

Mainly About People

N.S.W.

Mr Warren Goley has resigned from the staff of the Church of England Youth Department, Sydney, to take up the position of Assistant Secretary of the Diocese of Sydney.

The Rev. G. C. Chandler, rector of St. Mary's, Denham Court (Sydney), has accepted nomination as rector of St. Peter's, Campbelltown.

The Rev. B. S. George, curate of St. Faith's, Narrabeen (Sydney), has been appointed curate-in-charge of the provisional district of West Cabramatta.

The Rev. Ronald Patfield has been appointed rural dean of Prospect, Sydney diocese.

Members of the Readers Association of the diocese of Sydney joined with the family and many friends of Canon H. N. Powys, who is celebrating the Golden Jubilee of his Ordination with a service of Holy Communion, held in the Side Chapel of St. Andrew's Cathedral on Thursday, December 22. The Archbishop attended and the service was conducted by Bishop F. O. Hulme-Moir.

The Youth Council of Sydney diocese has appointed Mr Ken Buttrum as Camp Howard Field Worker and he will commence duties on 1st February, 1967. Mr Buttrum has been involved in Camp work as Junior Camp Director for a number of years and will be leaving his present position of Primary School Teacher at Woollahra Demonstration School.

The Rev. Canon A. E. S. Begbie, Rector of St. Stephen's, Willoughby, N.S.W. since 1957, has announced his resignation from the parish, to take effect after Easter. Canon Begbie is Chaplain - General to the Australian Military Forces and will devote himself more fully to these duties.

The Rev. A. R. Alcock, curate of St. Andrew's, Summer Hill, has been appointed rector of St. Luke's, Clovelly, N.S.W.

On Sunday morning, December 11, the Service of Ordination was held at St. Andrew's Cathedral, at which the Reverend Canon T. G. Mohan was the preacher, and the Archbishop Ordained the following to the Diaconate: M. Myers, R. J. Piper, D. Meadows, A. Morrison (Diocese of Carpentaria), N. A. Flower, A. H. Nichols.

The Archbishop ordained the following Deacons to the Priesthood: J. E. Davies, C. G. Dundon, J. E. Gelding, N. Mathieson, J. McIntosh, A. Patrick, J. Pettigrew, B. W. Wilson.

The Rev. Peter Dillon, Deacon Assistant at Christ Church Cathedral, Grafton, N.S.W., is to become priest-in-charge of Dumoon, in the same diocese, as from January 31.

The Rev. A. J. Humphries, who has been curate of St. Paul's, Burwood (Sydney), since 1962, has accepted nomination as rector of St. Augustine's, Stanmore.

The Rev. D. G. Anderson, curate of St. Thomas', Enfield, since 1965, is to become minister of the Church of the Resurrection, Jamberoo (Sydney diocese).

The Rev. K. S. Crossley, rector of Braidwood, Diocese of Canberra-Goulburn, is to become rector of Queanbeyan, in the same diocese.

Canon J. O. Quayle, vicar of Manilla, diocese of Armidale, has announced his retirement as from Easter.

The Rev. W. D. Girvan, curate-in-charge of Holy Trinity, Baulkham Hills, since 1961, has accepted nomination as rector of Christ Church, Kiama (Sydney diocese). Mr Girvan will take up his new work at the end of January. His place at Baulkham Hills will be taken by the Rev. T. Croft.

Victoria

The Rev. Geoffrey Stephens has been appointed Assistant Chaplain to the Melbourne Grammar School. He took up his appointment on January 1.

Melbourne Anglicans who shared in the presentation to Bishop Donald Redding when he ended his term as Bishop Coadjutor will be interested to learn that he has now purchased a new car with the gift.

The Bishop is living in Adelaide, and assisting with episcopal duties there.

The Rev. John Walton, curate in the Melbourne Diocesan Centre, is to be Vicar of Christ Church, Mitcham, from February.

The Rev. D. Johnson (returned from overseas) has been appointed to All Saints', Nunawading, as from February 1.

The Rev. R. Wallace has resigned from Melbourne diocese to further studies in England as from January 1.

The Rev. G. B. Muston, vicar of St. Thomas', Essendon (Melbourne diocese), is to be rector of Christ Church, Darwin, N.T. Darwin will be the centre of the proposed diocese of the Northern Territory which is expected to come into being this year and Christ Church, Darwin, will be the pro-cathedral. Mr Muston expects to take up his new post in March.

The Rev. K. M. Lindsay, rector of St. Mary Magdalene's, Adelaide, is to be rector of Holy Trinity, Ararat (Ballarat), as from March.

Elsewhere in Australia

The Ven. A. H. Bott, formerly Superintendent of St. Mary's, Alice Springs, and Archdeacon of the Northern Territory, Diocese of Carpentaria, is to be Sub-Dean of All Souls' and St. Bartholomew Quetta Memorial Cathedral, Thursday Island, and Archdeacon of Carpentaria, in the same diocese.

The Rev. R. J. Kellam, Assistant Priest of New Norfolk, Diocese of Tasmania, is to be Priest-in-charge of Zeehan and Rosebery, in the same diocese, as from mid-December.

The Rev. L. R. Lenthall, Rector of Plymouth, Diocese of Adelaide, has been elected to the Howard Canonry of St. Peter's Cathedral, Adelaide.

The Rev. B. S. Meredith, Priest-in-charge of Managalas,

AUSTRALIAN C.M.S. AT WORK

THIS brief survey of the commitments of the Australian branch of the Church Missionary Society has been written for this Epiphany issue of the ACR by the Revd. David Hewetson, Educational Secretary of C.M.S.

In 1967, 168 years after the Church Missionary Society was founded, it is still "in business" in many places. Its personnel is numerous, its commitment is very large, and its need for prayer is as great as it ever was. The climate of mission has changed so much since the Society's missionaries first went out that it almost seems as though it is another world altogether.

The balance of power in all countries where they are working is now heavily weighted on the side of nationals, the churches which they were instrumental in raising up are now mostly in the hands of national leadership, and the general feeling towards them in a number of countries is often tinged with hostility.

The winds of change blow, and blow harder and stronger all the time.

STRIPPED

Missionaries, stripped of a power and an authority which often proved more embarrassing than helpful, are constantly finding that "the Word of God is not bound" (as Paul the missionary found many years ago).

The framework of their lives is now in many ways more like that of New Testament world than ever before; and the Gospel, unaided by political power structures, is able to prove itself by its own inherent dynamic.

Fellowship with national Christians has also become a richer and more rewarding experience, and it is also demonstrating in a way that it never could before that when God breaks down the barrier between man and Himself, He also breaks down the barriers that exist between man and his neighbours.

C.M.S. missionaries in 1967 will find themselves in a world experiencing rapid social change. The great urban revolution which has sent men hurrying towards the world's rapidly expanding cities, the blossoming industrial complexes of the new nations and secularising effect that this has on those caught in its web—all these make up the new world of missionary endeavour.

The Church Missionary Society is at work in twenty-three different dioceses, in Africa, East and West Asia, North Australia and South America. These are engaged in a host of different

tasks, all of which are geared to evangelism and the upbuilding of younger churches.

DIFFERENT

The various categories in which they serve are: 73 Pastoral workers (28 of whom are wives of pastoral workers)

48 Medical workers (8 of whom are wives of medical workers)

41 Teachers (8 of whom are wives of teachers)

83 Specialists of different kinds (11 wives), including secretaries, religious educators, builders, translators, theological lecturers, etc.

This makes an overall total of 245 people, and a financial commitment of nearly half a million dollars, including all branch budgets.



• The building of a new port and the mining of manganese has brought changing conditions to C.M.S. mission stations on Groote Eylandt, Northern Territory. Pictured is the new general store on the island. Photo: B.H.P. Review.

The King's School

PARRAMATTA

Founded 1831

Chairman of the Council:

THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY

Headmaster: The Rev. S. W. Kurrle, M.A. (Oxford)

For the special provision made for the sons of Clergy and for further particulars, apply to the Headmaster.

PRAY

FOR US • WITH US

Daily the Home Mission Society is reclaiming human life in the city of Sydney. Share with us in prayer.

- Charlton Boys' Homes
- Chesalon Parish Nursing Homes and Nursing Service
- Carramar Maternity Hostel
- Family Service Centre
- Chaplaincies to Hospitals, Courts and Gaols
- Assistance to Parishes



HOME MISSION SOCIETY, 511 Kent St., Sydney

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February 9: February 2

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NOTED ROMAN CATHOLIC THEOLOGIAN RESIGNS

A LEADING English Roman Catholic theologian, Father Charles Davis, has left his Church after 20 years in the priesthood.

Until his resignation Mr Davis held the post of Professor of Dogmatic Theology at the Jesuit institution, Heythrop College, Oxford. He was also editor of "The Clergy Review" and author of several books.

Mr Davis, who is 43, has also announced his intention of marrying a 36-year-old American college graduate, Miss Florence Henderson, but has denied that his desire to marry was the deciding factor in leading to his resignation.

Speaking at a Press conference Mr Davis said: "My desire to marry came only after I decided to leave the Church. I remain a Christian, but I had to ask myself bluntly whether I still believed in the Roman Catholic Church as an institution. I found that the answer was no."

Mr Davis went on: "I have come to see that the Church as it exists and works at present is an obstacle in the lives of the committed Christians I know and admire. It is not the source of the values they cherish and promote. On the contrary, they live and work in a constant tension and opposition to it."

"For me Christian commitment is inseparable from concern for truth and concern for people. I do not find either of these represented in the official Church. "There is concern for authority at the expense of truth, and I am constantly saddened by instances of the damage done to persons by the workings of an impersonal and unfree system."

OBSTACLE

Mr Davis continued: "Further, I do not think that the claim the Church makes as an institution rests upon any adequate Biblical and historical basis. The Church in its existing form seems to me to be a pseudo-political structure from the past. It is now breaking up, and some other form of Christian presence in the world is under formation."

Mr Davis also indicated that he could no longer accept Papal infallibility and that he found himself at loggerheads with the teachings of the Roman Catholic Church on several other matters — particularly its official attitude towards the use of contraceptives.

In the December issue of "The Clergy Review" Mr Davis criticised the Papal decision on birth-control, saying, "The Church is in danger of losing its soul to save its face."

The former priest is now seeking an academic job in which he can "think and write." He stated at the Press conference that he has no immediate plans to join another Church, since he believes no Church has the answer to his personal problem.

Commenting on the action of Mr Davis, Roman Catholic Archbishop Thomas Roberts, Britain's most outspoken Roman Catholic

prelate, said there is a "crisis of confidence" in the Roman Catholic world today. He said, "Father Davis is a great loss to us."

The Archbishop, who was censured in 1965 for writing a book supporting contraception, said, "If Father Davis' action jolts the people in authority it would be one good result."

NEW ZEALAND SPLIT AVERTED

New Zealand Presbyterians have averted a feared split in the Church over theological liberalism, but there is still apprehension over how long the uneasy truce will remain.

It took six-and-a-half hours of debate in the General Assembly, meeting in Wellington, to hammer out a statement on the resurrection of Christ.

The matter was touched off last Easter when Principal Lloyd G. Geering of the denomination's theological school published an article arguing against a resurrection of Christ's physical body. Evangelicals quickly asked for the Assembly to restate its belief in the historic doctrine of the resurrection. The controversy furnished the spark to organise a national Association of Presbyterian Laymen to restore the confidence of the people in theological training and to maintain sound doctrine.

When the Assembly met it reached an uneasy compromise. It stated: "While the Resurrection event is clearly affirmed, it is not described" (in the New Testament).

"Neither is the nature of the resurrection body of Jesus defined, nor the nature of His continuing existence," added the document as finally approved.

Several attempts to make the statement more explicit failed. The following was appended, however: "It is clear from the New Testament that there was undoubtedly continuity between the crucified Jesus and the glorified Christ. For the Church of all ages this has been one of the bases of the hope of resurrection."

The statement emphasised the mystery of the resurrection. Dr Geering's articles, which prompted the upheaval in the Church, appeared in the Presbyterian Outlook of New Zealand.

The new laymen's organisation has drawn support from throughout the nation. Its formation has drawn wide attention in the Press and in the Church.

The proposal to form the group noted that laymen have recently played "a very insignificant part in the life of the Church."

A HAPPY GROUP AT A 'CHESALON' HOME



• A group of ladies at the "Chesalon" Home, Summer Hill, N.S.W., taken at Christmas time. All of the ladies are over 90 years of age and one is 105. Their combined ages total well over 550 years!

BISHOP OF HURON CRITICISED

ONE Sydney publication recently published the Bishop of Huron's comments and evidently approved them. The letter below appeared in the Church Times of December 23 last and coming from the Revd. Dr. Barry Marshall of Trinity College, Melbourne, it may be said to represent a more informed point of view:—

SIR—I believe that little but positive harm can arise from the report of the Bishop of Huron in the Canadian Churchman, and reported in the Church Times of December 9, on the state of the diocese of Sydney.

The Bishop, while a private visitor to Australia, was invited, as was thought appropriate, to preach the Synod sermon at the quinquennial meeting of the General Synod of the Anglican Church in Australia, in St Andrew's Cathedral, Sydney.

I do not know how closely Bishop Luxton investigated the diocese in detail, how many parishes he visited, and with how many priests and laymen he talked.

However, I am sure it is time that someone lodged a firm but courteous protest against the constant projection of the so-called "monochrome" image of the Sydney diocese.

I believe that Australians who have been involved in the affairs of the diocese or have allowed themselves to be fully informed about it will regret the Bishop's remarks and his unhelpful assessment of what is a very complex situation.

There is plenty of evidence to show that the diocese has its full share of tension such as are common to Anglicans.

The Bishop's suggestion that progress in Australian Church affairs will be retarded by the influence of Sydney is a point about which I feel especially disturbed.

The Prayer Book Commission, of which I am a member has recently produced a number of draft services attached to its report to the meeting of General Synod to which members of the diocese of Sydney and their supporters have made substantial contributions.

They are, I stress, only provisional, but at least have been allowed to go forward with the consent of the whole Commission. I honestly believe there is evidence in these documents of a modest advance even upon the position set out in the recent Canadian Prayer Book, from

which we have naturally profited a great deal.

I believe today we need understanding and the right sort of curiosity, rather than public denunciations, if we are all to solve the rich ecumenical problems within our own Communion, and I particularly hope that in the future Sydney may be spared the easy condemnations which flow out of hearsay, prejudice and superficial assessment.

BARRY MARSHALL, O.G.S.

Seminaire St. Sulpice,
6 rue du Regard,
Paris 6e, France.

David Sheppard speaks out on Sunday cricket

ALTHOUGH the Rev. David Sheppard, former Cambridge, Sussex and England captain of cricket no longer figures on the field, he has made a loud "appeal" to the directors of first class cricket to declare Sunday play "out."

In a letter addressed to secretaries of the counties and to Sir Alec Douglas Home, president of M.C.C., Mr Sheppard urges rejection of the Clark Committee recommendation concerning Sunday play.

He bases his main argument on humanitarian and domestic considerations of the rightness of expecting employees to work a seven day week.

He also questioned whether it was right for husbands to be away from their wives every weekend for at least four months in the summer.

Another line of argument advanced by Mr Sheppard draws attention to the difficulties which Sunday county cricket would make for the ambitious young cricketer who has a conscientious objection to playing the game on the Lord's Day.

THE CHURCH'S ROLE IN STATE SCHOOLS

THIS article faces squarely a problem which vexes clergy and laity throughout Australia. How can the Church with its limited resources carry out effective religious instruction in our various State school systems? Are we wise in making use of the time given under the education acts? Should we not admit our inadequacy and contract out? The Revd. Canon Alan Langdon, B.A., B.D., Dip.Ed. Dip.R.E., Director of the Board of Education of the diocese of Sydney, deals with these and other issues in this article.

At the present time in N.S.W. at least 96 per cent of Anglican parents choose the public education system for their children.

Figures in some other States may not be quite so high, but in every case, the Church of England in Australia is, through children and parents, intimately involved in public education. We must therefore acknowledge the responsibility of ensuring that public education is a suitable vehicle for the schooling of our children.

Many confusing and conflicting historical factors accounted for the passing of Public Instruction Acts in all States in the latter half of the last century. However, the Protestant churches, for a wide variety of reasons, agreed (or were obliged) to close down most of their surviving schools and to co-operate in the State systems. This was made possible as, in all States but Victoria, the secular nature of public education was so defined as to include religious teaching.

In N.S.W. for instance, the Act states that, "In all schools under this Act, teaching shall be strictly non-sectarian, but the words 'secular instruction,' shall be held to include general religious teaching as distinct from dogmatic or polemical theology."

OTHER STATES

Similar provisions were included in W.A. and, with some modifications, in Tasmania and Queensland. In all these States, specific provision was also made for special (i.e. denominational) religious instruction to be given by representatives of the churches to their own children and a similar provision exists in S.A. Victoria's Act was amended more recently to make provision for inter-denominational religious instruction on the basis of an agreed syllabus.

While not in any way minimising the Church of England's responsibility towards its own diocesan church schools, it must be acknowledged that we have a responsibility towards the vast majority of our children who attend State Primary and Secondary Schools across the continent.

This responsibility must be accepted in the following areas: 1. Constant watchfulness lest the forces of atheistic secularism render the public education system an unsuitable vehicle for the schooling of our children.

TEACHING

2. Support of those education departments who are responsible for administering general religious teaching provisions in their recent endeavours to make this aspect of the curriculum more effective.

3. Support for the full implementation of general religious teaching provisions at all levels. In N.S.W., for instance, the general religious teaching provided for many years for adolescent pupils following superpri-

mary, technical, commercial and domestic science courses was dropped with the gradual emergence of a separate secondary system and restricted to infant and primary schools. The N.S.W. Council for Christian Education in Schools has made submissions to the Government for its restoration. These submissions recently received renewed endorsement by the synod of the diocese of Sydney on the recommendation of its Commission of Inquiry on Education, after its two year consideration of the relative responsibilities of the diocese in public and independent education.

4. Provision of adequate special religious instruction by church representatives in accordance with the opportunities prevailing in the particular State. This, of course, is easier to say than to do. The recent rapid growth in school population has presented the churches with a problem of almost overwhelming proportion. There are those who are advocating a withdrawal from this area of the churches' responsibility. Some have adduced theoretical grounds to support their views, but for most it is a counsel of despair in view of the practical difficulties clergy are facing in fitting an increasing number of school classes into an already over full program.

WITHDRAWAL

If this is the task of the clergy alone, then withdrawal is the only feasible policy.

But what if the whole Church recognises that the teaching of the Scriptures is the means by which the Holy Spirit leads boys and girls into a knowledge of Christ and into active fellowship in the Church?

Of course, this is most effectively achieved when the Word of God is presented relevantly to each age level in properly sized classes. But is the provision of such teaching beyond the resources of the Churches? This is the vital question.

It is best answered by asking several others. Has this work ever been given a genuinely high priority in the prayer life of the Church? How many parishes include in their services and prayer meeting regular prayer for this work in the local schools? What emphasis is given in churches to the securing of an adequate number of lay assistants for the teaching in the schools within the parish or in the neighbouring secondary school? How much encouragement is given to lay people to take training courses provided by various Christian education agencies?

"This may work in established areas," you may say, "but what about in new housing districts?"

As in many other phases of an adequate ministry in such areas, it must be seen as a missionary opportunity for those whose services are not required in their own parishes. This will demand sacrificial service—it will be inconvenient and arduous. But would not Communists respond gladly to such a challenge if only the opportunity were given them for making known what they believe to hundreds of thousands of youngsters in our schools per week?

The Church of England is confronted with the need to do some realistic thinking about its involvement in the public schools system in the light of State Aid, increasing school enrolments and social, educational and political development. There is no easy way out of the responsibility we have to children and parents who, as committed church members, are dependent on the public school system, as well as to the many for whom this is their only contact with the Church and the message of its Master and their Saviour.

The provision of adequate special religious instruction by the Church of England has not been tried and failed—it has never yet been given, by the whole Church, the priority needed to constitute a fair trial.

EDITORIAL

AUSTRALIA AND THE LAST THIRD

We have already begun the final third of the twentieth century and the prognosticians and the planners are already prepared to tell us the shape of things in the year 2000. This is assuming, of course, that anyone will be on the earth in 2000 to experience this shape. The Bible makes it perfectly clear that this assumption no Christian can make. At best, it is a dangerous guess.

On Australia Day, 26th January, we will enter the 180th year since the first white settlement in this country. We can look back on these years with the certainty that is lacking when we try to look forward, unaided by the prophetic Scriptures.

The Church in Australia was fortunate in its first pastor, the Revd. Richard Johnson, a graduate of Magdalene College, Cambridge, a college renowned for its religious atmosphere. Wilberforce, the great Evangelical leader, persuaded Prime Minister Pitt to appoint a chaplain to the first fleet.

Two other Evangelicals, the Revd. John Newton and William Cowper the poet, persuaded Johnson to accept the post. It offered nothing but hardship, danger and isolation and it was only the missionary zeal of Johnson and his friends that led him to accept.

The Bible was central to Johnson's faith and among his luggage were 100 Bibles and 400 New Testaments. After 13 years' often bitter labours in the colony, he was followed by many men of similar Evangelical conviction; men like Samuel Marsden, Cartwright, Henry Fulton, the Coppers and Bishop Barker. The love of God's Word and a simple Prayer Book worship, the love of the souls for whom Christ died—these were marks of the Church which the later Tractarian Movement and liberalism were never to triumph over, as they have done in other branches of the Anglican communion whose beginnings were not so signally blessed by God.

The history of the Church clearly demonstrates the truth that "the Word of God liveth and abideth forever." As Christians, we have the duty to see that as God enables us, we place the Bible, the living word of truth in the forefront of our work and our planning. If we do so, we can face whatever years He may give us of this century, with confidence.

And there may be much ahead that will require this Bible-centred thinking. We are glibly told about the new theological climate to which we are supposed to adapt ourselves. We prefer to hear what the Bible says about these great issues. In the minds of many, a union of churches, often held to foreshadow "a great world Church," is fast descending upon us, whether we like it or not. We like it only if it expresses the mind of Christ as clearly shown in His Word. And it is not enough to point us to His prayer "that they may be one" torn out of its context. The Church in England is having the first "official" conversations with the Roman Church since the Reformation. We would be happy if we knew that the Bible and the Bible only provides the basis and the guidelines for such converse. This is a position which we dare not change if we are to remain faithful to Christ.

There will undoubtedly be change and Christians must play their part in changing the present order. We should never resist change simply because it is change. The test is: Does it acknowledge the sovereignty of God and His will as revealed in His Word? And we will be powerless to apply this test to the situations we will be facing unless we Christians steep ourselves in the Scriptures. We must support every effort to encourage the reading and the preaching and the teaching of the Bible. At the level of the local congregation we must first pray for a renewal of interest in Bible study. Then we must ask God to show us how we can help to bring it about. We must not be discouraged because our local minister seems unconcerned. We can begin in our own room, our own home. Just let the ordinary man's interest in the Bible begin and rest assured that the Holy Spirit can fan that interest into a consuming fire that might well transform the world in this century. But let it begin—and now.

TH.C. EXAMINATION RESULTS

MOORE Theological College, Sydney, has released the following results for the Certificate in Theology Examinations in the following subjects: Christian Ethics, New Testament — Romans, Religious Education I, Youth Group Leadership, and Preaching and Sermon Construction. Results in each subject appear in order of merit.

Distinction	Credit
WATT, Mrs P., Lakemba, N.S.W. SWAVLEY, Miss B., Blacktown, N.S.W.	FORAN, Mr J. W., Castle Hill, N.S.W. I.T.C. ROMANS SECOND TERM, 1966
Credit	Credit
LYOYD, Miss C., Thornleigh, N.S.W. JOHNSTON, Mr R. W., Loftus Heights, N.S.W. TIERNEY, Mrs J., Bomaderry, N.S.W. DEAN, Mrs M., Kingsgrove, N.S.W.	COOMES, Mrs C., Sorell, Tas. BOWRA, Miss K., Hurstville, N.S.W. LEVETT, Mrs R., Revesby, N.S.W. MACLAURIN, Miss D., Beecroft, N.S.W. MOYES, Mr R. S., Caulia, N.S.W. WHITEHORN, Mrs E., Yagoona, N.S.W. CARMICHAEL, Mrs D., Beecroft, N.S.W. TALBOT, Mr L. E., Mittagong, N.S.W. WHITE, Mrs J., North Bondi, N.S.W.
Pass	Pass
BORRELL, Mrs V., Kingsgrove, N.S.W. LAWSON, Mrs E., Cronulla, N.S.W. FAASE, Mr H., Tambar Springs, N.S.W. WEIR, Mr N., Turramurra, N.S.W.	MYERS, Mr R. B., Muswellbrook, N.S.W. GATENBY, Mrs J., Ryde, N.S.W. KEOGH, Mr J. N., Panania, N.S.W. HARVEY, Miss K., Cootamundra, N.S.W. FREESTONE, Mr C., Narwee, N.S.W. PRESTON, Mr R., Harbord, N.S.W.
Distinction	Distinction
NEWPORT, Mrs O. M., Dalby, Q'land. JAMES, Mr R. K., Enfield, N.S.W.	
Credit	Credit
IRELAND, Mr E. W., Kingswood, N.S.W. DONALD, Mrs B., Fairfield West, N.S.W. MCMAFFREY, Mrs S., Eastwood, N.S.W. WALLS, Mr B. M., Wagga, N.S.W. YOUNG, Mr P. W., Palm Beach, N.S.W. MORGAN, Mr H. McD., Auckland, N.Z.	
Pass	Pass
MYERS, Mr R. B., Muswellbrook, N.S.W. BEER, Mr T., Lindfield, N.S.W. MARR, Miss V., Kogarah, N.S.W. COADY, Mr K., Revesby, N.S.W. ENDEAN, J. E. M., Green Valley, N.S.W. TURNER, Mrs M., Panania, N.S.W. GOODACRE, J. Sans Souci, N.S.W. GEARSDIE, Mrs G. B., Revesby, N.S.W. LYNCH, Mr G., Kogarah, N.S.W.	

TH. SCHOL. EXAM

The Registrar of the Australian College of Theology advises that the name of Neil Keith Macintosh, which appeared under Pass Old Testament in the Th. Schol. lists, should have appeared under Pass. Th.Schol.

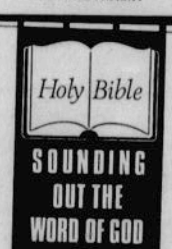
Pacific College completes year

The Pacific Theological College completed its first year of operation in December with 19 men finishing their first year of work. Eleven additional students are expected in February.

The college is an offspring of the Pacific Conference of Churches. Members of the Anglican, Congregational, Methodist, Presbyterian and Reformed churches study and worship together as one family.

The college offers two courses of study. For those who have completed undergraduate studies, work for the Bachelor of Divinity degree is offered. Those with lesser qualifications may work for a diploma. Courses in Biblical studies, ethics, etc., give particular attention to problems of the Pacific area and the languages of the islands. (E.P.S., Geneva).

THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA



THIRD JUBILEE 1817 - 1967

7th MARCH, 1967 WOMEN'S RALLY

St. Andrew's Cathedral—2 p.m. SPEAKER: Rev. Jean Coogan, wife of the Archbishop of York.

NATIONAL THANKSGIVING RALLY

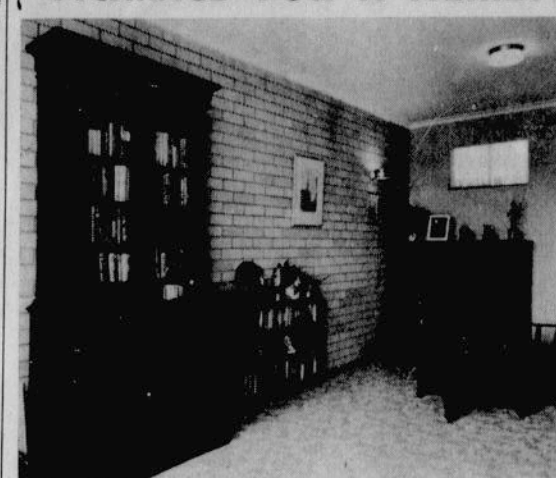
SYDNEY TOWN HALL 8 p.m.

METHODIST CRUSADER CHOIR

SPEAKERS: Rev. Dr John Watson, B.A., London. The Archbishop of York, the Most Rev. F. Donald Coggan, D.D., President of the United Bible Societies.

Reservations for residents beyond Sutherland, St. Marys, Liverpool, Hornsby, Dee Why—phone or write to Miss S. Stoney, Bible House, 95 Bathurst Street, Sydney (26-5448).

VICARAGE FOR A FAMILY



The new vicarage of St. Faith's, Burwood, Victoria, is family-orientated: the vicar, the Rev. David Warner, has six daughters.

Before Mr Warner was appointed, the probability of widely varying family sizes of occupants was borne in mind during the design of the two-storey vicarage.

The building includes four bedrooms, a lounge, dining-room, family room and study. Total floor area is 24 squares.

PHOTO: The family room, showing the application of bricks in the feature wall.

NEW AWARDS FOR COLLEGE COURSES

The Sydney Missionary and Bible College has announced a re-organisation of its courses, with new awards, as from the beginning of 1967.

In future, the College will provide a two-year course for a "Diploma in Divinity and Mission" (Dip.D.M.) and a three-year course for the same diploma at an Advanced Level. Students enrolling for the two-year course may omit "Missions," to qualify for the "Certificate in Biblical Studies."

All three courses will involve full-time attendance at the College, either in residence or as a day-student. In addition, all students will be required to engage in at least 25 hours of certified field work each term.

The former curriculum has been expanded, especially in Biblical content, and another full-time appointment is expected to be made to the staff to concentrate on Christian education.

An external panel of qualified assessors is being formed by the College to assist in establishing objective examination standards. The enrolment at the College in 1967 is expected to be about 80.

SALE OF WORK

at "Roselands" Thursday-Friday February 16-17 9 am-5 pm

To aid 'Church Record', C.M.S., B.C.A. & H.M.S.

PLATFORM (12) CHURCH OF ENGLAND PRINCIPLES

"What is the difference between the Church of England and the ... Church?" People often ask a question like this and we are caught fumbling for the answer. As a matter of fact, there is no such thing as Anglican doctrine. The Christian doctrine which our Church holds is set out systematically in the 39 Articles of Religion and it is there alone that we find the essential principles of the Church of England.

There are five basic principles and if we remember these, we will always be ready to give an answer to inquirers.

BIBLE PRE-EMINENT

The Church of England admits the supremacy of the Bible as the only rule of faith and practice for the Christian. This is set out plainly in Article 6 and it is adopted in Articles 8, 20, 21, 22, 28 and 34 in the examination of truth and error. We will have no truck with those who try to give any authority in matters of doctrine to councils, bishops, or tradition.

DOCTRINAL EVANGELICALISM

Some may take offence to see it stated that the doctrinal evangelicalism of the Church of England is one of its most distinctive principles. A glance at the Articles will make this clear. The first 18 Articles deal with the doctrines that concern our salvation and which have ever been the basis of Evangelical preaching. Article 6—the Bible our sole guide; Article 7—Everlasting life through Christ offered in both New and Old Testaments; Article 9—Original sin;

Article 10—Free-will and the need of God's grace; Article 11—Justification by faith only; Article 12—Good works as the fruits of justification; Article 13—The uselessness of good works before justification; Article 14—The nullity of works of supererogation; Article 15—Christ alone without sin; Article 16—Sin after baptism; Article 17—The Bible doctrine of predestination and election (a doctrine often reviled because misunderstood); Article 18—Eternal salvation only by Christ.

Be it noted that the doctrines of the Church, its ministry and sacraments are made to follow these.

ROMAN ERRORS

The third distinctive Church of England principle is its clear testimony against the errors of the Church of Rome, which continue to deceive today as much as ever. It is scarcely popular today to see this as a principle.

I wonder if Articles 19, 22, 24, 25, 28, 30, 31, 32 and 37 were quoted at the recent Anglican-Roman talks in Italy? All these Articles condemn explicit Roman errors. Is it showing a lack of charity when we oppose errors?

NON-SACRIFICIAL MINISTRY

Our Church clearly rejects any sacerdotal or sacrificial view of the Christian ministry. Most mischievous errors have sprung from such a view. Among them are sacrifice of masses, and the practice of habitual private confession. Articles 23, 31 and 32 give a correct scriptural view of the ministry.

VIEW OF SACRAMENTS

The fifth distinctive principle is our wise and moderate view of the sacraments. If we are loyal to this view, we avoid a host of errors and superstitions which have always been rife about Baptism and the Holy Communion. We do not believe that to partake of a sacrament is to automatically receive the grace of God. Articles 25 to 31 make this clear.

Warning issued to Catholic Action

(Madrid)—Spain's Catholic Action movement must stay out of politics, Archbishop Casimiro Morcillo Gonzalez of Madrid has ruled.

His declaration was published in the daily newspaper "Ya," one of the various Catholic Action publications.

This organisation, said Archbishop Morcillo, is an essentially religious movement for laymen and is thus excluded from direct political activity.

"Within Christian morals are contained diverse solutions to political and economic problems," he said. "While these solutions are morally lawful, Catholic Action cannot patronise one and proscribe the rest."

It was not the Church and Catholic Action which had to reform the political or economic structure, the Archbishop held, but the men formed in the group and acting under their personal responsibility. E.P.S., Geneva.

Despite speculation that Anglican Bishop Clarence E. Crowther of Kimberley and Kuruman might not be re-admitted to South Africa following a visit to the U.S., Anglicans were relieved to learn that the Government had granted him a re-entry visa. Bishop Crowther had been outspoken in his criticisms of racial segregation laws.

(Continued next column)

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Books

Prisoner of the Japanese

"FOR A TESTIMONY," by Bruce Hunt (Banner of Truth paperback), Eng. price 5/.

Fascinatingly detailed account of an Orthodox Presbyterian missionary from U.S.A. who was imprisoned by the Japanese during their occupation of Manchuria in 1941. The author still works as a missionary in Korea.

The imprisonment does not have the significance of Geoffrey Bull's internment, and lapses perhaps too often into poetry. In places the account is over-exhaustive and too much is read into the smallest reactions of the gaolers. But it has two interesting factors—the author was given a chance of being deported to the U.S.A. but refused because he believed God was still calling him to preach the Gospel in Manchuria; and it shows how the Korean Christians loved their lives to death to give a faithful testimony to Christ. It also had a very informative preface on the Church in Korea 1966.

—A.C.N.

Brief reviews

ST. MARK'S REVIEW, November 1966, Canberra, 36pp, 40c.

Three major articles: by the late Kenneth Henderson on "Anglicans and the Union Proposals of the Joint Commission"; R. T. Appleyard on "Migrants to Australia"; and Dr D. S. Kemsley "On the 'God is Dead' Movement." Only four book reviews in this issue.

THE CHURCHMAN, Vol 80 No. 3, London, 80pp, 4/ (Eng.).

This quarterly, edited by Dr Philip Hughes, is invaluable for all who wish to keep themselves informed on reformed theological thought in our Church today. The major articles are: "The Quest for the Historical Hooker, by the Revd. Professor John Booty (U.S.A.); "Bishop Joseph Hall, 1574-1656: An Ecumenical Calvinist Churchman." "The Problem of Abortion," by Gervaise Duffield and "A Key to the Enigmas of the World?" by Dr Philip Hughes. Thirty-five pages of excellent book reviews are added for good measure.

THE MEANING OF PAUL FOR TODAY, by C. H. Dodd (Fontana paperback), 55c.

This is fifth impression of Dodd's 1920 treatment of Paul's epistles, as re-written in 1957. Appendix has interesting paraphrase of Paul's Epistle to the Romans.

From the heart

PERSONALLY SPEAKING, by Mrs A. M. Chambers. Christian Press, Sydney, November, 1966, pp.62, \$1.50.

By anyone who has heard Mrs Chambers speak at women's meetings in Australia this book will be hailed with great delight, for it is written exactly as she speaks. As you read, you can watch her face, note her expression, observe her gestures, and hear her voice.

Mrs Chambers has the gift of taking Bible characters, particularly women, and describing them in such a way that they live before our eyes, and become, not remote unreal figures of the past, but up-to-date contemporaries.

any people in situations like our own, with problems and needs just as we have.

Who would have thought that out of these Bible stories she could write vivid cameos on such subjects as women's fashions, brides' glory boxes, beauty creams, in-law relationships, migrant families' problems, career women, grandparents, the frustrations of the single woman.

You name it, she has it, and she seems to understand every sort of experience and be able to show the relevance of Scripture to every need.

Running through the book is revealed her remarkable Bible knowledge and also her own deep spiritual commitment. Her approach is always positive and healthy, full of practical common sense, and threaded with a great deal of quite delicious humour. No wonder people flock to hear her. The next best thing is to read this book, and we promise you enjoyment.

An additional bonus is the poetry that is interspersed throughout the book, a hitherto unsuspected gift. Perhaps this, more than anything else, reveals Mrs Chambers' own character. It is something not spoken in the crowded meeting room, but written in the secret places. Consequently it has a particular message to our hearts, that the hearers only of the Word may miss.

We warmly commend this book and hope it will not be the last from Mrs Chambers' pen.

—E.J.D.

Conference on literature work

Parish clergy, as well as others interested in Christian literature, are invited to attend a Christian Literature Conference which has been organised by the Christian Literature Crusade in Sydney.

The Conference will be held on Saturday, February 11, beginning with a devotional session at 10 a.m. and concluding at 4.30 p.m. Speakers with wide experience in various phases of Christian literature work will be present.

Of special interest to clergy will be the 3.30 p.m. workshop session dealing with "Preparation of local Church papers" under the leadership of the Rev. Graham Ascoug, Director of the Australian Christian Writers' Institute. Other sessions will deal with writing methods, layouts (Mr Graham Wade) and overseas work.

Luncheon will be provided. Registration is \$1 and inquiries should be directed to the Christian Literature Crusade, 110 Victoria Road, Eastwood (off Herring Road), phone 88-3581. The conference will take place at this address.

Bible exhibition

In connection with the 150th anniversary of the British and Foreign Bible Society in Australia the parish of All Saints', Hunter's Hill (Sydney diocese), is organising a Bible Exhibition and Rally to be held on March 9 and 10.

The parish plans to include in the exhibition numerous interesting old bibles and is anxious to hear from Church people in other areas who may have suitable editions for exhibition.

No charge will be made for admission but facilities will be provided for the receipt of donations for Bible Society work.

People willing to lend suitable bibles to the parish are asked to contact the Rector on 89-2167 (Sydney).

Notes and Comments

ROMAN-ANGLICAN TALKS

In our issue of 1st December we noted that the commission appointed by the Archbishop of Canterbury to initiate Anglican-Roman dialogue did not include a single Australian. Members came from England, Wales, the U.S.A., Canada, Ceylon and South Africa. Strange that the largest Anglican Church outside England simply did not qualify.

The rather significant omissions were noticed too in other quarters. The Rev. Michael Hurley is quoted in the London "Catholic Herald" as saying that the inclusion of six Englishmen out of a total of 11 is "disappointing and disturbing." He lamented the omission of a member of the Church of Ireland.

There are theologians of international repute in the Australian Church and when it comes to counting heads, we certainly have the membership numbers. We can only assume that at the Jerusalem meeting last year, our Australian representation allowed itself to be talked out of it. We forbore to place any other interpretation upon it.

The first meeting was held at Gazzarda, Northern Italy, January 9-13. Mixed marriages seem to have occupied most of the agenda.

DOG COLLAR

The Archbishop of Sydney in a circular letter to his clergy has asked them to wear regularly a clerical collar when on normal duty. The letter arrived on a day when Sydney's temperature soared to 91 degrees!

The collar was introduced from England's cooler climes less than 100 years ago.

The Bishop of London has expressed some preference for collar and tie, Roman Catholic nuns are agitating for more suitable dress. The army uniform matches the climate. Perhaps some clerical agitation is needed. C.A.D.C.U. might fill the bill (Clerical Anti-Dog Collar Union). What do our readers think?

INDIA . . . A SPIRITUAL PROBLEM

India . . . Hunger . . . Famine . . . Fasting to the death . . . The World must send wheat . . . no more cows may be slain . . . Such are the news headlines of the past month as the world becomes more conscious of the needs of India. One is struck, however, by the reluctance of the Press to state that the problem is a spiritual one. We read of the lack of planning, insufficient education, the problem of birth control and of the Holy Cow, but nowhere do we read the bitter truth that the scourge of India is Hinduism. Because of the uncertain current of Christianity of this country it is not popular to declare that any religion can be wrong. Yet it is Hinduism that creates a fatalism to the state of poverty; that allows the Cow to thrive

while men starve; that allows vermin to go unchecked eating the crops and stores of the people because of the belief in reincarnation. Many who support "Food for India" are not prepared to give a cent to missionary work there. To give physical food without spiritual food is pouring water into a bottomless pit.

PRESBYTERIANS FIGHT FOR THE SCRIPTURES

Many conservative laymen of the Presbyterian Church in the United States have formed a committee known as the Presbyterian Lay Committee Inc. to oppose some of the Modernism of the church. At the moment the group are paying for advertisements in over 100 newspapers and in the Westminster Confession of 1647. The laymen believe the new confession downgrades Scripture in favour of human authority. Again the committee particularly objects to the practice of a few individual leaders who give pronouncements on many issues as if they spoke for the whole church.

Present at the meeting were Bishop J. G. H. Willebrands, Father Walter M. Abbott, Father B. Wambaq and other biblical scholars. The Bible Societies were represented by the Rev. O. Beguin, Dr J. H. Watson and translation specialists from Europe and the United States.

On January 7 four leaders of the Methodist Church of Great Britain signed a document in Nairobi, Kenya, legally recognising the independence of the Methodist Church in Kenya. The document was delivered to the Very Rev. Ronald Mngono, President of that Church.

WILLOCHRA ENLARGED

The diocese of Willochra, will begin a new era in its chequered history on 1st April next. The last General Synod agreed to an alteration in its boundaries and Adelaide has ceded the Eyre Peninsula of South Australia and other areas.

Among other places, Whyalla and Port Lincoln will now be in the diocese. The enlarged diocese will consist of 30 parishes as against the present 12.

It will obviously be a much more viable diocese but it will still have difficulties of manpower, communication, administration and finance which no diocese should have to face. Bishop Tom Jones and his colleagues need the prayers and support of the whole Church.

BIBLE SOCIETIES TALK WITH VATICAN

Roman Catholic and Protestant scholars have agreed on methods for producing a common Bible. Representatives of the Secretariat for Promoting Christian Unity met here with an ad hoc committee of the United Bible Societies. Presiding over

the one-day session were Augustin Cardinal Bea and Dr Laton E. Holmgren, chairman of the Bible Societies' Executive Committee.

Common recommendations on practical procedures were drawn up and will be submitted to both the Holy See and directors of the Bible Societies.

Recalling that Pope Paul VI had recently urged his secretariat to study proposals for a common Bible, Cardinal Bea said: "It does not seem an exaggeration to say that the possibility of our co-operation is one of the most important developments in contemporary Christian history."

Dr Holmgren recalled that in the early days of the Bible Society movement as many as eight Catholic translations of Scripture had been sanctioned and distributed by the British and Foreign Bible Society in London. However, he added, "the bright promise of those early days was eclipsed by a long period of mutual misunderstanding and mistrust—an eclipse that has now, praise God, given way to a bright new dawn."

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A United Church of Canada publication, *The Observer*, has called upon Pope Paul VI to make an early decision on birth control. An editorial entitled "Paul Diddles While Rome Burns" said that if Roman Catholics were the only ones affected by a papal decision, Protestants might be restrained in their criticism. It held that around the world Catholic influence hindered programs on birth control. " . . . vast numbers of illiterate, hungry, impoverished people who are Catholic continue to suffer deprivation because Pope Paul hesitates to use the immense prestige of his office to forge a new moral consensus for the world," the *Observer* charged.

CLERGYMAN RESIGNS HIS MINISTRY

I am writing to tell you that I have resigned from the ministry of the Church of England. The decision is not one that has been easily or hurriedly made, for the problem has been an acute one for almost three years. It has confronted me constantly in studying the Scriptures. It has come before me frequently in discussions with others. It has been encountered in the reading of many a book. It has arisen constantly in the carrying out of ministerial activities and parish responsibilities.

The main burden of conscience has been a growing awareness of great disparity between this Church and the churches of the New Testament; disparity between many of its formularies and practices and the plain word of Scripture. For, in brief, I have come to believe that:

a. Hierarchical government of the Church by Archbishops, Bishops, Synods and committees is a development contrary to the Bible, harmful to the spiritual growth of the local congregation, and a hindrance to the spread of the gospel; and that it should be replaced by the autonomy of the local christian community with its elders, who, together with the advice of those of its members who minister the Word, and those whom God has called to full-time ministries elsewhere yet retain a relationship to it, are responsible for the spiritual life, discipline, and witness of their members.

b. The distinction in function between "clergy" and "laity" though considerably purified in the Reformed Churches is alien to the Scriptures, a denial of the practical implications of the priesthood of all believers, and detrimental to the life of the ordinary christian; and that while men should be encouraged, if they possess the gifts, into full-time ministries of apostleship, teaching, evangelism etc. that they should not be encouraged to enter the ministerial "caste" which (usually) alone has authority to govern the local church, preach the Word and administer the sacraments. Such ministries should be that of a supporting and sideline nature in relation to the local congregation rather than that of a "mediator" between God and the congregation in these matters.

c. Worship should take place under the leading of the Spirit as christians, some of whom have greater gifts in preaching, teaching etc. but all of whom have some contribution to make—a hymn, a lesson, a psalm, a testimony, minister to one another the things of God; and that such worship when governed by liturgy denies in practice the present reality, activity, and ministry of the spirit.

d. Baptism is for believers only, and that by immersion wherever possible, so that its full significance and purpose be retained; while the Lord's Supper is meant to be a simple informal action set in the context of fellowship and an ordinary meal rather than a separate, sacred, formal and liturgical "service" administered by a special class.

e. It is harmful rather than helpful for the gospel to baptise, marry, and bury indiscriminately; and that only those who have a living faith in Jesus Christ and are functioning members of the local congregation should experience God's blessing upon them in these ways.

f. The pomp and vanity of the world that invaded the Church of Rome, and which the Church of England never sufficiently rejected, in the form of special (and sometimes ostentatious) titles of address for its various officials, distinctive

clothing whether within church or without for its ministers, ornate and costly buildings for worship and for other activities, is a dishonour to Christ who desires that His glory be shared in no other way than in the lives of these in whom He dwells.

g. Apart from meeting for worship/fellowship the activities of christians should be concentrated not at the "church" in an attempt to draw the world into it, but in the world as Christ has commanded them in the commission to take Him to it; and that their time, their energy, their witness, their money, and their prayer be directed there where it is most greatly needed so that the basic breakdown of communication between the Church and the world could be overcome, and the gospel proclaimed more freely and effectively than in any other way.

Basically, all these spring from the conviction that the Spirit has revealed in the New Testament how He wishes us to govern our churches, conduct our ministries, exercise our spiritual gifts, order our worship, direct our evangelism, that we cannot and must not seek to improve upon this; and that in any period of history, and in any country in the world, His arrangements are best fitted for the building up of the christian community, the spread of the gospel, and the rapid planting of self-propagating churches. For these reasons I can no longer set aside these matters as peripheral and secondary in relation to the main task of preaching the gospel, for the churches founded upon these lines are the most effective vessel for the furtherance of the gospel. Paul saw his task not only as proclaiming the gospel, but as founding churches, and churches of this particular kind; to follow in his steps in this respect is not to pursue an impossible ideal, but to aim at a God intended reality.

Distinction

It was not then in 1966 with its recent legislation in the country of its birth that the Church of England first departed from the Bible as the sole authority in matters of faith and conduct. That took place from its very conception when it denied its right as the standard in these things. While these latest measures have aggravated the problem in my own conscience, they have not been the basic reason for the present decision.

I do not think that anyone who has not come to serious terms with the actual possibility of leaving the Church of England can ever appreciate the difficulty in taking the final step.

It has been, from birth, my spiritual home. I was nurtured in it, trained in it, ordained in it (though, significantly perhaps, converted and called to the ministry outside it. I have held deep affection for it, and continue to do so for those within it. It is no easy step to leave behind something with which one is familiar, for which one has had great regard, and to which one owes considerable debt; not to speak of the friends made within it, and the possible misunderstanding, bewilderment, and sense of betrayal that may result. Yet we cannot guide our lives by reference to past or present attachments (whether personal or denominational), the opinions and reactions of others, the possibilities of influence and ministry, the calculations of consequences and results, but only by the word of Christ.

In the words of Martin Luther who himself said: "I see something which the blessed Augustine saw not, and those that

come after me will see that which I see not" it comes to this: "I am to adhere to Christ alone; He has taught me neither too much nor too little . . . If anyone wishes to teach me anything new . . . I must say to him; I will not believe it . . . For anything that goes above and beyond the man that is called Christ is not genuine . . . No one will believe how great an ordeal it is, and how severe a shock, when a person first realises that he must teach and believe contrary to the fathers, especially when he sees that so many excellent, intelligent and learned men, yes, the best of them, taught thus, and that the majority of the people in the world shared their views . . . I, too, have often experienced this shock. But in spite of all this, that one Man, my Lord and Saviour Jesus Christ, must have greater weight with me than all the holiest people on earth put together . . . It is truly difficult to subdue one's own heart in these matters, to deviate from the people who are so highly respected and who bear such a holy name—indeed from the Church herself—and no longer to have confidence and faith in the Church's teaching. Everybody is hesitant about doing this and will not do it even today . . . But take hold of Christ . . . You must judge everything solely in the words of Christ . . . For it is written: 'Listen to Him.'"

Letters to the Editor

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But that did not prevent my receiving a regular appeal to contribute toward the usual festivities organised by the Church. Taking 20 years as a reasonable statistic on which to base a premise, I can but conclude that at Christmas time in the Christian home it is not considered necessary or desirable to entertain a stranger.

And what impression has this made on the non-Christian on-looker?

REGULAR CHURCHGOER.

"An arrested Reformation"

I have noted with interest the reactions to my article "An Arrested Reformation?"

It would seem that the facts of history with regard to the theological stance of the English Reformation are still obscure to many. May I draw brief attention to a few matters?

1. Cranmer (also the other Edwardian Reformers) was not theologically Romish, Anabaptist or Lutheran. He arrived at the only other general theological position—the Reformed. Note, among other things, his offer of an English see to John Knox.

2. In any case, except on the question of the sacraments, the closest doctrinal unity existed between all the orthodox reformation churches.

3. Episcopacy was retained for non-theological reasons. Had the English reformers anticipated the later Sacramentalist aetiology they may well have reconsidered. The 1552 Ordinal implicitly acknowledged the identity of priests and bishops in the New Testament—note the use of Acts 20 and I Timothy 3 in the "Ordering of Priests," and of I Timothy 3 in the "Consecrating of Bishops."

4. All the Westminster divines, except a small representation from the Scots General Assembly, were Anglicans. Their main task was to revise the Thirty-nine Articles. "Episcopalian," etc., refers not to their general theological position, but only to their convictions on church polity.

5. A number of verbatim echoes of the Thirty-nine Articles remain in the Westminster Confession; and a comparative reading will disclose their essential doctrinal agreement. Anyone must admit that the latter is superior in comprehensiveness and sharpness of definition, whatever defects it may otherwise contain.

J. A. MCINTOSH.
Newtown, N.S.W.

Although it was generally known that my only near relative

clergy from 14 countries is an experience never to be forgotten. The profitable experience of working on a thesis and essays of at least 30,000 words for the College diploma, is also something to be remembered. As one of the graduates of the Central College, I am glad to hold its diploma, and to have been associated with it. It is to be regretted that the Australian church has not supported it financially more than it has.

In conclusion, I would say to any clergyman contemplating a trip to England for a period of experience, to make very sure of a position in a parish, if this is the intention of going overseas. This is not all that easy 13,000 miles away. There is great value in doing parish work in Europe in a few isolated cases, but for the average Australian, the right position is not very easy to find. Stipend received for Sunday duty is very poor indeed, and in fact, a married man can hardly live on the salary paid to an assistant in a parish—whether licensed or with "permission to officiate." The wife usually has to find part-time work.

I hope that this may be of some help to any thinking of going overseas.

(Rev.) REX P. UPTON,
London, England.

History sought

In August, 1967, this parish will be celebrating the 80th anniversary since the laying of the foundation stone of the first church.

In trying to compile a detailed history of the parish we have been hampered by lack of relevant information and, particularly, photographs. We would be very grateful if former Mosman residents who were parishioners of St. Clement's during the first forty years could let us have information which may be helpful and, particularly, photographs of the early history of the parish, so that a suitably illustrated book may be published.

(Ald.) E. A. ELDRIDGE,
Secretary,
St. Clement's Historical Committee.

Your Church?

Last month I had the first Christmas dinner for 20 years. It was after my Mother's death in 1945 that I returned to my Sydney circle of friends, all of whom had long-standing arrangements.

For some time I was an adherent of a church where I knew many of the members, and for years I took with me on Christmas Day a present for the family which would give me an invitation for part of the day. But I always brought it home again.

The way opened to study at St. Augustine's College, Canterbury—the Central College of the Anglican Communion. Clergy from all over the world, come for an academic year (or one term) of study and reading. Living and working with 30

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clergy from 14 countries is an experience never to be forgotten. The profitable experience of working on a thesis and essays of at least 30,000 words for the College diploma, is also something to be remembered. As one of the graduates of the Central College, I am glad to hold its diploma, and to have been associated with it. It is to be regretted that the Australian church has not supported it financially more than it has.

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London, England.

History sought

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(Ald.) E. A. ELDRIDGE,
Secretary,
St. Clement's Historical Committee.

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PERTH LAYMAN OUTSPOKEN ON SHORTAGE OF MINISTERS

An Anglican lay reader in the diocese of Perth has come out with a strong attack on conditions within the Church of England, particularly in relation to its ministers.

Mr Edward Sinden, secretary of the Perth Diocesan Lay Readers' Guild, claimed many parish ministers were disillusioned men who had lost their evangelistic fervour but still clung desperately to an outdated prestige within their shrinking congregations.

Mr Sinden, economics lecturer at Perth Technical College and a licensed lay reader for eight years, was commenting on the lack of recruits for the John Wollaston Theological College at Mt. Claremont. Student numbers at the college will fall from 13 in 1966 to 9 this year.

Convention at Manly

The fifteenth Australia Day Convention for the Deepening of the Spiritual Life will be held at St. Matthew's, Manly, N.S.W., on January 30.

The theme of the Convention is "Our Glorious Lord" and sessions will be held beginning at 2.30 p.m., 4.30 p.m., and 7.30 p.m.

Speakers at the meetings will be the Rev. G. C. Bingham, principal-elect of the Adelaide Bible Institute; the Rev. H. C. Green, vice-principal of the Sydney Missionary and Bible College; and the Rev. K. H. Short, General Secretary of C.M.S. in N.S.W.

Better than expected

A large Rubber Company operating in Malaya is reported by its chairman as having a greatly increased crop.

He says: "These are particularly satisfactory results because at one time it was expected that the introduction of a Sunday day of rest, on which there would be no tapping, would dislocate our cropping routines. . . . Partly as a result of Sunday day of rest and the change in tapping systems, our costs of production of rubber have been reduced slightly. . . ."

The Australian Council of Churches' Christmas Bowl appeal raised over \$A335,000 for development work in Asian countries. This was some \$100,000 more than the total last year. The aid program includes refugee relief, the development of natural resources, medical assistance and educational work.

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Mr Sinden has a theological degree but will not be ordained. "I feel I would be wasting my time under present conditions in the Church," he said, adding that he believed many of the 120 lay readers in the diocese would agree with him.

However, frustration rather than money was the reason for this in Mr Sinden's view. Much of the frustration is the fault of the clergy themselves, he said. "Too many of them refuse to admit they have lost the educational lead they had over congregations 50 years ago. Nowadays, their educational qualifications are little if any higher than the majority of their parishioners."

Frustration

Commenting on Mr Sinden's remarks the Archbishop of Perth, the Most Rev. George Appleton, said that the Church was not getting the men it needed in the ministry. "We of the clergy must examine ourselves to see if these forceful comments are justified."

The Archbishop added that the lack of recruits was not confined to Western Australia.

The Archbishop went on to say that more professional men were volunteering as honorary ministers, exercising a "priestly influence" while continuing in their own occupations.

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A Hopeless Clergyman

JUDGED by today's standards, the prophet Jeremiah would be a hopeless clergyman. The Revd. Alan Nichols, Th. Schol., of Greenacre, N.S.W., sustains this theme in this study of the role of Jeremiah to his people in a very disturbed age.

God can send a nation no greater blessing than to give them faithful, sincere, upright ministers; likewise there can be no greater curse than to give them over to blind, unregenerated, carnal and unskilful guides.

Yet in all ages there have been wolves in sheep's clothing that handled the Word of God deceitfully and have led dishonest and even immoral lives. When the blind leads the blind, they both fall into the ditch.

This was true in Jeremiah's time. The false prophets kept saying to the people "Peace, Peace" when there was no basis for peace, but rather cause for great alarm, because the enemy armies were on the horizon and God was about to judge the nation of Israel for its wickedness (Jeremiah, chapter 6).

Jeremiah stood alone to declare God's Word at the time, but hardly anyone stopped to listen to his warnings. Despite an initial reluctance to take up the work of prophecy (chapter 1),

Jeremiah, once commissioned by God, spoke with great boldness and directness to the people: "Behold, I set before you the way of life and the way of death." (21:8) To the false teachers he spoke with boldness: "Woe to the shepherds who destroy and scatter the sheep of my pasture." (23:1).

And even to individuals, face to face, he delivered God's message: "Listen, Hananiah, the Lord has not sent you, and you have made this people trust in a lie" (28:15). BUT NO ONE LISTENED TO HIM. He sat utterly alone and rejected. Even his own friends deserted him: "Denounce him! Denounce him! Say all my familiar friends, watching for my fall" (20:10).

The prophet paid a very considerable price for his faithfulness to his commission to declare God's Word; not only desertion by his friends—but beaten up and put into stocks (20:2), put in prison (32:2), in a miry pit (38:6) and finally forced into exile (43:6). The people to whom he preached did not ignore him;

they repaid his faithfulness to God by mockery, opposition and cruel persecution. It would make a nice ending to the story to be able to say that finally the nation repented—but they did not. None obeyed the Word of the Lord.

Now it is not fair to put Jeremiah into the Twentieth Century and try to calculate whether he would have made a good parish clergyman.

EFFECTIVE

But it is fair and entirely appropriate to ask by what standards we should measure whether Jeremiah's ministry was effective or not, and by implication whether any minister of today is having an effective ministry I suspect that by today's usual standards, Jeremiah would be counted a great failure as a minister.

● He was very negative in his preaching—always talking about sin and judgment. For example, it was Jeremiah who said (17:9): "The heart of man is deceitful above all things, and desperately wicked."

● His ministry was discouraging—he even said it was no use praying for the people of God: "Do not pray for this people, or lift up cry or prayer for them, and do not intercede for them" (7:16).

● His ministry was repetitive—always the same themes of the honour of God and the sin of idolatry.

● His ministry was disruptive—had the people obeyed, many things would have had to be changed to please him.

FAILURE?

● His congregations became smaller, and he had no fan club; the leaders and the common people refused to listen to him.

But did this mean that as far as God was concerned, Jeremiah was a failure? Far from it. God expected that people would not listen, for He knew how many prophets had been stoned in the past, and He knew the extent of sin in the human heart. Jeremiah's commission right in the beginning was: "See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant" (1:10). The foundations of the nation were rotten, and a work of destruction had to be carried out before the building and the planting could go on.

May it not be that a minister today could have much the same commission from the Lord? May it not be that the message of sin and grace and the Cross is just as unacceptable to the human heart, and that a man's ministry might not appear to be "successful" but is nevertheless faithful to Scripture?

It is perhaps time to rethink the standards we ought to use if we are to judge the effectiveness of a clergyman's ministry in a parish. Remember Jeremiah. . .

ITALIAN TALKS 'FIRST STEPS TO UNITY'

The Roman Catholic and representatives of Anglican churches announced at Gazzada, Italy, on January 12, that they had taken "the first steps towards restoring full unity."

This was contained in a joint statement issued after three days of discussions by the ten Roman Catholic and eleven Anglican theologians.

JOURNAL ACTS ON SOUTH AFRICA

(New York). — Christianity and Crisis, liberal independent Protestant journal founded by Reinhold Niebuhr, and headed by John C. Bennett, announced that it is withdrawing its account from the First National City Bank in New York to protest against the bank's financial involvement with the Government of South Africa.

An editorial in the November 28 issue said the decision was an effort to "strike a blow against the vicious institution of apartheid" and "to contribute to the more widespread movement . . . toward industrial and financial disengagement (particularly American) from South Africa."

The Anglican delegates were headed by the Bishop of Ripon, Dr John Moorman, and the Roman Catholics by Bishop Jan Willebrands, Dutch secretary of the Vatican Secretariat for Christian Unity.

TH.A. CLASS LISTS

THE following Class Lists for the Th.A. examinations of the Australian College of Theology have been supplied to us by the Registrar, Canon C. H. Duncan. The names are listed in order of merit, except where indicated otherwise.

FIRST CLASS:
ELPHICK, P. L. B. A., Riverina; Arch., Adelaide; DEAN, R. G., A.S.A., Can-Goulb.; EVANS, D. E., Nth. Old; FORD, J. G., Sydney; COLEMAN, A. R., Adelaide.

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PASS:
PRETTY, R. S., Melbourne; PLUMB, R. L., Can-Goulb.; BOURNE, F. F., Adelaide; HANCOCK, P., Can-Goulb.; DUNSTER, F. J., A.A.L.A., Melbourne; HOBBS, P., Wangaratta; PARSONS, N. E., Adelaide; SMITH, M. C., St. Arnaud; KING, J. W., Sydney; Novice EUNICE, Brisbane.

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Mainly About People

N.S.W.

After more than two years as assistant Chaplain at Lewisham R. C. Hospitals, **Deaconess R. Short** has relinquished her ministry there.

The Rev. Campbell Brown, formerly Assistant Curate at Waratah, Diocese of Newcastle, has been appointed Assistant Curate at Cardiff, in the same diocese.

The Rev. E. J. McDonald, Rector of St. Augustine's, Stanmore, Diocese of Sydney, is to be Rector of St. Basil's, Artarmon, in the same diocese.

The Rev. K. V. Joyner, senior Assistant Priest at All Saints' Cathedral, Bathurst, will be Rector of Rylstone, in the same diocese, as from February.

The Rev. Robert Irwin, has been appointed Deacon Assistant at St. George's Parkes, Diocese of Bathurst.

The Rev. L. G. Holmes, Assistant Curate of Mayfield, Diocese of Newcastle, has been appointed Assistant Curate of Hamilton in the same diocese.

The induction and institution of the Rev. Hugh Raymond Voss as rector of St. Barnabas', Littleton with Hartley and Wallerawang (Sydney diocese), took place on January 20. The service was conducted by Archdeacon Fillingham. Mr Voss has returned to Sydney after a period with the Sudan United Mission.

Victoria

The Rev. Canon Leon Morris, principal of Ridley College, Melbourne, has been honoured by the University of Melbourne. The degree of Master of Science was conferred upon him at the conferring of degrees in December last. The same degree was conferred on Dr Eva Eden, principal of Janet Clarke Hall, the Anglican college for women at the university.

Bishop Donald Baker, one time Bishop of Bendigo and principal of Ridley College, Melbourne, celebrated the golden jubilee of his ordination to the priesthood on St. Thomas' Day last. He was ordained deacon in 1905 and priest in 1906 by the Archbishop of Sydney.

The Rev. D. B. Claydon, Priest-in-charge of Bealiba, Diocese of St. Arnaud, was instituted on December 16 as Rector of Sea Lake.

The Rev. S. C. Davis, Rector of Donald, Diocese of St. Arnaud, to be Registrar of the Diocese of St. Arnaud and Canon of Christ Church Cathedral.

The Rev. E. D. Sorrensen, Chaplain to the Austin Hospital, Melbourne, has been appointed Chaplain to the Bendigo Base Hospital, as from January 1.

The Rev. R. W. S. Collie, at present Vicar of St. Bartholomew's, Ferntree Gully, will be inducted to the Parish of St. Mark's, Forest Hill, on February 23.

The Rev. W. V. L. Lloyd, Vicar of St. Hillary's, Kew, has been appointed Rural Dean of Heidelberg, replacing Canon R. M. H. Hudson, who has resigned from this position.

The Rev. P. C. G. Lane, at present Curate of St. Stephen's, Mount Waverley (Melbourne), will be commissioned as Curate of the Melbourne Diocesan Centre and Priest-in-Charge of Holy Trinity, Kensington, on February 23.

Elsewhere in Australia

The Rev. R. I. Maxwell, Assistant Priest at St. Oswald's, Trevallyn, Diocese of Tasmania, was instituted on December 22 as Priest in charge of Richmond and Risdon, in the same diocese.

The Rev. C. C. Moller, Vicar of St. John's, Pialba, Diocese of Brisbane, to be Rector of St. Matthew's, Gayndah, in the same diocese.

The Rev. M. R. H. Norton, Rector of Smithton, Diocese of Tasmania, to be Rector of Evandale, as from February.

The Rev. I. A. Parry, to be Assistant Curate of St. Luke's, Toowoomba, Diocese of Brisbane.

The Rev. P. Ball, formerly Chaplain to H.M.A.S. Penguin, W.A., has been appointed Chaplain to H.M.A.S. Leeuwin, Fremantle, W.A.

The Rev. L. J. Grimmer, Rector of Penguin, Diocese of Tasmania, to be a member of the staff of St. David's Cathedral, Hobart, and Chaplain to the Royal Hobart Hospital, as from early February.

The Rev. Arthur Jones, has been appointed Deacon Assistant at Holy Trinity, Orange, Diocese of Bathurst.

Canon H. A. Jermin, of St. John's, Launceston, Diocese of Tasmania, to be Archdeacon of Launceston, in the same diocese, as from February.

The Rev. J. J. Goodman, Priest-in-charge of Alome, Diocese of New Guinea, to be Vicar of the Parochial District of Jandowae, Diocese of Brisbane, as from early 1967.

The Rev. D. Johnson, who has been overseas, to be Vicar of All Saints', Nunawading, Diocese of Melbourne, as from February 1.

Canon Stanley Bruce Rosier, rector of Kellerberin (Perth) has been elected as Assistant Bishop in the diocese of Perth. There is already a coadjutor bishop in the diocese, Bishop Brian Macdonald. Canon Rosier was born in 1928. He was awarded a Rhodes Scholarship in 1950 and studied theology at Oxford, graduating with first-class honours. It is expected that he will be consecrated in February or March.

The Rev. D. E. Laver, Vicar of St. Mary's, Wondai, Diocese of Brisbane, to be Vicar of St. Barnabas', Sunnybank, in the same diocese, as from February 1.

The following resignations have been reported from Adelaide diocese: The Rev. Neville Connell, assistant curate at Port Lincoln, as from January 31, to serve in the diocese of Kuching; the Rev. William West, mission chaplain, Tea Tree Gully Mission.

Continued at foot of next column.

LAYMAN'S LOOK

—at Miracles and 1967.

It is 20 years since C. S. Lewis, the greatest Christian apologist of the century published "Miracles," and a little over 10 years since I first read it. I have just read it again, and with the feeling, specially in the concluding chapters, that the writer must have been endowed with advance knowledge of the religious climate of 1966-67.

What C. S. Lewis understood so completely was how the human mind turns from the idea of a transcendent, miracle-working God, choosing rather "The emergent God"—a product of developing human consciousness, which, being newer, must be higher and better. This kind of religion is congenial to the mind, not because it is the final stage, as he thinks of a slow process of enlightenment, but because it is as old as man. In each age man has made a god in his own image. This is the permanent bent of the human mind.

Its effect has varied with the spirit of the age but by and large it has been to reduce the Creator, the transcendent Holy God, absolute, demanding, miracle-working, the Judge, King, Hunter, to something of

a manageable size—call him what you will. The "ground of our being" must have evoked a wry smile from C. S. Lewis.

Commenting on the Ascension of Christ and the Gospel writer's description of His "going up," Lewis quips "a disappearance into the earth would beget a wholly different religion." All this 20 years ago. I wonder if any of the "New Theologians" ever read "Miracles"?

As we contemplated at Christmas, one of the most natural of all events, the birth of a baby, did we forget that this ostensibly simple event in history clothed the grand miracle to which all history had been leading, and from which all subsequent events derive their real significance?

The Resurrection and the Ascension remind us again that Christianity is a religion of the miraculous. It alone of all religions has for its bones and sinews an ordered fabric of miraculous events, related, credible and historical. Take these away and there is nothing left.

Some theologians and preachers, bishops, professors and teachers in many places are doing this today. No wonder their god is dead, or reduced to an indistinguishable cipher.

In this theological climate is it any wonder that the Church ceases to be relevant, as we are frequently told? Christianity, robbed of its miraculous distinctiveness becomes another sociological movement, requiring constant adjustment of its ideas and values to the current patterns of a changing world if it is not to be outdated.

The Gospel of Christ, given, miraculous, supernatural, is the power of God for salvation, always relevant to man's real need, and though the world's judgment of values will never recognise that fact, any man may come to know its truth.

First service recalled

One hundred and seventy-nine years ago, on Sunday, February 3, 1788, the Rev. Richard Johnson, chaplain to the First Fleet, conducted the first Christian service on Australian soil.

This event will be commemorated by an interdenominational service in St. Philip's, Church Hill, Sydney, on Sunday, February 5, at 3 p.m.

Present at this service will be members of the Federal and State Parliaments, the Sydney City Council, and historical societies. Also present will be leaders of other Protestant denominations and of the Orthodox Church. Father Kelly, parish priest of St. Patrick's, Church Hill, will represent Cardinal Gilroy.

The preacher for the occasion will be Bishop A. J. Dain. Also taking part will be Bishops Hulme-Moir and Moyes. The service, will be broadcast by 2CH, Sydney, by courtesy of the N.S.W. Council of Churches. The rector of St. Philip's is Archdeacon C. A. Goodwin.

As from February 11; and the Rev. Malcolm Lindsay, rector of St. Mary Magdalene's, Adelaide, as from February 28, to take up the incumbency of the parish of Ararat, Ballarat diocese.

Overseas

Dr H. R. Gough, formerly Archbishop of Sydney, has accepted nomination as Rector of Fresh Ford, diocese of Bath and Wells, England.

The parish is in the gift of the Simeon Trustees. Dr Gough will be inducted on April 17.

Bishop Rajah B. Manikam, internationally known veteran Indian churchman, will assume the new post of promotional director of the Secretariat of the Federation of Evangelical Lutheran Churches in India in January upon consecrating his successor as head of the Tamil Lutheran Church.

The Dean of St. Paul's Cathedral, London, the Very Rev. W. R. Matthews, has tendered his resignation to H.M. The Queen. The Dean, who is 85, succeeded Dean Inge at the cathedral.

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AID TO FLORENCE

Italy's Protestant community is mobilising its full resources to provide disaster relief to the flood-eroded city of Florence.

Pastor Mario Shaffi, president of the Federal Council of Protestant Churches in Italy, has reported that more than 40 Protestant families had lost everything in the floodwaters. Twenty shops owned by Protestants were totally destroyed.

Methodist, Baptist, Brethren and Waldensian church buildings were extensively damaged. Hardest hit was the Methodist building, where waters stood between four and five meters deep. Water rose over two meters in the chapel of the Baptist Church.

The Ecumenical Patriarch Athenagoras I, head of the Patriarchate of Constantinople, has stated that he hopes to be able to visit Pope Paul VI in Rome in order to continue the discussion begun in Jerusalem in 1964 during the Pope's visit to the Holy Land.

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TOTO VISITS NEW GUINEA



"INTEMPERATE ATTACK" DEPLORED BY PRIMATE

THE Archbishop of Brisbane and Primate of Australia has had what appears to be the last say in the controversy begun by Bishop Luxton. The following letter appeared in the London "Church Times" in January.

Sir, — The criticism reported in your issue of December 9 of the "sectarian diocese of Sydney" by the Bishop of Huron, Canada, the Right Rev. George Luxton, and which was the subject of your leading article, "Partisan Diocese," was, I felt, neither timely nor helpful.

Many Australian Churchmen from outside the diocese of Sydney, as well as within, join me in deeply regretting and deploring that Bishop Luxton, so soon after his short visit to Australia, should have chosen to make this wounding and intemperate attack upon the diocese of Sydney. To many of us it is the more surprising, for representatives of the diocese of Sydney went out of their way to assist Bishop Luxton in arranging his itinerary for his short private visit, and freely gave of their time and experience.

This is no new thing, for, whatever "narrowness" may mark Sydney Churchmanship, the diocese has ever held out the hand of fellowship to visitors from other parts of the Anglican Communion, as well as extending a wonderfully warm welcome and hospitality to representatives of other Australian dioceses who meet there every four years for General Synod, as well as on other occasions, and this spirit

of practical friendship and fellowship means much to the whole Australian Church.

Honoured guest

On hearing from representatives of the diocese of Sydney of a forthcoming visit of Bishop Luxton to Australia, I felt it right (then as Acting Primate) to ask him to be the preacher at the opening service of our General Synod. We rejoiced to have him as such, and to regard him as an honoured guest and as a representative of the Canadian Church at the opening session of the General Synod, though he was not able to be present at any of the subsequent sessions.

That Sydney is very definitely an Evangelical diocese is known the world over. Nevertheless, under its former Archbishop and Primate, Archbishop Gough, it shed much of the spirit of intolerance to others which may have marked, and did in fact mark, its life to some extent years ago. Since the passing of the new constitution it has shown a real desire to work in harmony with the rest of the Church in Australia, and is indeed very much an integral part of our now national Church.

It seems that Bishop Luxton, after criticising the diocese for its "sectarian and sectional views of Anglicanism," went on to say: "General Synod will become a more effective national instrument when the Church in the Commonwealth finds that unity in diversity is at the heart of Anglicanism."

One of the main pleas of my charge at the General Synod in my opening address was that we might endeavour to achieve unity in diversity. All who took part

During the first week in January Ossie Emery and Clifford Warne of Pilgrim Productions visited New Guinea to produce film materials for the Australian Board of Missions, the Bible Society and the Church of England Television Society.

They were accompanied by Toto the monkey, the star of the C.E.T.S. children's program "Between You Me And The Hippopotamus" which is seen each Wednesday afternoon on ATN 7 Sydney and has also been telecast in Adelaide, Melbourne, Mount Gambier, Orange, Brisbane and Rockhampton.

Although Toto is really a puppet who comes alive through the hands and voice of Clifford Warne, the Papuan children regard him as a live monkey and were most surprised when he spoke to them, especially when he used their language. Children and Toto will be seen during 1967 in C.E.T.S. programmes on 7.

In the subsequent sessions of the General Synod last September agreed that this was apparent to a fuller degree than we had ever known before.

I have myself no doubt of the goodwill of the Sydney diocese and of its present Archbishop, the Most Rev. Marcus Loane, in continuing in this spirit. Since I became Primate I could not have had more helpful co-operation than that which I have received from the Archbishop and diocese of Sydney. My hope is that such criticism as Bishop Luxton has seen fit to make will not set this back in any way.

PHILIP BRISBANE, Primate of Australia. Bishopsbourne, Elderslie Avenue, Hamilton, Queensland.

Canon's outburst: BIBLE PASSAGE "BLASPHEMOUS NONSENSE"

THE Cathedral of Southwark, just across the bridge on the Thames south bank, was the scene and the occasion was Evensong on the Wednesday before Advent late last year. The main actor was the Vice-Provost and Canon-in-residence, John Pearce-Higgins.

The second lesson set in the lectionary was brief, Revelation 2:20-23.

Canon Pearce-Higgins went to the lectern and announced to the 15 choir boys and the handful of adults present that this lesson was "A blasphemous piece of nonsense" and in its place he read some writings of George Bernard Shaw and others on capital punishment.

It is not known which of the choirboys or few adults present rang the Press with this extraordinary piece of information. It certainly hit the headlines of the English Press and of the church Press too. To date, not a single letter in the church Press had a word to say in Canon Pearce-Higgins' defence.

The revulsion of Christians to this utterance in a cathedral was made evident and below are three typical letters. The first two are from the Church Times and the third is from the Church of England Newspaper.

'DISGRACEFUL'

SIR,—If there is any authority left in the Church of England, Canon Pearce-Higgins deserves to be called to account for his disgraceful remarks about the lesson from Revelation II for the Wednesday before Advent, which he stigmatised as "blasphemous nonsense" and for which he substituted a catena of quotations about capital punishment from Shaw, Bright and Thackeray.

The "blasphemous nonsense" is more applicable to the Canon's remarks than to the letters to the Seven Churches, which present a picture of religion that is still true.

The contemporary Church has its weak and strong points, and in particular is sorely vexed by false doctrine proceeding not so much from without as within.

He must be very ill-informed about the scriptures in which he professed to believe unfeignedly at his ordination if he really imagines the passage is concerned with a Turkish prostitute.

Adultery was a common Old Testament metaphor for false teaching, and the prophetess at Thyatira had infected the local church with Jewish or Gnostic teachings as Jezebel influenced Ahab to go after false gods. Perhaps Canon Pearce-Higgins

felt subconsciously that Thyatira resembled Southwark and "the deep things of Satan" South Bank religion; he may also have been thinking that the recent sex and morality report "taught and seduced men to commit fornication" and hence altered the lesson.

W. H. BLYTH MARTIN, The Vicarage, Regent Street, Long Eaton, Nottingham.

SIR,—What next can we expect from the diocese of Southwark?

My prayerbook orders that the first and second lessons to be read at Morning and Evening Prayer shall be taken from the Old and New Testaments respectively. I cannot remember being taught that the writings of Shaw, Bright and Thackeray are contained within the canon of Holy Scripture.

If I were a parish priest in the diocese of Southwark, presumably I would be allowed to read Noddy Stories instead of the epistle at the sung Mass; and perhaps, instead of the gospel, a chapter from George Orwell's *Animal Farm*. The former would be suitable for children, and the latter for teenagers.

We hear a lot about *Honest to God*. I suggest that those Southwark brethren who dislike reading Holy Scripture be honest to God and get out of the Church of England.

E. JOHN GREEN, The Vicarage, Ellistown, Leicester.

DIGNITARY

SIR,—I recently took the opportunity of asking a church dignitary how he himself would have acted following the incident in one of our cathedrals recently — when the Canon in residence declined to read the New Testament lesson.

Your readers will recall that, according to the Press, the Canon described the passage — a part of the Book of Revelation as a piece of blasphemous rubbish, and in its place he quoted some writings of George Bernard Shaw.

I quote the words of the dignitary I asked. He said, "The next day he would receive notification from the diocesan legal officer informing him that

Cont. on page 3