacy at Headington Quarry in the diocese of Oxford, but has had no other parochial experience.

Bishop Santos Molina, the Bishop of the Spanish Reformed Episcopal Church, who died in Madrid on Wednesday of last week after being taken ill on a visit to Central America, had held his bishopric since May, 1956. His consecration as bishop took place behind locked doors in accordance with a law governing non-Roman Catholic worship in Spain.

Born in 1900, he worked in the mines during his teens and later became a teacher and pastor. After the Civil War he spent some years in prison following a secret trial at which he was not allowed defending counsel, and for many years he was not allowed an exit visa to visit churches outside Spain.

Dutch Reformed leader gives his views on unity

THE Rev. Dr A. J. van Der Merwe, retired Moderator of the Dutch Reformed Church of South Africa, gave the following answers when interviewed on the subject of Church Unity.

Is your church taking part in any conversations or negotiations with any other church with a view to closer unity?

No, not at the moment. Do you feel that the present movement towards Christian unity is a movement of the Spirit of God?

Not where accepted truths are sacrificed on the altar of unity. Is Christian unity dependent upon Church Union, that is, organic union between the churches?

Not at all. There can and ought to be such a thing as unity in diversity.

Together

Do you think that the looser working together of the churches in the ecumenical movement is preferable to organisational unity?

I am absolutely convinced that it is, and that the ecumenical movement would ultimately destroy itself if it should aim at becoming an organisational union with authority that binds the constituent churches, instead of remaining a federal body speaking in an advisory capacity.

Do you see any dangers in the Christian unity movement that is sweeping the world? If so, what are they, and how can they be overcome?

I do see such dangers, especially in so far as there often seems to be an almost ruthless disregard for what has in the past reverently been accepted by different churches as a matter of truth and principle.

Whatever is acquired at the cost of one's spiritual heritage can never prove to be a profitable transaction, no matter what it is.

From this it follows that I consider the obstacles on the way to ultimate organisational union to be insurmountable.

Would the new approach to theology represented by modern thinkers like Bultmann, Bonhoeffer, Tillich, Teilhard de Chardin, and John Robinson be regarded by your church as an obstacle to unity?

As far as my own church is concerned, this new approach would most decidedly be regarded as an obstacle.

Inter-communion

Would you like to see more inter-communion between the various churches or should this wait until they are united?

Believing as I do in unity in diversity in the Church, I am prepared to accept inter-communion between various churches not only as possible but even desirable on occasions which demand a united action, without churches, however, even contemplating the feasibility of fusion.

Would the Church be a better instrument for the saving of the world if it were united? Would it be likely to bring more people to Christ?

If organic unity on a broad basis requires, as it is bound to do, a diluted gospel to suit

all the component elements in such union, it might contribute to make the Church more popular.

As a redemptive force, however, the Church can never be popular for the very reason that a Church that saves is a Church that challenges, and as such is bound to be offensive.

LETTERS

From page five

launched to the memory of the late William Rothwell Barrett.

He was a man who made a significant contribution to the life of the Church of England in Australia during his long ministry. His work on the General Synod, particularly in framing the constitution of the Church; on the General Board of Religious Education; and in the Councils of the Church Missionary Society will long be remembered.

The memorial for which the appeal is being made is to be the permanent Chapel for Christ College in the University of Tasmania. As Warden of that College for twenty years, Bishop Barrett moulded the characters of many who will remain for a time his living memorial. The Chapel will fix his memory in the place where what may be his most significant work was done.

It is thought that some of your readers may wish to contribute to this appeal. Donations, which may be claimed as income tax deductions, may be sent to The Registrar, Church House, 26 Fitzroy Place, Hobart.

—G. E. HODGSON, Chairman, Bishop Barrett Appeal Committee.

Gospel and Covenant

The article on "Gospel" (Platform, A.C.R. August 11) omitted all reference to the covenant, yet "gospel" can be appreciated only when considered in a covenantal context.

The "gospel"—the announcement of God's plan of salvation through Christ, offering salvation to whoever believes—was preached to Abraham (Gal. 3:8), saying "In you shall all the nations be blessed."

Paul used this quotation to refute the Judaizers' claims that Gentiles needed to be incorporated in Abraham's descendants by circumcision. He realised believers were blessed with believing Abraham (see v. 9) because the gospel was nothing but the revelation of the covenant of grace. Hebrew believers had hoped in Christ before His coming (cf. Eph. 1:12; Acts 26:6), and Abraham rejoiced to see our Lord's day (John 8:55 ff. and Luke 24:27).

Christ did not commence to act only through and after His

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Prayer Book Revision in Australia

By a staff correspondent

THE above is the title of the Report, just published, of a Commission of the General Synod appointed to explore the possibilities of revision of, and addition to, the Book of Common Prayer for the Church of England in Australia.

The Commission reports, in brief, that revision is both possible and desirable, and it recommends certain lines upon which such revision might now proceed.

Indeed, it publishes, with its report, a number of drafts drawn up by the Commission in the course of its investigations, which it hopes the General Synod might commend to the attention of parishes, for possible use under the "deviations" proviso of the Constitution of our Church.

The Commission suggests that a certain amount of controlled experimentation may be necessary at this stage, in order that as many church people as possible may be realistically involved in the task of "liturgical renewal."

The Report and appended services are available in the bookshops and it is hoped that they will be widely studied.

A number of features of this approach to Prayer Book revision are notable. First, there is "openness." The Commission suggests, in effect, that the Australian Church should turn itself into a "committee of the whole" for the purpose of exploring its own mind further on the subject.

OPEN APPROACH

The material provided by the Commission as a starting point is a nice mixture of the conservative and the adventurous.

The minor revisions of existing services are sensible and workmanlike. They are a vast improvement, for example, on the revisions of the 1928 Book both in languages and content, and we can only express the hope that they will quickly drive 1928 from the field.

The main point, however, is that the Commission has fully taken the whole Church into its confidence.

The Commission itself represented a wide spectrum of Australian theological thought and churchmanship, and it has clearly extended its consultations beyond its own membership.

The result is a sensible and realistic document, which drives no one into a corner, faces problems squarely, and inspires hope for the future of discussions on the matter.

Now that the exploratory work has been done, the Commission recommends the setting up of a much smaller Standing Liturgical Commission, to carry forward the work of watching the situation, and bringing forward concrete proposals for legislation by General Synod

in whatever way seems desirable and practicable.

Another feature of the Commission's work is its realism. In its draft revised services it has not gone beyond what may reasonably be expected to commend itself to the Church as a whole.

The Communion service, for instance, is little altered, except for a relaxing of some rubrics, and the modernising of perhaps a dozen words and phrases.

REALISTIC

There are some groups, no doubt, who would like more than this, but the Commission apparently (and properly) set its face against providing alternative forms which would only have the effect of dividing the Church into different "uses."

If something more far-reaching is to be attempted, it should be along the lines of a fresh service altogether, exploring fresh grounds of agreement and avoiding old controversies. This, in fact, is the significance of the Commission's bringing forward of "A Modern Liturgy." It remains to be seen how widely it may commend itself. But it was right in principle to break new ground in this way.

The General Synod now has an opportunity to endorse the approach made by the Commission, and it is to be hoped it will do so enthusiastically.

Up to the present, diocesan bishops have been nervous about allowing permission for deviations under the Constitution, but if the General Synod commends the suggestions of the Commission to the parishes, the bishops may well feel more secure in moving along these lines. After all, representatives of every State and all main sections of church outlook have been able to agree on the approach here commended.

It is not, necessary for the General Synod to approve every detail of the proposed services. The necessary safeguards are still in the Constitution itself.

Parishes retain their right of initiative, and bishops retain their discretion. Nothing can be permitted which contravenes any doctrine or principle of the Prayer Book and Articles.

But if we are to move ahead with any semblance of unity, we must take the path pointed out, or none at all.

The Australian Church has a unique opportunity of showing the whole Anglican Communion the way forward in Liturgical revision, in contrast to the wrong-

Continued Page 2

B.C.A. PLANE DEDICATED



Seen in the cockpit of the new twin-engined Beechcraft Baron plane bought by the Bush Church Aid Society is the Archbishop of Melbourne, Dr F. Woods. Dr Woods dedicated the new plane at Bankstown on Wednesday, September 7 (see A.C.R., September 8).

Prayer Book Proposals Create Public Stir

PROPOSALS to revise Anglican public worship have made front page stories in secular newspapers throughout Australia.

Few religious issues have received such wide coverage in the daily Press. Papers, both conservative and popular, have commented editorially on the suggested revisions, and many opinions, both of readers and of clergy, have been published. Radio and TV have also given good coverage to the proposals.

While many have welcomed the move to use modern language much criticism has been levelled at the suggested radical revision of the Lord's Prayer published by the Prayer Book Commission.

The Sydney "Daily Telegraph" apparently summed up the thoughts of many when it described the petition, "Our bread of the morrow give us today" as "neither sonorous, nor simple, nor . . . modern."

Other criticisms were levelled at such phrases as "Forgive us our debts . . ." and "And do not bring us to ordeal."

The Sydney "Sun" quoted a senior lecturer in English at Sydney University as describing the proposed revision of the Lord's Prayer as "awful and inelegant." The same paper quoted the Rev. G. B. Gerber, rector of St. Alban's, Belmore, as saying: "The radical new version of the Lord's Prayer is nothing but gobbledygook."

The commission responsible for the revision work was set up by General Synod in 1962. The chairman is Bishop R. G. Arthur, of Grafton, who has said that he does not think the Lord's Prayer should be revised without consulting other Churches.

Bishop Arthur said that it is "sensible that we speak in intelligible English." He said that the Commission wanted both con-

Our Father in heaven, your name be hallowed. Your kingdom come. Your will be done, as in heaven so on earth. Our bread of the morrow give us today And forgive us our debts. As we too have forgiven our debtors. And do not bring us to ordeal, But save us from evil. For yours is the kingdom and the power and the glory, for ever. Amen.

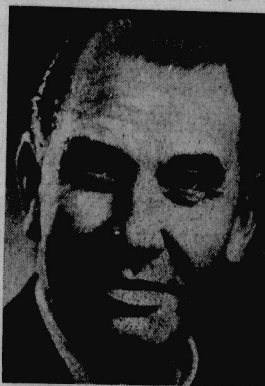
DEAN OF SYDNEY'S RESIGNATION

THE Dean of Sydney, the Rt. Rev. F. O. Hulme-Moir, has resigned to accept the Archbishop's invitation to become a full-time coadjutor bishop in the post vacated by the Archbishop following his election.

Bishop Hulme-Moir took up the post of Dean of Sydney early in 1965 and during the time he has been in office also served as a part-time coadjutor bishop.

Originally from Sydney diocese, he came to the Cathedral work from being Bishop of Nelson, New Zealand, a position he had served in since 1954.

Ordained in 1936, Bishop Hulme-Moir has served in a number of spheres in Sydney and was general secretary of the N.S.W. Branch of C.M.S. from 1937 to 1939. He served as a chaplain during World War II, later becoming a senior chaplain. Before going to New Zealand he was rector of St. Andrew's, Sumner Hill, and Archdeacon of Cumberland.



Bishop F. O. Hulme-Moir

"THE SPORT WITHOUT A SMILE"

GAMBLING is a multi-million dollar industry in Australia today. State Governments, sporting, charitable and social groups and even churches are scrambling on to the band-wagon. If money is to be made from human vice and folly, they must make it whatever the consequences. In this article, the Rev. Rex Meyer looks at some of the issues which gambling raises for the individual, for the Church and for society. . .

I leaned over the railings and there, 12 feet below me, lay a bank of poker machines and a group of well-dressed men and women feeding 20 cent pieces into them.

Some were curiously intent, as though concentrating on the various manipulations of hand and arm. Others tried to appear nonchalant and from time to time left the machine with a disdainful shrug as they went to change more notes into silver.

But I was struck by the fact that none smiled and I was reminded of the book I read years ago — "The Sport without a Smile."

Shortly after the last war a parliamentary commission was set up in South Australia to enquire into state lotteries as a means of revenue for hospitals.

It was courageous enough to report that in every case it considered, N.S.W. included, lotteries were having a harmful effect upon the community and actually resulted in decreased rather than increased revenue to hospitals.

But with the passage of nearly 20 years and a change of government in South Australia the same Parliament is to introduce State lotteries.

CHURCHES TOO

Governments are not alone in setting this bad community example. Public bodies of all kinds, St. John Ambulance, women's groups, charities, churches and State and private schools not only permit what is

known to be a great world evil, but stifling their convictions and commonsense, they actively encourage the frenzied gambling mania which has such far-reaching effects on the Australian community.

About 340 B.C., Aristotle classified the gambler as a thief. In both Greece and Rome attempts were made to restrain the vice of gambling. The Roman soldiers gambled at the foot of the cross for the garments of our Lord. In excavations carried out at Pompeii, dice loaded in the gambler's favour were found.

Perhaps because all official attempts to prevent or control gambling have failed, society tries now to resolve its own guilt to calling this dishonest activity a "sport."

CONFUSED

Modern man is so confused about the issues involved in gambling that in so-called Christian countries and in Christian churches, the evil is just as rampant as ever it was in pagan society before it was purged by Christian example and influence.

Perhaps the example is lacking now. Perhaps the Christian conscience has been blunted. The Church, we are told, has bigger issues to bother about.

In our schools books of raffle tickets are given to our children who learn that superior intelligence and superior authority regard gambling as harmless.

In many of our churches, gambling may be forbidden by church ordinance, but it is nevertheless openly encouraged. Thus

in the very places where we might expect our children to be nurtured in honesty and Christian principles, gambling is often first encouraged.

Whatever the size of the stake or the bet, gambling is the staking of money or property, whether at the race, the dice, the gaming table, poker machine, cards, raffle or chocolate wheel in the hope of winning more than is staked or hazarded.

Hugh Price Hughes once said: "Every gambler is either a fool, or a scoundrel, or both." At its best, every form of gambling is robbery by mutual consent.

Bishops G. H. Cranswick and J. S. Moyes once issued a statement: "Gambling adds nothing to the common good or the welfare of others. Self becomes more and more the centre of life. This is entirely against the outlook of the Bible. Further, it leads to a belief in chance and the god of luck, and robs life of the sense of God and His fatherly care. 'The gambler becomes the atheist.'"

If there is a shadow of truth in that statement, even some of our Churches must be kindergartens for atheism.

Research has shown that the compulsive gambler has grievous personality defects. He is basically inadequate, insecure and lacking in emotional maturity. Nevertheless, he knows that he is doing wrong.

Every gambler does, even though his self-justification may sound clever. He may persuade himself that life, business enter-

prise, farming etc. are all gambles. He never acknowledges the guiding and over-ruling providence of God.

Charitably disposed people will gamble for the sake of assisting a good cause. The whole train of evils, dishonesty, greed which every gamble sets going are overlooked.

When in doubt, the Christian will follow the apostolic injunction in I Thessalonians 5:22, "Refrain from all appearance of evil."

The great cricketer Sir Jack Hobbs gave sportsmen a fine lead. "Leave all question of gambling alone, and play for the game's sake. When this is done — although a prize may be given — the loser can smile and say 'Though I lost, I had a good game'."

GENERAL SYNOD

The Second General Synod of the Church of England in Australia is at present meeting in Sydney. It is an important occasion and many important topics are to be discussed. Amongst these is a very long motion which aims to give a bishop power to regulate admission to the Lord's Supper.

The motion contains an objectionable assumption and were it to be passed it would foist on the Church of England in Australia a completely false tradition.

For almost one hundred years there has been a movement afoot to turn the Church of England into an Episcopalian sect. But the Church of England, as Bishop Henley Henson pointed out, though an Episcopal Church, is not Episcopalian; that is, it has retained the government of bishops but it does not make its bishops prelates with power to overrule the ministry of the clergyman (called by God to that ministry) or undermine the rights of the layman; nor does it unchurch other denominations which have adopted other forms of ordering the ministry.

In 1870, the English Church Union (a strongly Anglo-Catholic body in England) petitioned the then Archbishop of Canterbury to rule that the rubric of the Prayer Book about being confirmed before coming to Communion excluded absolutely everyone but the episcopally confirmed from receiving the Lord's Supper in the Church of England.

But the English Church Union received no encouragement for this novelty and at the time of the revision of the Authorised Version, the Archbishop of Canterbury, Archbishop Tait, unequivocally rejected a protest against the admission of free church members of the translation committee to Holy Communion in Westminster Abbey. The Archbishop said that the rubric did not apply to members of other denominations who received the Lord's supper in the Church of England.

The rubric goes back in its origins to the Provincial Constitution of Archbishop Peckham in the thirteenth century. (It is not to be found in any other branch of the Christian church except the Church of England.)

Its original form in Peckham's constitution shows that its aim is edification, and this has always been the way that the rubric has been administered.

Even those who wish to interpret the rubric in the strictest sense must remember that the Act of Uniformity of which the Prayer Book, and consequently the rubric, is a part, has been modified by the Toleration Act and the Occasional Conformity Acts which are subsequent to the Act of Uniformity and so modify this rubric insofar as it is inconsistent with them. Consequently, the rubric, as a rule of the denomination, must be read as modified by these Acts.

But the matter should be decided on a higher level than simply church law. Our Lord has laid a duty upon all His followers to partake of His supper, "Do this in remembrance of Me."

A denomination, such as our own, may make rules with the object of carrying out this command the better, but it must be careful not to interpose a requirement, which, though edifying, has no explicit biblical warrant, and make this an absolute condition for its members who are desirous of obeying Christ's command.

If our Church of England were to have done this through this rubric it would have been at fault, but law and history show that it has not done so. The mind of our Church as to who should attend the Communion Service is clear from the exhortation "You that do truly and earnestly repent you of your sins and are in love and charity with your neighbours and intend to lead a new life . . . draw near and take."

The Lord's Supper belongs to the Catholic Church, not to any denomination within it, and all who are true members of Christ's Church are entitled to draw near to His table at His invitation.

Our Church imposes the duty on the minister to exclude those whose manner of life plainly contradicts the requirements in the exhortation, but apart from this sensible sifting, nothing else is legitimate as an absolute bar.

We must be careful that we do not restrict what God has left free, nor put a stumbling block of our own invention in the way of those seeking to obey Christ's commands.

PENRITH CRUSADE IN FULL SWING

AFTER months of preparatory work Christians in the Penrith district, west of Sydney, are at present engaged in a united evangelistic crusade under the leadership of Campaigners for Christ.

Twelve months ago the Penrith Ministers' Farnal, representing Anglicans, Methodists, Presbyterians, Salvationists, Baptists and members of the Churches of Christ, invited Campaigners to discuss the proposed campaign with them.

After much prayer and consideration Campaigners accepted the invitation to work with the Penrith churches, and on May began training classes for house visitation. 180 members from the six churches joined in this activity. Contact was made with some 1,600 homes during an eight-week period and eleven people reported their acceptance of Christ as a result of these home visits.

The Crusade evangelist is Mr John Robinson, Director of Campaigners in Victoria and Federal Secretary of the organization. He was welcomed at meetings on September 9 and 10.

THEATRE

A unique feature of the Crusade was its opening public meeting, which was held on Sunday afternoon, September 11, in the Penrith Drive-In. Thousands of people crowded into this meeting, using the normal car-speaker facilities of the theatre, with special provision for others brought there by bus.

Main Crusade meetings have continued in the Penrith Showgrounds, using a new concrete grandstand capable of seating 1,000 people. Other functions throughout the period include a Ladies' Luncheon at St. Stephen's Church of England Hall, a "Crusade Men's Dinner," sponsored by the Penrith Christian Business Men's Committee, and held at Penrith Golf House, and special Youth Nights.

Included in the youth activities is a scenic bus tour of Megalong Valley in the Blue Mountains, combined with a hike and barbecue tea, before returning to an evening youth rally. On September 24 an oriental dinner, with a musical program, has been arranged, for young people, culminating again in an evening youth rally.

The final meeting will be a combined thanksgiving service.

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PROPOSALS BEFORE GENERAL SYNOD

MEETING in Sydney as this issue of ACR appears is the General Synod of the Church of England in Australia.

Among the matters to be discussed will be the following:

The Primacy. General Synod will have before it proposals concerning the method of election of the Primate. Until now the Primate has been elected from among the four metropolitans — the Archbishops of Sydney, Melbourne, Perth and Brisbane. One proposal — to be put to Synod in the form of a draft canon — would widen the field to include the Bishops of Canberra-Goulburn, Adelaide and Tasmania.

The canon proposes that such an election should be in the hands of a board of electors, consisting of all diocesan bishops, 12 clergy and 12 laymen.

Supporters of the draft canon argue that the new method of election would widen the selection and that the four Metropolitan sees are far too large for the Primate to fulfil adequately the functions of Diocesan Bishop Metropolitan and Primate.

The Church's name. Much discussion has gone on in recent times about the name of the Church of England in Australia and a proposal to come before General Synod will seek to alter the present name to "The Anglican Church of Australia."

Although many support such a change it will probably be opposed by some sections of the Church, particularly by members from the diocese of Sydney.

If the move is approved the new name will come into effect on a date to be declared by the Primate on the advice of standing committee of General Synod.

Linking missionary bodies. General Synod will have before it a canon to create a council for World Mission and unity. Proposers of this canon say that it would provide leadership, guidance and education and directed to the unity of the Church. It would also "help the Church missionary policy."

It is proposed that membership of the Council would be

drawn from the Australian Board of Missions, the Church Missionary Society, the General Board of Religious Education other bodies authorised by standing committee.

Northern Territory. Legislation to ratify the formation of a new diocese of the Northern Territory will be brought before Synod. If formed the new diocese would include all that part of the present diocese of Carpentaria which is in the Northern Territory.

The Province of Queensland, at a recent session of Synod, recognised the desirability of creating such a diocese but recommended that the matter should be submitted to General Synod.

The new diocese, if formed, would be part of the Province of Queensland. General Synod will be asked particularly to consider ways and means of providing for the financial support of the diocese in its early years.

Among other matters to be considered at General Synod will be M.R.L. Church Union, and, as outlined on page 1 of this issue, Prayer Book revision.

New Guinea notes

Scripture Union announces the release of a new series of notes specially written in "Controlled English" to meet the needs of the rapidly increasing student population of Papua and New Guinea.

These Notes are being written and printed in New Guinea itself, and are the result of the vigorous efforts of the local Scripture Union committee. A new S.U. Card, in Police Motu, has also been produced.

IS MAN DEAD?

Some months ago an international news magazine created quite a stir by its bold cover caption which read: "Is God Dead?" The confused theological outpourings of liberal theologians lends relevance to such a question.

The best reply which we have seen to date appeared on the front cover of "In Unity," a publication of the Australian Council of Churches. It read: "Is Man Dead?" Ephesians 2:1 makes it crystal clear that man is "dead in trespasses and sin."

Sydney M.U.'s 70th birthday

To celebrate the 70th anniversary of the Mother's Union a reception will be held at the Trocadero, George Street, Sydney, at 10.30 a.m. on Friday, September 23.

The special speaker will be the Commonwealth president, Mrs Stuart-Fox, who will fly from Cairns, North Queensland, specially to be at the gathering. At this meeting a welcome will be given to Mrs M. L. Loane, who now becomes the president of Mothers' Union in Sydney diocese.

Morning tea will be served and during the reception Florence Taylor will sing. The Mothers' Union extends a warm invitation to all women and friends to attend, especially any women who may be visiting Sydney at this time for General Synod meetings. Tickets are available from M. U. headquarters, 511 Kent Street, Sydney.

PLATFORM

(5) THE HOLY SPIRIT

In our Church people are baptised, married and buried with the benediction of the Holy Spirit and yet the fact is that Anglicans are often ignorant of the importance which the Bible attaches to the Holy Spirit's work; of the necessity of His work for our salvation and of the way in which He works in man's heart.

It comes as a shock to many to read the Acts of the Apostles just to find out what part the Holy Spirit played in the life of the early Church.

It is clear that He was recognised as the Administrator and Director of the total work of the Church. He determined the place and duty of each person in the army of Christ. He too planned the strategy of the war against the hosts of darkness. He directed the Church in answer to their prayers; He gave commands to go and not to go; He set apart Barnabas and Saul, etc.

You can't read the New Testament without realising that the Holy Spirit is meant to have a predominant place in the life of the Church and of the individual believer.

We are commanded to be "filled with the Spirit," to "walk in the Spirit," to "grieve not the Spirit," to "quench not the Spirit," and to be "Led by the Spirit."

Although the Bible is so plain, people are woefully ignorant and consequently powerless simply because the Holy Spirit is not allowed His place in their lives.

No wonder then, that churches are powerless. God has provided the Holy Spirit for the Church but Church thinks that it can manage quite comfortably without Him.

Perhaps two things about the Holy Spirit should be made quite plain. One is that every person who is a Christian has the Holy Spirit.

Received
He has not only been brought under His influence; he has received the Holy Spirit Himself. "If any man have not the Spirit of Christ, he is none of His." (Romans 8:9.)

But there would be no point to St. Paul's command: "Be filled with the Spirit" if every believer were filled. The Bible thus makes it clear that not all Christians have the fullness of the Spirit. We are all temples of the Holy Ghost, but some are more willing than others that He should dwell in them.

So Christians take refuge in the fact that they are Christians, albeit not very good ones. This attitude is foreign to the New Testament. On the contrary, it teaches that believers should normally live a Spirit-filled life.

This means that they are controlled and guided by the Spirit so that He is able to use them as His instruments. Andrew Murray said: "The fullness of the Spirit is simply the full preparation for living and working as a child of God." A Christian filled with the Holy Spirit will not ordinarily expect that God will use him in spectacular or unusual ways; only that he will lead a normal, consistent Christian life. In such a life God is in full control and is thus able to work out His purposes."

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PRAYER BOOK REVISION—From page 1

headed method being adopted at present in England.

Both in the method of proceeding, and in the kind of services being proposed, the Commission's suggestions are, we believe, more open and realistic than anywhere else in the Anglican world.

There seems to be very little in the new services that is precious or pseudo-antique. Rather, the "easement" provided in the existing services gives "more intelligibility, flexibility and relevance to our traditional forms."

One of the disappointments of revision in England and elsewhere has been the failure to produce any appreciable modernisation of language at all.

A few interesting features of the Commission's revised services may be mentioned.

HOSPITAL: Special services to commemorate the opening of the Royal Prince Alfred Hospital, Sydney, in 1882 will be held on Sunday, September 25, and Tuesday, September 27. At 10 a.m. on Sunday Archbishop George Appleton, of Perth, will preach. At 7 p.m. on the same day the preacher will be the Rev. R. G. Peterson. At 1.15 p.m. on Tuesday the preacher will be Dr Maynard Rennie.

CONVENTION: A Missionary Convention is being held at the Garrison Church, Miller's Point (Sydney), from 4.30 p.m. on Saturday, October 8. Speakers will be the Rev Geoff Bingham and the Rev Greg Blackland.

Morning and Evening Prayer have a much briefer introduction. Seasonal sentences are provided, but they follow the penitential introduction, and do not confuse the character of that section, as is done in some modern Prayer Books. Instead of the whole Venite, the first four verses only are used as versicles and responses, after "O Lord, make haste to help us." The Gloria, however, is retained in this place in Evening Prayer.

The Litany is generally briefer and less penitential. The petitions are less repetitious, by omission of "that it may please thee" and "to hear us" each time.

An Australian flavour is discerned in "From earthquake and tempest; from drought, fire and flood; from war and murder, and from dying suddenly and unprepared." "Bloody sweat" has become "bitter grief."

Among the few amendments in the Communion service is an alternative section in the Prayer for the Church Militant which prays for all nations, and not merely for Christian ones; while "princes and governors" have become "presidents and heads of state."

The "comfortable words" are "words of assurance," and, as generally in these forms, the citations from scripture are from the Revised Standard Version.

In the baptismal services "conceived and born in sin" has become "born with a sinful nature," and the services are

generally simplified and less archaic, especially in addresses to the people. An addition to the final exhortation to godparents is, "For this purpose you should teach him to read the Bible and to pray, and to take his part in the worship and fellowship of the church."

Confirmation provides for occasions when baptism may have just been administered to the candidates, and also, following 1928, it allows a reaffirmation of each of the baptismal vows, as well as the single 1662 "I do."

The marriage service retains "obey" in the promise of the bride, and has "this is my promise and vow" for "thereto I pledge thee my troth." The homily is abridged and modernised, and other passages set which may be read. There is provision for a communion to follow.

The burial service has a useful rearrangement of prayers, and allows Psalm 103.8, 13-17 as an alternative to (an abridged version of) "Man that is born of woman."

An interesting provision is that the words of committal shall not be used at a crematorium, "but shall be used at the burial of the ashes." Instead of a special service for the burial of a child, suitable alternatives are provided for the main service.

Comment on the new services will be reserved to another article.

Books

Dead Sea scrolls

THE UNTOLD STORY OF QUMRAN by John C. Trever. London, Pickering and Inglis, 1966. Pp. 214, English price 37/6.

Dr John Trever was the young American, on a scholarship in Jerusalem, who by accident became the first "outsider" to see, examine, photograph, and recognise the importance of the Dead Sea scrolls. It was in February, 1948, and the story of adventure, intrigue and scholarship is truly astonishing.

This book is Trever's own day-by-day account of what has now become a somewhat confused legend. It is a beautifully produced book, with some very fine photographs by the author himself. The account often becomes very complicated; but this is inevitable, and (especially to judge by the footnotes) one guesses that the author has, because of the conflicting stories, charges and countercharges, thought it proper to set the record straight so far as his part in it is concerned.

The story invites comparison with Dr Constantine Tischendorf's account of his discovery, more than a hundred years ago, of the famous manuscript of the New Testament in the monastery of St. Catherine at Mount Sinai. The excitement, as Damon Runyon would say, is "practically intense."

Trever has done his job well, and the book is quite a thriller. But it is also scholarly. There is useful appendix setting out the history of all the discoveries from 1946 to January, 1964, and the work being done on them.

—D.W.B.R.

Essays on Calvin

JOHN CALVIN. Eleven essays edited by G. E. Duffield. The Sutton Courtenay Press, Appleton, Abingdon, Berkshire. Pp. xii and 228. English price 36/.

This is the first of the Courtenay Studies in Reformation Theology, which is a companion series to the same publisher's Library of Reformation Classics in which have already appeared selections from Tyndale and Cranmer.

Ten scholars contribute to this symposium, from Oxford, Cambridge, Strasbourg, Montpellier, Leeds, Belfast, and Hartford, U.S.A. Apart from two fairly technical essays ("The Sources of Calvin's Seneca Commentary" and "Calvin and Louis Bude's Translation of the Psalms"), the rest are generally of wide interest, and deal with aspects of Calvin's work which have relevance at the present time.

Basil Hall, of Cambridge, contributes the first two essays ("The Calvin Legend" and "Calvin against the Calvinists") which show the astonishing distortions of Calvin and his teachings which grew up after his death, and which persisted until comparatively recently—and still linger among the ignorant.

Discipline

Hall shows in some detail how Calvin's position is distinct from that of his own successor, Theodore Beza, in Geneva, and from the English Puritans, especially William Perkins and Thomas Cartwright.

The English Reformers were generally more influenced by Zurich than by Geneva, in any case, but Hooker, Whitgift and their kin entertained a lively appreciation of Calvin as a theologian, despite their dissent from "the Calvinistic discipline."

There are essays on "Calvin the Letter-writer" and "The History of the Institutio" by J.-D. Benoit, "Calvin and the Union of the Churches" by Jean Cadier, "Calvin the Theologian" by J. I. Packer, "Calvin the Biblical Expositor" by T. H. L. Parker, and "Calvin's View of Ecclesiastical Discipline" by R. N. Caswell.

G. S. M. Walker's essay on "The Lord's Supper in the Theology and Practice of Calvin" shows some of the obscurities of the Reformer's thought, as well as his excellences; but he unwarrantably says: "Calvin makes it clear (in his Second Defence) that he always felt more sympathy for Luther than for Zwingli because of his conviction that the sacraments are something more than bare and empty signs."

Calvin's words, from which Walker draws this inference, are: "For when on beginning to emerge from the darkness of Papacy, and after receiving a slight taste of sound doctrine, I read in Luther that Zuinglius and Oecolampadius left nothing in the sacraments but bare and empty figures, I confess I took such a dislike for their writings that I long refrained from reading them" (Calvin Translation Society, Vol. II, p. 252).

It is good to see Calvin cleared from calumny; but it is a pity Luther's calumny about Zwingli is here made to appear as Calvin's deliberate judgment, whereas the point of the passage is that Calvin is apologising for his prejudice. On mature judgment and knowledge of the views of the Church of Zurich, Calvin published a "mutual agreement" of his view with those of Zurich, "lest a suspicion might arise that diverse opinions were here and there entertained" (Calvin's own words).

—D.W.B.R.

Brief reviews

THIS I BELIEVE, Pickering and Inglis, pp. 54.

The book, whilst only containing 54 pages, is refreshing. Up-to-date Christians (Dr Martyn Lloyd Jones, Professor F. F. Bruce, J. C. Pollock), to mention a few, state in an up-to-date way why they are Christians. The testimony of Pastor Will Mullan makes one realise afresh that Jesus Christ is still changing men and women in a most vital way. Most stimulating.

FINDING THE ANSWER, by G. R. Harding-Wood. Falcon Books.

An excellent book for honest seekers after the Christian way. It commences by dealing with the tap roots of man's trouble with himself — sin. From here the author deals with Christ's ability to cleanse from sin, then branches out into the Christian's conduct, prayer, why the Christian should join a local church group.

The writing is clear, concise and to the point making this the kind of book to place in the hands of seekers, converts or anyone who needs a brush-up on the basic things of the Christian faith.

SCOUTS AND GUIDES: The Sydney diocesan Annual Service for Scouts and Guides will be held in St. Andrew's Cathedral at 3 p.m. on Sunday, October 16. The Dean will preach.

Notes and Comments

AGE AND THE MINISTRY

A report from Great Britain mentions that over 25 per cent of the men entering the ministry of the Church of England last year were over 40, and already had business or professional careers, while 38 per cent of the candidates for the ministry were married men with children.

While the greater experience of life which the older men bring to their ministry will be of great advantage to the church, the trend away from younger men for the ministry needs investigation. Does this trend indicate that the appeal of the church as a profession is less to the younger generation?

Does the younger generation look on the church as an anachronism, its work providing no challenge, its services no appeal? Has there been a diminished emphasis on the vocation, the call of God to the ministry? Has the increased emphasis on material acquisitiveness so infected even the Christian youth that there is less readiness to face the sacrifices and demands of the call to the ministry?

Here in Australia notice should be taken by parish clergy of these trends overseas. Let there be a firm emphasis here on the need for dedicated men, and a realistic challenge made to the younger men.

ANY OTHER NAME

Ordinary Anglicans have borne with amused tolerance episcopal signatures such as Cosmo Cantuar, Archbishop the Arctic and John Charles Sydney. Many have reacted with pleasant surprise to letters from the new Archbishop of Sydney which are signed: "Marcus Loane, Archbishop of Sydney."

Do we see the writing on the wall for clerical banter wherein the parish clergy addressed each other by such titles as "Kenneth King's Cross," "William Woolloomooloo," and "Melville East Melbourne?"

"NO BETS, NO BEER"

Thus ran the headlines reporting on a new departure in Sydney, barrier trials at Randwick racecourse on Sunday, September 4. 35,000 people attended, 10,000 above the average race crowd. The racing fraternity has long been lamenting declining attendances and these have not been helped by State-owned betting shops opening in all parts of N.S.W.

Business enterprises (and racing is a mammoth business by any standard) usually have a single absorbing concern — larger profits. The more ruthless of them, and the racing and liquor industries are certainly among these, are determined to mould society to suit their financial interests.

Although the proceeds of the first such Sunday trials went to charity, the A.J.C. is not in business to work for charity. And its secretary, Mr B. H. Crowley, is reported as saying that all future trials would be held on Sundays.

No doubt N.S.W. Premier Askin's promised legislation to "liberise" Sunday observance laws may be expected to help the financial interests of racing as well as the business interests which control Rugby League.

As it turned out, "No bets, no beer" was scarcely accurate. The next day, men were before the Courts for illegal book-making and police testified that many bets were placed.

MIXED MARRIAGES

The Bishop of Portsmouth's daughter was married recently in the Roman Catholic Church. "As it is impossible to be recognised as a bishop taking part in the Roman Catholic service, I decided instead to do my duty as a father and give my daughter away," the Bishop explained. The Archbishop of Canterbury discussed this case with the Pope during his visit to the Vatican last March.

The only concession made by Rome was that the bride and groom were permitted to go to the cathedral for a service of blessing. But the bride had to promise that the children would be brought up Roman Catholics.

There are signs that Rome's intransigence in these matters of mixed marriage will change. While they remain, they are certainly a cause of open scandal to the Christian conscience.

BIBLE AUTHORITY

A reader has sent us for comment an article by the Rev. J. M. Holt, Chaplain of St. Francis' College, Brisbane, entitled "Has the Bible Lost its Authority?"

Our first reaction to this article was one of surprise. Evangelical Anglicans and Anglo-Catholics on many fundamental theological issues, including the question of biblical authority, often find themselves in basic harmony. On this issue, Mr Holt takes up a strong liberal position with some of its endemic weaknesses.

We refer particularly to the tendency of liberal theologians to short-circuit scholarly processes by assuming that people hold certain views and then proceeding to criticise these views.

For instance, he says that "early and medieval Christianity" held that the "books of the Bible were written by men specially chosen for their task by Almighty God, who dictated the text of Scripture to them through the inspiration of the Holy Spirit and so overrode their human frailties and ignorance that what they wrote turned out in every detail true, reliable and totally free from error."

When you are obliged to ask people like Mr Holt what early and medieval Christians held such views and could their writings be quoted, they usually reply that "everybody knows."

Certainly such a naive view could not be found in the writings of early Christians. The early fathers were clear thinkers and precise theologians. Medieval theologians were often naive, but even so, it would be difficult to pin such views on them.

Mr Holt succumbs later to a charge against the scripture when he says that in parts, "religious belief and practice" reaches "nearly savage levels of superstition." A pity that he did not pause to give but one example.

Much of the article is marked by this same subjective and uncritical approach. At no time does he attempt to look at what the Church of England has to say about Bible authority. This is a grievous weakness.

ACR APPEAL

Readers may have noticed in recent issues an acknowledgment of donations received as a result of our annual appeal. For many years the "Record" was greatly assisted by the annual sale of work. Some time ago this was discontinued and in its place we have made an annual appeal to readers.

Letters have been sent to all our subscribers, but we realise that large numbers of our readers get their copy from their church each fortnight. They may like to help with a gift toward the ministry of this evangelical newspaper.

For over 80 years the "Record" has maintained a vigorous Protestant and Evangelical witness in the Church of England in Australia.

Those who love the gospel know that we must vigorously maintain this newspaper to ensure that evangelicals are able to make their opinions heard in Australia and beyond. Since its inception, the "Record" has been maintained by devoted volunteers who give sacrificially of time and talent to produce the paper.

It is heartening to see from the response to our appeal each year, that large numbers of our readers value the paper's ministry so highly, that they are prepared to give generously to share in it.

Ridley chapel consecrated

AFTER waiting 56 years for its first permanent chapel, Ridley College saw a new and exciting building consecrated by the Archbishop on August 7.

The new chapel is the first fruits of the successful appeal recently launched for building and extension.

This new centre for the corporate life of Ridley College comes in its first year as a University College.

Although large enough for the normal college services, the many who came for the consecration could not be accommodated inside the chapel, and the overflow congregation listened to the service in the Babbage Hall.

Entered

The students occupied the back stalls, all of which face inwards to the holy table and pulpit on a dais in the centre of the octagonal building.

After knocking on the closed door three times, the Archbishop entered, with the Principal, Dr. Morris, and the Registrar of the Diocese, and followed by the staff and members of the Council.

After the consecration of the various items of furniture, His Grace signed the Deed of Consecration, and placed it on the holy table and declared the chapel set aside from all profane use for ever.

In his address, the Archbishop spoke of the Transfiguration of our Lord, and how the spirit of the event is manifest in the training for the ministry which takes place in a theological college, and particularly in the chapel.

(SEE)

Dr Ramsey declines

The Archbishop of Canterbury, Dr. Michael Ramsey, has declined an invitation to attend the consecration of the new Bishop of Singapore and Malaya, the Rev. Chu Ban It.

The Archbishop's reply to the invitation was as follows:

"I have carefully considered your suggestion that I should come for the consecration myself. Apart, however, from the extreme difficulty of fitting in a visit at this short notice, I am very anxious that the consecration should be seen to be in the hands of the Churches of South East Asia, especially since the South East Asia Council of Churches has been developing so strongly in the last few years.

"My hope is therefore that the consecration will be in the hands of the Bishop of Taiwan as Chairman of the South East Asia Council together with the Bishops of Kuching and Jesselton, and I should hope the Lutheran Bishop Envall of the Church of Sweden also.

"I should prefer myself to visit Singapore after the new Bishop has had time to settle in and to visit not only Singapore and Malaya, but also other dioceses in the area. I am sure you will understand this decision and will help others to understand it."

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Letters to the Editor

Social and political issues

Because of the strong pronouncements made in the pages of the "Church Record" on various social and political problems, I feel I must write and question this practice.

The effect of the Church in social and political spheres is only secondary or incidental. The primary task of the Church is to evangelise and preach the Gospel; and part of this task means expounding the Scriptural principles relevant to particular problems that exist in any given society. But it is highly unwise for her to go beyond this general exposition.

Firstly, once the Church has clearly expounded the relevant scriptural principles, she has exhausted the extent of whatever originality or special insight she may possess in the matter. There are other organisations and institutions more able to deal with the problems from there on.

Secondly, social and political problems are rarely simple matters with clear-cut and obvious answers. (Where there are simple problems the Scriptures may be sufficient to warrant a "Christian" view of the case — hardly otherwise.)

This means no one view can be called "right" or "Christian." Other criterion are involved: other judgments necessary; and there is nothing to guarantee that the Church is more able to "pick" the right solution than anyone else.

Thirdly, once the Church goes beyond the exposition of relevant Scriptural principles, the next step must be partisan. She must favour one point of view in the community to the exclusion of others. Every time

this happens some section of the community is alienated, and the primary task of the Church to evangelise and preach the Gospel to them is hindered.

If only Churchmen and Church leaders to day had as little to say, "officially," on such problems as the leaders of the New Testament Church.

D. HUGHES,
Northcote, Vic.

New Housing Areas solution

I would like to suggest a possible solution to the problems of the Sydney Diocese New Housing Areas, as reported by a Synod Sub-Committee and now under discussion in Rural Deanery Conferences.

Briefly, these problems are concerned with the use of experienced clergy (defined as "clergy who have had reasonable experience of parish work who are still in the prime of their working life") and the provision of suitable land and buildings.

The Committee reports that the recommended stipend for a provisional district is scarcely adequate for clergy who have growing families with educational needs, and very often the rectory or Housing Commission house is not suitable. Curates-in-charge seldom remain for any substantial length of time as they are attracted elsewhere by higher status, Synod membership, and larger income of a parish, or the better prospects from a family point of view.

There is at present no shortage of clergy in the Diocese; it is only lack of finance which prevents perhaps a dozen men being placed immediately in New Areas.

The Committee believes that the sum of \$400,000, with more

required as time goes on, would provide adequate sites, church halls and rectories in the 19 new areas listed in the report. In addition there would be needed the stipends to cover a Curate-in-charge, Deaconess and Catechist for each area.

From the report it is obvious that the Diocese is unable to find such sums. So the problems remain much the same as 10 years or more ago, and in fact become increasingly greater. It is my belief that to expect the Diocesan authorities to handle these problems is basically wrong, and really amounts to a "buck-passing" of our responsibilities as individual Christians.

Mission field

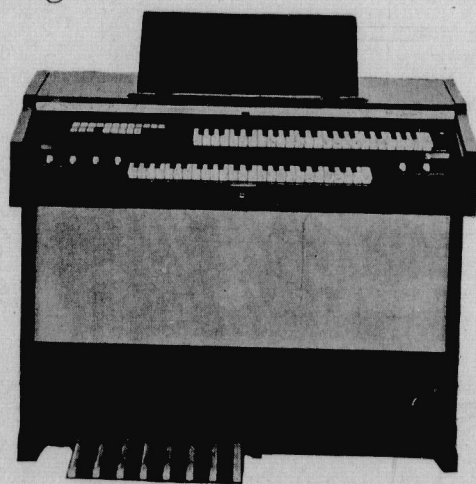
If we regard these New Areas as a mission field (and I believe they are) then the duty to evangelise and establish indigenous churches is the duty of individual Christians, not a denominational organisation. With a task of such magnitude before us it is obvious that individual Christians need to pool their resources, and the autonomous voluntary society has well proved itself a most satisfactory vehicle for this purpose, e.g., C.M.S. and B.C.A.

I therefore suggest that a New Areas Missionary Society be formed with the following basic aims:

- To supply clergy and laity, e.g., youth leaders and Sunday School teachers, to new areas.
- To guarantee such clergy an income commensurate with clergy in parishes.
- To receive the voluntary gifts of people committed to the Lord Jesus Christ who desire to share in this form of missionary.
- To buy land and lend

(Continued Page 6)

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National Christian drama body formed

A meeting in Sydney on August 29 agreed to form a Christian Drama Association of Australia.

Before the meeting some hundreds of clergy and lay people were invited to attend, or to express their interest. Interest came from many quarters, representing almost every state of the Commonwealth.

The committee includes members of the Anglican, Roman Catholic, Presbyterian, Methodist and Baptist churches. Also present at the meeting were members of the Congregational Church and the Church of Christ.

"Corresponding members" were also elected to the committee, from Victoria, Queensland and Tasmania. These members will help to form C.D.A. into a truly national body; further corresponding members will be appointed to the committee soon.

The meeting was addressed by the Rev. Dr John R. Barrie, of St. Columba Presbyterian Church, Woollahra, N.S.W. His subject was "Drama in the Church... The Church in Drama."

The meeting requested the committee to report back to another general meeting in two months' time.

A full report of the meeting, the resolutions and proposals will soon be available from the provisional secretary, Miss V. Whitten, Christian Drama Association, P.O. Box 51, Willoughby, N.S.W.

LETTERS continued

money at minimum interest rates to assist local churches as they are formed to erect church halls and rectories.

(e) To transfer staff and property to the Diocese as soon as each area becomes sufficiently self-supporting to achieve the status of a provisional parish.

(f) To have as its ultimate aim its own dissolution as soon as the problem of New Areas is overcome.

This proposal is of course only given here in very broad outline, and I have endeavoured to restrict myself to principles rather than to describe details.

(Rev) A. R. ALCOCK,
Summer Hill, N.S.W.

Nominal membership

Your commentator speaks of the old problem of nominal membership of the Church of England ("Notes and Comments" 14/7/66). Surely this will continue as long as membership of the Church of England is offered to so many without any real attempt at discipline.

A faithful teaching ministry seems to be being carried out at the confirmation level in most parishes, but as long as the present practice of largely indiscriminate baptisms is carried on, men will continue to claim to belong to our Church by virtue of their baptism. The "mission field," which is said to exist in parishes among non-standing but baptised people, often brings more pain than blessing.

Scripture classes are completely unwieldy, funerals and weddings take up an undue proportion of the clergyman's time, so that the pastoral opportunities presented by them are ineffectively grasped, while the rest of the work suffers.

In my experience, "cheap" membership leads more to presumption than to readiness to receive the Gospel from a Church of England minister or laymen who calls, and often leads to a refusal to even listen to the Gospel from a member of any other Christian group, on the grounds of the supposed loyalty to the Church of England. Indiscriminate baptising so as to create a "mission field" is about as far from the New Testament concept of evangelism as it is possible to get!

The Lord Jesus never sought for "converts on the cheap." As I appeal for volunteers to take up the office.

Archbishop Mowll used to have an annual reunion of retired clergy and their wives with a service of Holy Communion and a social gathering in the basement of Church House to follow.

If retired clergy would like to see this Association revived will they kindly drop me a line and I will communicate with Archbishop Loane and will endeavour to arrange with him for a revival.

(Rev.) W. J. OWENS,
East Roseville, N.S.W.

Superb new film from England— "WHERE IS YOUR FAITH?"

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PRIEST'S BOOK UPSETS CARDINAL OTTAVIANI

A recent action by Alfredo Cardinal Ottaviani, Pro-Prefect of the Sacred Congregation of the Doctrine of the Faith (formerly the Holy Office), has caused unrest in liberal Catholic circles in France. They said the cardinal seemed to take a line in contradiction to the decisions of the Vatican Council.

Cardinal Ottaviani wrote to Cardinal Richaud, Archbishop of Bordeaux, apparently recommending that he refuse his imprimatur (approval) to future books by a French priest who has specialised in the study of psychological problems, notably those found in the priesthood. The archbishop was also advised against authorising the priest to lecture on moral theology.

The priest concerned is Father Marc Oraison, who was a physician before he entered the priesthood at the age of 34. He was responsible eight years ago for establishing a sanatorium at Cambo, in the Pyrenees, for priests requiring psychiatric aid. His latest book, "The Human Mystery of Sexuality," was published in June by a Paris firm. Its 10,000-copy first edition sold out almost immediately and was quickly followed by a second printing.

Father Oraison's troubles with the Vatican date back some 15 years. In 1951 he published a theme, "Christian Life and Problems of Sexuality," which drew the fire of the Holy Office and the volume was placed on the Index of Forbidden Books two years later.

Observers noted that Cardinal Ottaviani's action seemed not only to imply a return to the Index, which had been officially suppressed by Pope Paul VI, but also to claim a continued authority of Roman congregations over other Roman Catholic bishops. Especially it was noted that the action amounted to a condemnation of the works of Father Oraison without giving him a chance to defend his views.

EPS, Geneva.

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"WAGE FREEZE" AFFECTS BRITISH CLERGY

Although assistant curates are not at present affected, incumbents in the Church of England in Britain will be unable to receive any salary increases while the Government's incomes "freeze" remains in operation.

Assistant curates are paid on incremental scales, with a fixed minimum and maximum salary figure. But benefited clergymen receive increases when their respective diocesan authorities, finding they have extra money available, decide to make an all-round increase in incumbents' stipends and notify the Church Commissioners, who are the paying agents.

Now the Commissioners have written to every diocesan bishop and to diocesan boards of finance stating that, in view of the Government's imposed standstill, they will not be able to accept directions for increasing payments from diocesan stipend funds until the "freeze" is lifted.

While the "freeze" will hit clergy who are on fixed incomes, it will not affect those Church layworkers who, like curates, are employed on graded salary scales which include annual increases. At present such salary scales are not affected by the "freeze."

KENYA MOURNS DEATH OF C.M.S. HEADMASTER

The death of Kenya's great Christian educationalist, Mr Edward Carey Francis, on July 27, at the age of 69, has brought moving tributes from the leaders of the nation.

The House of Representatives stood in silent tribute to his memory — a mark of respect normally reserved for its own members and for Heads of State.

Mr Carey Francis, who belonged to the Church Missionary Society, had been the headmaster of two of the country's best known secondary schools. More than half the members of the present Cabinet are graduates of Alliance High Schools, which he led from 1940 to his retirement in 1962.

Attending the funeral service in Nairobi Cathedral was a number of Government Ministers. A special message was read by the Minister of Education on behalf of President Jomo Kenyatta, who recorded his own appreciation of the great work which Mr Carey Francis had done for the people of his country.

PRIZEGIVING: The annual Sydney diocesan Sunday school Prizegiving will be held in Scots Church, Margaret Street, Sydney, on Saturday, October 15. Prizes and certificates will be presented by the Archbishop. The meeting commences at 10.30 a.m.

WIDE OUTREACH OF RADIO



A recent report from the Far East Broadcasting Company tells of the growth of this Gospel broadcasting work in recent years.

The organisation's 17 medium and shortwave transmitters are now broadcasting some 851 hours of programs in over 40 languages of Asia and Latin America each week.

F.E.B.C. is a U.S.-originated evangelical group with the main concentration of its transmitters in the Philippines. The work, however, is also carried on in the U.S.A. itself, where a powerful shortwave transmitter, station KGEL, is used, and in Okinawa, India, Japan, Hong Kong, Mexico and Singapore.

Altogether the staff numbers a total of 225 nationals and foreign missionaries. There are also committees functioning in Australia, Canada, New Zealand and Britain.

INDONESIA

The organisation now receives mail from 58 countries and totalling an average of about 13,000 letters each month. In one given month 2,900 letters were counted from India and 390 from Indonesia. The organisation notes, in passing, that an Indonesian airmail stamp on mail to the Philippines costs the equivalent of one day's pay!

A recent month also saw seven letters from mainland China, small by comparison with other Asian countries but a figure which set a record by previous standards.

HEARTS AFLAME

By Simeon

Everyday problems are placed upon our doorstep. It's not the problems so much as the way we deal with them that count.

If we feel we'll fail when we tackle a problem we're beaten before we start. One of the spiritual riches Christ gives is the ability to tackle the things that people say cannot be done!

Mail falls into three main categories. Some write because they have been stirred to seek the truth concerning Christ after hearing broadcasts. Others write to say they have accepted Christ as Saviour. A third group are the Christians who have received spiritual blessing and encouragement from the programs.

In the area covered by FEBC broadcasts it is estimated that some 104,000,000 radios exist. In addition FEBC itself provides small specially-constructed receivers used by groups to listen to the Gospel broadcasts. Printing plants also provide suitable literature to send to inquirers. Much of this goes to the "captains" of "listening clubs" formed to hear the broadcasts with the radios supplied by FEBC.

Currently in hand is a project to provide five 50 kilowatt transmitters to add to the 17 already in operation.

Australian inquiries about the work of FEBC should be directed to: Far East Broadcasting Company, Box 88, Rosebery, N.S.W.

HISTORIC CHURCH SOLD

HOLY Trinity Church, Cape Town, the "mother church" of the Church of England in South Africa, has been sold and will be demolished.

Built in 1842 on the site of a former Roman Catholic chapel with generous support from the forerunner of the Commonwealth and Continental Church Society and a donation of £25 from Queen Adelaide, Holy Trinity Church was probably the oldest Church of England building in existence in South Africa.

While other churches were built earlier (St. George's Cape-town, now the Church of the Province Cathedral, in 1834, St. John's, Wynberg in 1839) they have been replaced by later buildings.

Not dying

The ravages of time on the fabric, together with the changed character of the area in which Holy Trinity stood, have made

MUCH WATER:

After four years' work on St. Paul's Cathedral the cleaning of the outside is finished, 50 million gallons of water have been used to remove the dirt and grime of 250 years. £160,000 has been donated for the work.

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Mainly About People

N.S.W.

The engagement has been announced of the Rev. **Graham L. Harrison** to Miss **Janet Sandels**, from the Board of Education (Sydney diocese). Mr Harrison is assistant minister at St. Hilda's, Katoomba. Mr Harrison and Miss Sandels plan to marry before Christmas.

The Rev. **Harry and Mrs Child** are rejoicing in the birth of a daughter, **Deborah Jean**, born on August 15 at Coledale District Hospital. Mr Child is curate of the provisional parish of Engadine (Sydney diocese).

The Rev. **David Hewetson**, Home Education Secretary of C.M.S., will be the speaker at a "World Vision Conference" to be held in St. Paul's, Chatswood, from October 5 to October 9. Meetings will be held at 7.45 p.m. each night as well as regular church services.

Mr **V. C. Hughesdon** had been elected as Advocate of the Diocese of Sydney in the place of Mr Justice Norman Jenkyn.

The engagement has been announced of Miss **Margaret Dawn Steele**, daughter of the Rev. C. N. and Mrs Steele, of St. John's, Sutherland, to Mr **Brian Keith Gibson**.

Victoria

On September 14 the Rev. **D. Dargaville** was commissioned as the new secretary of the Victorian Council of Churches by the Archbishop of Melbourne, Dr F. Woods.

The Archbishop of Melbourne has announced the appointment of the Rev. **E. Webber**, to the parish of St. Thomas, Werribee, as from November 2. Mr Webber was formerly rector of Christ Church, Skipton, in the diocese of Ballarat.

The Rev. **J. Currie** resigns from the parish of St. Luke's, North Fitzroy, as from August 30.

The Rev. **M. Furnedje** will resign from the parish of St. John's, Diamond Creek, as from September 11.

Elsewhere in Australia

Visiting Holy Trinity, Adelaide, in October is the Rev. **John Williams**, rector of St. Mark's, Forest Hill (Melbourne diocese). Mr Williams will be the guest speaker at the youth fellowship's houseparty from October 7 to 10.

The Rev. **F. Maling**, rector of St. Peter's, Sandy Bay (Tasmania), has accepted nomination as rector of Swansea in the same diocese as from the beginning of October.

The Rev. **Peter Corney**, curate of St. Hilary's, Kew (Melbourne), has been appointed Youth Chaplain in Melbourne diocese, working on the staff of the Department of Christian

Y.E.C.L. meeting

The next meeting of the Young Evangelical Churchmen's League will be held at St. Paul's, Harris Park, on Saturday, September 24, beginning at 9.30 a.m.

The subject of the meeting will be "Modern Pentecostalism," and the speaker will be the Rev. Reg Platt. The meeting will end at 12 noon. Further inquiries to the Rev. Paul Barnett, 71-8389.

Education, Mr Corney trained at Ridley College and was curate at Holy Trinity, Doncaster, before going to Kew. In his new work he will be concerned with stimulating youth work in the 15 to 25 years age range and will work in co-operation with those bodies already working in this area.

The Rev. **W. J. Clayden**, rector of Alexandra (Wangaratta diocese), has accepted nomination as vicar of St. Andrew's, Aberfeldie (Melbourne diocese), as from November 3.

The Rev. **C. J. Brown**, rector of Clermont (Rockhampton), is to be rector of Murchison and Rushworth (Wangaratta).

The Rev. **A. J. Adam**, rector of Clarencetown (Newcastle), is to be rector of Nabiac, in the same diocese.

Canon **T. G. Mohan** left England on September 17 en route to Australia, where he is now due to arrive on October 24. Canon Mohan has a number of engagements in Australia, including speaking at Sydney Synod, lecturing at Moore College and addressing the annual Reformation Rally. On his return journey he hopes to spend Christmas in Kampala, Uganda.

The Archbishop of Canterbury, Dr **Michael Ramsey**, is spending the month of September in Canada.

The Archbishop who is accompanied on the tour by Mrs Ramsey and the Rev. John Andrew, one of the chaplains at Lambeth, although he was in Canada for the Toronto Congress in 1963, will be the first Primate of All England to travel from the Atlantic to the Pacific coast as he visits the dioceses of the Canadian Church—in most cases in an informal manner.

Overseas

The death has occurred in England of Mr **Clarence Foster**, who was editorial Secretary of Scripture Union prior to the appointment of the Rev. A. Morgan Derham (who has just been appointed General Secretary of the Evangelical Alliance). Dr J. M. Laird, S.U. General Secretary gave the address at a memorial service held for Mr Foster in All Souls', Langham Place, London. The service was conducted by Canon A. T. Houghton.

Mr **Charles Troutman**, of Wheaton, Illinois, U.S.A., has been accepted by the Latin America Mission for service in Costa Rica, Central America. He will concentrate on evangelism among university students. Mr Troutman is a former general secretary of the I.V.F. in Australia and at present holds the same post with the I.V.F. in the U.S.A. He and Mrs Troutman will take up duties in October in San Jose, Costa Rica.

Christian athlete

The September "Challenge" (U.K.) reveals the fact that Kipchoge Keino, the outstanding athlete of the recent Commonwealth Games, is also a Christian. He was helped to his knowledge of the Lord by his father-in-law who explained the teaching of passages of Scripture. "From this I saw my own real need—and how to be saved. I simply asked the Lord Jesus to forgive my sins and I took Him as my Saviour."

BOOKS

Methodist view

FAITH IN A SECULAR AGE, by Colin Williams. Fontana Paperback, pp. 128, 75c.

In the tradition of Bonhoeffer and Bishop Robinson, Dr Williams an Australian Methodist, now chairman of Studies in Evangelism of the World Council of Churches, sees the main task of theology to be the re-shaping of the church around the needs of the world, and the putting off of "the mythical, metaphysical, autocratic clothing of our childhood" so that we may "be free for true faith in the living God as He is working in the events of our time." —A.R.A.

African lectures

GOD'S WORLD, by Trevor Huddleston. Collins, Fontana Books, London, 1966, pp. 94, 55c.

The author, best known for his "Naught for your Comfort" is Bishop of Masai in Tanzania. The eight talks were given as lectures at Makerere University, Uganda, in 1964 but will have a very wide appeal.

His deep love for Africa and the African clearly emerge, as does his compassion. While the theology which underlies his chapters on "God and Our World" and "Why the Cross" falls short of being fully biblical, the book makes satisfying reading because he is not afraid to frankly admit the Church's failures. At the same time he makes a convincing and constructive plea for the future. —R.M.

The Primacy

ST. MARK'S REVIEW, No. 45, August, 1966. Canberra, pp. 36, 40c.

Predictably, the editorial in this issue deals with the Primacy and the need for locating it in Canberra. The issue contains two articles, a reprint on the Vatican Council and a number of book reviews.

D. R. Frazer in "A Sociological Look at Religion" draws attention to certain features of Australia's social development of which we should all be keenly aware. One is that ours is a heterogeneous and not a homogeneous society with the result that the oncoming generation may be confused, insecure and unable to make decisions.

He also warns that religion may disappear as a major cultural element to become an insignificant sub-cultural phenomenon. Many scientists in fact,

already subscribe to this view of religion in Australia. Perhaps Mr Frazer is too kind to say so. Bishop Warren in "The Debate About God," reviews the "Guide to the Debate about God" by the Rev. David Jenkins of Queen's College, Oxford. Perhaps the greatest service he does is to point out that the "debate" is not confined to our own time. He suggests it goes back at least to Bishop Butler whose "Analogy of Religion" was published in 1736. We suggest that it is as old as Adam. —R.M.

Mental health

CLERGYMAN'S GUIDE TO RECOGNISING SERIOUS MENTAL ILLNESS, by Thomas W. Klink. Council for Clinical Pastoral Education in N.S.W., Sydney, 1966, pp. 12, 30c.

The C.C.P.E. is to be congratulated on publishing an Australian edition of this most useful guide. Clergy and all who work as counsellors to troubled people will benefit by reading and keeping handy this well set out manual. Perhaps the greatest gain will be from the final section "what the clergyman can do." Only when one can recognise serious mental illness is there an appreciation of the limitations of counselling and the need for medical and psychiatric referral. —R.M.

Agnostic's view

THE COMFORTABLE PEW, Pierre Berton. Hodder & Stoughton pp. 144, 95c. (Paperback edition.)

Written by a professed agnostic, the book is an examination of the Church and its failings as seen by the author. Like "Honest to God," it is controversial and broke all publishing records in Canada when it first appeared in 1965.

The author's concept of "the Church" is limited to the denominational "Establishment," particularly the Anglican Church of Canada. Since the author has no experience of the spiritual revolution of re-birth through the activity of the Holy Spirit, he is unable to speak of the true Church of Christ. "He is not able to understand them because they are spiritually discerned."

There are, however, a number of valid criticisms directed at organised churches—the tendency to count attendances and incomes as marks of success; the failure to use modern communications media adequately; to mention but two. It is to be hoped that some of these criticisms may be noted in the appropriate quarters in Australia. —R.W.D.

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OCTOBER 6: September 29.
OCTOBER 20: October 13.

OFF THE RECORD

NOTHING NEW UNDER THE SUN?

A cleric's view of youth: "The world is passing through troubled times. The young people of to-day think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they knew everything, and what passes as wisdom for us is foolishness with them. As for the girls, they are foolish and immodest in speech, behaviour and dress."

No, this did not come from a recent sermon but from the quill of Peter the Monk, written in 1274 (quoted in the Brisbane "Church Chronicle").

PRIZE BREAD.

Lady Fisher, wife of Lord Fisher of Lambeth, the former Archbishop of Canterbury, won the first prize for her home-made brown bread, at the village show at Trent, Dorset, where she and Lord Fisher live in retirement.

SUNDAY PLACES.

From the "Church Times" (UK) comes the story of a New York Rector who had been experimenting in forms of worship. The Rector had moved the lectern from one place to another over a period of weeks until one formidable lady in the congregation remarked in a penetrating voice, "Well, the scripture certainly moveth him in sundry places."

WELL SAID.

"If a man has been called and equipped by Christ, all the bishops, presbyteries and congregations meetings in the world cannot make him any more a minister than he already is."

"God has been pleased to give his blessing on more than one form of Christian ministry. Let us then make full use of what He has given us, and do so with a proper humility and a proper gratitude."

(T. W. Manson)

Retirements at "Milleewa" Home

Matron I. Patrick and Sister C. Geddes, of "Milleewa" Boys' Home, Ashfield, will be retiring this month after 20 years of service.

A farewell presentation evening has been organised for Friday, September 23, at 8 p.m., in St. James' Parish Hall, Croydon.

Presentation donations can be sent to Mrs Thomson, 43 Austin Avenue, Croydon before September 15, 1966.

THE AUSTRALIAN CHURCH RECORD

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

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GENERAL SYNOD DEALS WITH MANY MATTERS

MORE than 200 delegates from the 25 Anglican dioceses in Australia and New Guinea gathered in Sydney towards the end of last month for the second meeting of the General Synod of the Church of England in Australia.

The opening service of General Synod, held in St. Andrew's Cathedral, Sydney, heard an address by the Rt. Rev. George N. Luxton, Bishop of Huron, Canada.

The Presidential Address was delivered by Archbishop P. N. W. Strong of Brisbane who covered a wide spectrum of topics including Christian unity, the Vietnam war, the White Australia policy, and radical theology.

Archbishop Strong was strongly against those who "seek to bridge the gulf between the Church and the masses . . . by watering down and explaining away the tenets of the Christian faith" and obliterating the supernatural from the Christian faith.

Among the many decisions reached by General Synod were:

PRAYER BOOK REVISION:

General Synod approved the appointment of a standing liturgical commission to carry out draft revision of the Book of Common Prayer. The ten-member commission will include bishops, other clergy, and laymen and will be appointed by the diocesan bishops.

Speaking in Synod about possible future revision of services

Bishop R. G. Arthur, chairman of the commission appointed in 1962, said revision should be carried out gradually and should reflect the wishes of ordinary church people.

Bishop Arthur stressed that the revised forms produced by the present commission were "tentative in character." The committee envisaged the use of experimental forms of worship over a protracted period.

THE PRIMACY:

After a two hour discussion of procedure Synod decided to take an immediate vote with the four Archbishops—of Melbourne, Brisbane, Perth and Sydney—being automatically eligible.

Before the vote was taken both the Archbishop of Sydney and the Archbishop of Perth made it known that they did not want to be considered for the post. However Synod decided to vote on their names along with the other two.

The vote was taken by secret ballot and Archbishop P. N. W. Strong was duly elected Primate. Synod gave the new Primate a standing ovation following his election.

Synod later moved to make three radical changes in procedure for the election of future Primates. All 25 diocesan bishops will now be eligible for election. A "board of electors" will elect the Primate, to include the House of Bishops and 12 each of other clergy and laymen. Future Primates will be required to retire at 70.

ASSISTANT BISHOPS AND CO-ADJUTOR BISHOPS WILL NOT BE ELIGIBLE FOR ELECTION BUT MAY TAKE PART IN THE VOTING. Clergy and lay members of the board of electors will be chosen by General Synod.

The question of discipline raised by the proposal to a committee appointed by the Primate.

However, a lay member of Synod moved the matter no longer be discussed and this was carried, with the result that Synod did not vote on the amended resolution.

NORTHERN TERRITORY:

Synod approved the establishment of a new diocese of the Northern Territory. The Bishop will reside in Darwin and his appointment will be made by members of the House of Bishops.

The new diocese will include that part of the Northern Territory at present in the diocese of Carpentaria.

NAME OF CHURCH:

General Synod voted to change the name of the Church to the Anglican Church of Australia. The new title was approved by 85 votes to 67 but the change must yet be approved by all dioceses and all six State parliaments before it becomes effective.

The Bishop of North Queensland, the Rt. Rev. Ian Shevill, introduced the proposal but it was opposed by both the Archbishop of Brisbane and the Archbishop of Sydney.

Most other bishops and archbishops present supported the proposal. Supporters said the term "Anglican" was widely used and the present name had "overtones of colonialism."

Opponents of the change said that the present name preserved the "historical continuity" of the Australian Church and that change was not necessary.



Some of those taking part in the meeting of General Synod in Sydney. Four Archbishops (Perth, Sydney, Melbourne, Brisbane), with the Bishop of Huron (centre).

VIETNAM

A select committee set up by General Synod considered the Vietnam question. The eleven members of the committee were:—

The Archbishop of Perth, Archbishop G. Appleton; the Bishop of Newcastle, Bishop J. A. G. Housden; the Bishop of Gippsland, Dr D. A. Garnsey; and the Bishop of Tasmania, Bishop R. S. Davies; the Rev. Dr John Munro (Canberra); Archdeacon E. W. Doncaster (North-West Australia); Mr A. G. James (Melbourne); Mr A. F. P. James (Sydney); Mr John Bishop (Melbourne); Major-General G. W. Symes (Adelaide); and the Dean of Sydney, Bishop F. A. Hulme-Moir.

The committee later reported back to Synod that all parties in Vietnam should return to the Geneva Agreement.

General Synod was still in session as this issue of A.C.R. went to press.

Japan's "Act of Retribution" in N.G.

The Bishop of New Guinea (the Right Rev. David Hand) has invited the Presiding Bishop of the Anglican Church in Japan (the Most Rev. Michael Yashiro) to bless a memorial toward which Church-people in Japan have contributed \$500.

The memorial commemorates 11 Native and European Anglicans who were martyred in the Territory by the Japanese during the war. It will probably be built at Popondetta, where the executions took place.



The Archbishop of Brisbane, the Most Rev. P. N. W. Strong, who was elected as Primate of the Church of England in Australia at the General Synod meeting held in Sydney over the past two weeks.