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Personal

Archdeacon R. B. Robinson returned from a trip overseas on June 15. During his visit to England he met the former Archbishop of Canterbury, Dr Fisher.

• GRAFTON

The Rev. R. W. Lewis has been appointed to the Parish of West Kempsey. Mr Lewis was formerly at Regent's Park, Diocese of Sydney.

The Rev. R. S. Date has been appointed to the Parish of Dunoon. Mr Date was formerly at Casino.

• OVERSEAS

The Rev. Douglas Webster, Education Secretary of C.M.S. since 1953, has been appointed as the Society's first Theologian-Missioner. Mr Webster holds an M.A. degree and was lecturer and tutor in theology at the London College of Divinity from 1947 to 1952.

In this new post Mr Webster will be carrying on work begun during the past five years conducting retreats, refresher courses and other special activities in missionary dioceses.

Tribal Mission Work Stops

SAIGON, Vietnam (Fens).—Missionary work among the tribal peoples in the mountainous jungle areas of South Vietnam has been brought almost to a standstill due to continuous Communist guerilla infiltration from the north.

The people who live in the jungle are primitive, superstitious and illiterate. They wear loin cloths, bracelets and beads and hunt with spears and bows and arrows. For protection from wild animals they live in thatched houses built on stilts above the ground. There are many different tribes with different languages.

Missionaries of the World-wide Evangelisation Crusade, whose work was almost entirely among these tribal people, have had to close their stations in the mountains.

CLERIPURS

For some years now, Cleripurs—a private registered trust—has financed clergy in necessary expenditure. The trustees have from time to time been approached by clergy anxious to provide for themselves a vacation home which could later become a place of retirement. It is pointed out that a clergyman is in a difficult position when it comes to retirement and removal from rectory accommodation, unless such provision is made.

Loans of this magnitude are at present beyond the limited capacity of Cleripurs and because of the evident need an approach is being made to those Church people who may be able to assist.

Cleripurs is seeking investments in multiples of £250, in direct loans to specific clergy, with appropriate securities and returns. Cleripurs Homes Trust is prepared to act as liaison between investors and client both in initial contact and in instalment collection. The Hon. Treasurer-Director is anxious to hear from interested persons and letters should be addressed to him C/o A.C.R. office, 599 George Street, Sydney.

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
Vice Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

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THE AUSTRALIAN

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EIGHTY-FIRST YEAR OF PUBLICATION

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17,777 COUNSELLED AT MANCHESTER CRUSADE

On the last night of the Manchester Crusade, June 17, Dr Billy Graham preached to an audience of over 40,000. This was a fitting climax to a week which opened with the worst weather of the whole period. Strong winds and pouring rain on the previous Monday lashed against the piano and organ on the platform and on to the rostrum.

Dr Graham preached on the text of 2 Timothy 2: 11-13. He affirmed, in his message, what a Christian was; the means whereby one became a Christian; the method of maintaining one's Christian faith, and the Christian way of life. On the last point Dr Graham spoke of prayer, the Scriptures, worship and finance.

Of prayer, he urged simplicity as well as brevity for the growing Christian and went on—"God always answers prayer, although He sometimes says 'no'; you can pray about every little thing. I even pray to get a parking place."

On finance, he was especially emphatic. He said—"For some strange reason people have not been taught to give to the Church. I believe with all my heart that you owe 10 per cent of your income to God, and if you are not giving 10 per cent of your income, you are disappointing God and I do not think any Christian can have victory. I believe the rule is for the tithe and after that comes the offering."

Altogether 17,777 people were counselled in the three weeks at Maine Road Stadium. It is estimated that some 400,000 people listened to the relays which carried the Crusade messages to all parts of the British Isles. Over 6,000 inquiries were received as a result of these relays.

On one night 93 hospitals throughout the North of England were linked with the meetings in the Stadium. A tape recording was made of one service and this is to be used in twelve prisons in Britain.

At the closing meeting Dr. Graham declared, "Having been in Britain for five weeks, I am convinced that the Nation is either on the brink of catastrophe, or on the verge of a mighty spiritual revival."

Following the Manchester Crusade the Graham Team has moved on to conduct similar campaigns in Ireland and Scotland.

The Rev. Leighton Ford, Dr Graham's brother-in-law, who deputised for Dr Graham during his illness in the early stages, is to revisit Australia during the last three months of this year. He will be conducting a series of short crusades in various centres.



• Dr Billy Graham

"ARGUMENT OF INJUSTICE IS THOROUGHLY SPECIOUS"

The Roman Catholic Archbishop of Sydney, Cardinal Gilroy, has predicted that the Roman Catholic Church would receive Government financial assistance for church schools "in the not very distant future."

Cardinal Gilroy was addressing a crowd of 500 parents attending the blessing of new school buildings at Sutherland on June 18.

The Cardinal went on to claim that Roman Catholics at present had to make great financial sacrifices to carry on church schools, while their taxes were being used by the Government to build State schools.

"THOROUGHLY SPECIOUS"

Commenting on the Cardinal's claims, the Rev. B. G. Judd, secretary of the N.S.W. Council of Churches, stated that public funds available for educational purposes should be devoted to the Public schools.

Mr Judd went on to say, "Rome's argument about injustice is thoroughly specious. The Roman Catholic Church does not maintain her separate schools to relieve the State Treasury. She does it in order to keep her people as a separate cohesive group within society."

"If it is 'unjust' for everyone to be taxed to provide schools which are for everyone, how much more unjust it would be for everyone to be taxed to provide special schools which are only for some children."

ASSISTING PARENTS

The Committee on State Aid to Church Schools (Sydney Diocese) has released a statement on the question of State aid. The statement suggests as one means of assisting parents an increase in the allowable tax deductions for schoolchildren.

The statement concludes, "It is to the principle of State Aid to non-State Schools that the Church of England in the Diocese of Sydney has, through its Synod in 1960, reaffirmed its resolute opposition."

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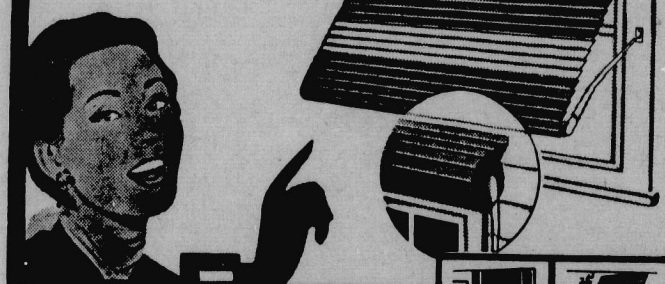
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THE AUSTRALIAN CHURCH RECORD

JULY 6, 1961

Soapsuds, Starch Solemnity and Salvation

Some years ago Robert Graves wrote a clever verse which goes as follows:

I do not love the Sabbath,
The soapsuds and the starch,
The troop of solemn people
Who to Salvation march.

And which so well expresses the general attitude to Sunday Observance within Australia that it could almost be chosen as a motto for Australia, 1961.

This attitude should neither surprise nor worry Christian people. At any period of history in which Sunday has been characterised by soapsuds, starch, solemnity and salvation there has been vocal and sometimes violent opposition to it on the part of many.

In the days when the Roman Empire first became Christian the observance of Sunday as a special day was proclaimed, but soon the dullness of the Sabbath was being alleviated by chariot races and wagering on the results.

The rigour of Sabbath observance in Calvin's Geneva soon produced opposition in the form of the bands of Libertines who sought to throw off such an irksome tyranny.

Nineteenth-century England witnessed a return to rigorous Sunday observance, which has had its violent reaction in this century, and this reaction is by no means exhausted.

What is far more significant than this opposition outside the congregations of worshipping people is the attitude of our own worshippers to the use of Sunday. Generations of worshippers in the immediate past may or may not have imposed their will on the nation, but they had a will to keep the Sabbath, and it was not just an imposition of the minister's will on them.

For the most part, our generation of church people show their attitude to Sunday in three ways. Firstly, in the general decline in attendance at 11 a.m. services, especially during the summer months. Many prefer to worship early or late in the day so as to leave the day free for picnics, odd jobs and visiting relatives. Some churches have already moved services forward to an earlier hour, and others are facing a decision on the matter. Such a decision can be expected to encourage greater attendance—and to lessen the stand for the Sabbath principle traditional in the Protestant churches.

Secondly, our generation of worshippers are becoming characterised by "once-a-day" attendance at church. A generation ago it could be assumed that a zealous Christian family would be in church as often as possible on the Sunday. That assumption can no longer be made. Other activities are regarded as being as much part of their Sunday program as church attendance.

Thirdly, our teenage church members, including the leaders of our Fellowship organisations in the parish, now show no consciousness of such a Sabbath principle. They refer, in speaking to their minister, to their use of Sunday for study or sport without any suggestion that they realise this may be considered wrong by the minister; and they themselves have never considered the possibility that it may be wrong. They have not thought about Sabbath observance and rejected it—they have never thought about it. There has been nothing in their experience to make them think about it.

This trend, within the Church, raises a very serious and urgent problem for all of us. Serious, because if the Sabbath principle is commanded of God, we must keep it and fight for it or we dishonour God and suffer His judgment. If it is not commanded of God we hinder many by clinging to its vestiges in a day when we incur great resentment in the community by doing so.

Urgent, because concern for this principle is already confined to clergy and some few laymen, mostly senior in years. In recent weeks the Court of Criminal Appeal has ruled in favour of second-hand car dealers who wish to open on Sundays, and real estate agents have begun to campaign for legislation of their Sunday activities.

There is some doubt in Church circles as to what our attitude should be. The Sabbath is not something to be let go by neglect, as a light thing. Perhaps a lead might be given soon by evangelical theologians to the rest of us as to the teaching of scripture on the observance of Sunday.

It is only such a scriptural teaching which can show us the path to follow, and the sooner that teaching is given us as a body the better. If we do not concern ourselves with the Biblical teaching of the Sabbath, no one else will—except the Seventh Day Adventists.

"THE EDWARDINE ORDINAL"

[A review by the Reverend A. J. K. Goss, M.A., of the book by the Reverend C. Hoare, published by Barleigh Press, English price 17/6.]

"The Pope (Leo, XIII) refused absolutely to recognise our Anglican Orders on the ground that our Church does not ordain priests to offer the Sacrifice of the Mass. In spite of attempts made by our Archbishop to conceal this defect, the Pope from his point of view was unquestionably right... the Prayer Book and Ordinal are simply un-Catholic, since they show no sign of fulfilling the most important of all Catholic functions."

That typically terse statement by the late Bishop Knox (National Review, Sept., 1925) which is quoted effectively by Mr Hoare in this treatise, sums up the historic controversy as to Anglican Orders.

The question is one that troubles the Protestant churchmen not at all, for he cherishes no illusions about the nature of the English ministry, but it has always been a running sore to the Anglo-Catholic party for which "validity" of Order is vital. So much is bound up with the possession of priestly powers for priestly functions—the nature of episcopacy, the Sacrifice of the Mass, ecumenical relations—that the topic is particularly "live" at the present time, when all these matters are so much discussed.

The publication of this book will certainly startle those Anglo-Catholics who are warming to the sunny smile of the present

Pope, and it should prove a tonic to those Evangelicals who had forgotten how overwhelmingly Protestant are the formularies of the Church of England. As is not infrequently the case, we are deeply indebted to a Roman apologist for a masterly compendium of irrefutable facts, demonstrating beyond reasonable dispute that "the evidence scholars have adduced—and it is but a fraction of what could be said—should leave no room for doubt in any unbiased mind." Having said that, and clearly proved his contention in the previous pages, Mr Hoare has every right to conclude with this invitation to those whose consciences are so troubled by this question.

"Let those who sincerely desire and seek the blessings of Order and Hierarchy... return to the one fold, and they will obtain both the blessings they seek and the aids to salvation which are their fruit, blessings and aids of which Christ has

Himself appointed the Church His almoner, the perpetual guardian and promoter of His redemption among the nations."

Mr Hoare has made a most careful study of the history of the "English Revolt," and carefully marshals the evidence he has accumulated for his case, not ignoring the apologetic efforts of Anglo-Catholic spokesmen, but setting over against them statements by a large number of eminent Protestant scholars.

He bases this treatise partly upon his earlier work on the same theme, *Continuity*, published in 1938. This was described by the *Universe* as "one of the most brilliant and convincing refutations of Anglican claims that we have ever seen." The obvious adjective to apply to the present work is "devastating," and many will hope that its wide circulation may effectively destroy the Anglo-Catholic pretensions, which are so often taken as representative of the Church of England.

WORTHY CHRISTIAN LIVING

Romans 12, 1 and 2, provides us with a significant description of Christian living. It gives us, in a few brief phrases, a comprehensive pattern, which indicates in essential activity, in necessary equipment, and in ultimate achievement, what our Christian living ought to be.

Note at once that it is described as a "service" or "worship," which should be "reasonable" or "spiritual;" that it involves the use of both body and mind; that it should be determined, not by what is fashionable among men, but by what is acceptable to God; and that it should issue in the delight of doing God's will.

In form these words confront us as Christians with a practical challenge. For the words of Romans 12, 1 and 2 are an exhortation addressed to "brethren," who have experienced "the mercies of God." These mercies both provide a constraint, and guarantee an enablement. Such an exhortation implies that Christian morality should be the expression, not of a man-made resolve, but of a divinely-inspired response.

To quote Professor C. H. Dodd: "It does not begin with a man's ambition to make himself a fine specimen of virtuous humanity, and so, it may be, win the approval of God. It begins with the thankful recognition that God, the source of all goodness, has done for him what he could never do for himself."

Its essential character: divine service or worship. The double truth here to be learnt is (i) that henceforth all our living should be an activity of worship or devotion to God; and (ii) that the

highest form of true worship is not engagement in elaborate ceremonies, but the practice of daily obedience. For the Christian, worship is primarily a matter of ritual performance, but of moral behaviour. This is supremely illustrated in the human life of incarnate Son of God. Consequently the pattern of Christian worship is to be found not in the ceremonial law, but in the obedience of Jesus in life and death to His Father's will.

Its practical cost: (i) presenting our bodies. Such obedience involves the use of the whole man. In particular we must yield our members to God to be used in His service. Christianity does not teach us to treat the body as evil and as needing to be suppressed and cast off. It teaches us rather to regard the body as capable of becoming the temple and instrument of God's indwelling Spirit, where and with which God is to be worshipped.

Also—in contrast to the ritual sacrifices of the old order, which involved putting animals to death, because only by bloodshedding could sin be remitted—now that Christ has died for our sins, and now that in Him risen we are alive from the dead, we can offer to God the sacrifice of our lives—by living daily to His glory.

Its practical cost: (ii) using our minds. The worship which we ought now to render to God

is also to be "reasonable." It involves, as ritual performance does not, the use of the mind and will in a response of intelligent and considered choice. This exercise of the mind is necessary in order to discern in daily living what actions will please God.

For God does not treat us for ever as children, and keep us under rules. He intends that we should grow up to have a Christian mind of our own.

Such full exercise of the mind we can engage in only as new creatures in Christ. It is not possible to our sinful nature. It is possible only as our minds are renewed by God's quickening and illuminating Spirit.

Its practical cost: (iii) changing our standards. This new awareness is necessary, and needs to be exercised because, as Christians, we are called to cease to order our lives according to the prevailing fashions of this world, and to promote their transformation by choosing day by day to do what is pleasing in God's sight.

Its intended goal: doing God's will. The issue of such response should be threefold. (i) We should discover what God's will for us is in each particular situation of life. For we should learn, by the exercise of our new mind, to discern good from evil, and to recognise what pleases God. (ii) We should delight in its personal acceptance and practice, rejoicing in the realisation that, because it is God's will, it must be "good," it is to be welcomed as "acceptable," and it will prove to be "perfect." (iii) Finally, the will of God which we have thus learnt to discern, and which we thus love to delight in, we should spend our days actively doing. "I beseech you, therefore"—so to do.

A DAY FOR PREACHING

The Archbishop-designate of York (Dr Coggan) said on B.B.C. television recently that if he had to choose from all past archbishops a suitable model whom he would try to emulate it would be William Temple. He also expressed the hope that with so much light being cast on the recent visit of Archbishop Fisher to Rome, relations with the Nonconformists would not be thrown into the shade.

Like Lord Fisher, and his successor at Lambeth (Dr Ramsey), the new Archbishop of York faced a barrage of questions which were put to him by the television interviewer (Mr Kenneth Harris). These threw some illumination on a man of definite views and an unmistakable sense of humour.

While the new Archbishop was fully appreciate of the Canterbury - Rome visit, he added this rider: "We must remember that with charity there must go a loyalty to truth. There is no doubt that the divide between us on some pretty fundamental doctrines is very deep."

Not Low Churchman

Early in the interview, Dr Coggan expressed pleasure that Mr Harris had referred to him as an Evangelical. "I have always denied that I am a Low Churchman because I have a very high doctrine of the Church," he said. "It's there, written right into our scriptural records. Evangelical is a good word. I think it's positive, a strong word. It represents one of the great traditions of our Anglican Church, with evangelical stress on the personal experience of God in Christ; a stress on the conversion of the whole man to a living discipleship of our Lord."

"Well done, good and faithful servant"

The funeral of the Rev. J. B. Montgomerie took place at St. Anne's, Strathfield (Sydney Diocese), on June 16. It was conducted by the Rector, the Rev. C. E. Hulley, assisted by the Rt. Rev. M. L. Loane, who read the Lesson.

Mr Montgomerie died after a sudden heart attack and his passing left a big gap in the ranks of C.M.S., for whom he was Secretary for Aborigines.

Preaching at the funeral service the Venerable R. J. Hewett, former Federal Secretary of C.M.S., said, "Throughout all his work he was noted for his singleness of purpose, that of using all things to bring the Aborigine to a knowledge of our Lord and Saviour. The work among the Aborigines is probably the most difficult of all missionary work today."

Archdeacon Hewett referred to the frequent visits made by Mr Montgomerie to North Australia and stated that, "during his term of office he was responsible for the establishment of the Rose River Mission on the mainland, Umbakumba Mission on Groote

Island, and the C.M.S. Headquarters at Darwin, as well as the maintenance and development of Roper River, and Oenpelli Missions, and Angurugu on Groote Eylandt.

The words of Matthew 25: 21 were quoted by Archdeacon Hewett—"Well done, good and faithful servant. Enter thou into the joy of Thy Lord."

EXHIBITION

The Australian Council for Christian Education is holding an architectural exhibition in the lower Town Hall, Sydney, from July 31 to August 4. The speakers will include Professor B. Lewis (of Melbourne University), Mr Stephen Moor, Father Michael Scott, Mr J. E. Benson, Mr N. W. McPherson, the Rev. A. Langdon, and the Rev. A. Dougan.

WELCOME TO AUSTRALIA



The Rev. J. F. S. Campbell and Mr Seymour Shaw, Church Warden, are welcoming Mr and Mrs Charles Rumble on board the "Orontes" which arrived recently. Mr and Mrs Rumble and their family were provided with a furnished cottage by the Parish of St. Luke's, Miranda, at No. 7 Wandella Road, Miranda. It is a comfortable two-bedroomed home, fully furnished and a special welcome was arranged by the parish immediately after their arrival.

HOLIDAY CONFERENCE FOR CLERGY WIVES

From June 19 to June 21 over 70 wives of clergy in the Diocese of Sydney gathered at "Gillbulla", the Diocesan Conference Centre at Menangle, outside of Sydney. The occasion was the second Annual Holiday-Conference for clergy wives.

A valuable break from the busy routine of parish life was provided by this Conference. The wives present found the three days of the Conference a worthwhile opportunity for both physical and spiritual refreshment.

Miss Sullivan, a former missionary of the South Sea Evangelical Mission (Solomon Islands) gave the Bible studies on the characters of Martha, Mary and Philip. The studies on Martha and Mary centred on the individuals' relationship with Christ and that on Philip on the practical outworking of such relationships.

One of the most important subjects discussed was, "The clergyman's wife and home in the parish." During discussions on this subject it was emphasised that in no other sphere of work

can a wife enter so fully into her husband's work as in the ministry. Such a close fellowship in the work was an untold privilege and yet carried with it many practical problems. It was felt by those present that discussions such as had been held could materially assist in overcoming some of these problems.

The Rev. Dennis Johnson spoke of his work as Police Court Chaplain and Rehabilitation Officer. Mr Johnson's talk aroused considerable discussion on the need for a home for working-age girls. The paramount importance of home life in the prevention of delinquency was stressed.

Morning prayers were lead by Mrs Gough, wife of the Archbishop of Sydney, and evening devotions were taken by the Archbishop.

NEWS IN BRIEF

The Archbishop of Sydney opened and dedicated the new Church of St. Philip, Caringbah at 3 p.m. on Saturday June 24th.

The new Church, which will seat approximately 400, is costing £35,000. The Rector is the Rev. J. Derrett.

National Aborigines' Day is being observed this year on Friday, July 14. The following Sunday, July 16, will be observed as Aborigine Sunday in many churches.

History is being preserved in an unusual way by the Parish of Christ Church, Gladsville (Sydney Diocese). Contractors have been at work recently demolishing the historic St. Malo—a house preserved from the days of early settlement in Sydney.

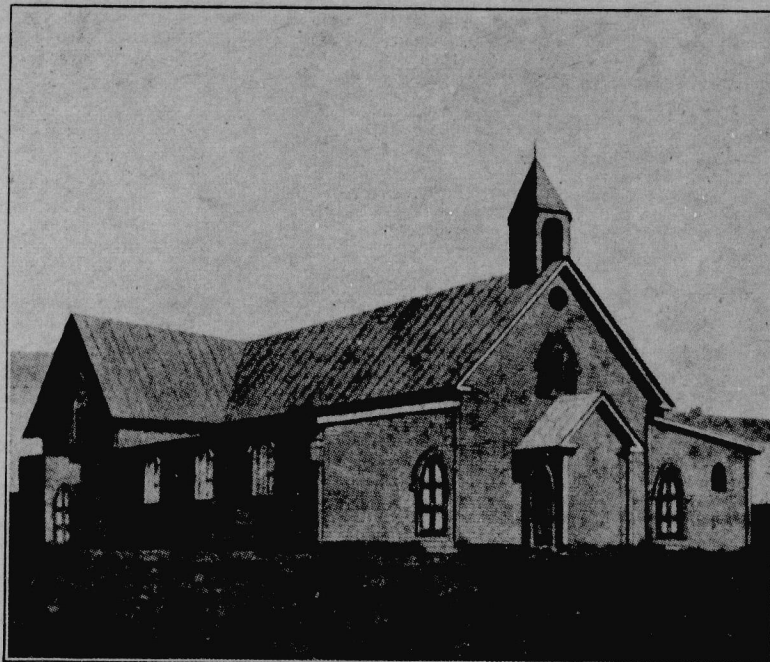
The old stone of St. Malo

has been purchased by Christ Church and will be used in planned church extensions.

A teaching mission with a novel innovation was recently held in the Auburn (N.S.W.) Baptist Church. A special feature of the mission was the reading of the New English Bible for half an hour each evening of the week nights, prior to the actual service. Ten teenagers qualified for a gift of the New English Bible by attending every mission meeting and every Bible reading.

A special service for the shut-ins and the aged will be held at Holy Trinity Church, Adelaide, on Sunday, July 16, at 11 a.m. A carefully prepared programme of visiting and telephone calls will prepare the way for the service and a fleet of cars has been organised to carry the congregation to church.

A LOOK AT THE PAST



A photo of Sydney's temporary wooden Cathedral. It was constructed of wood and served Sydney people for twenty-five years until the existing Cathedral was built and ready for service.

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THE SPACE RACE....

A clergyman of the Diocese of Newcastle has failed to persuade the Synod of that Diocese to condemn experiments in space travel as wasteful, in view of more pressing needs. Many Anglicans will agree with him that they are of less real importance than the lifting of living standards throughout the world. No one is any better off materially for reaching the moon; and we live in a world where many are starving and many more undernourished.

However, the urge in the human mind towards increasing our knowledge has been put there by God, and although it can be indulged in selfish and sinful ways and shares like every other aspect of our nature in the taint of sin, it can be used to glorify God. For "the heavens declare the glory of God, and the firmament sheweth His handiwork." We should not appear to be frightened of new knowledge.

THEOLOGICAL TRAINING....

Our contemporary, "The Anglican," has expressed astonishment that Moore College is (it says) "not subject constitutionally to the authority of the synod of the diocese" of Sydney. But "The Anglican" is mistaken in almost every point it mentions about the College.

For more than 40 years a synod committee has, by ordinance, exercised "management and control" of Moore College. Synod itself has complete control of its property, selling and mortgaging it by ordinance. (The King's School, by contrast, controls its own property by Act of Parliament.) The synod ordinance allows the Trustees to initiate the nomination of the Principal, but no appointment can be made without the committee.

"The Anglican" is also mistaken in saying that "The Archbishop of Sydney ex-

Notes and Comments

officio" is a Trustee. Dr Gough is a Trustee, not ex officio as Archbishop, but personally by election.

Moore College is a fully diocesan college today, but the structure of its committee reflects the fact that the College was founded many years before the diocesan synod existed.

USE OF THE TERM

"REVEREND"....

The word "Reverend" is universally understood to imply not only that the man so described was at some time in the past ordained a minister of religion in a Christian denomination, but that he still performs the functions of a minister and officiates as a member of that calling. A man such as the late Sir Richard Boyer, who was many years ago a minister of the Methodist Church but ceased to act as such long before his death, would have been guilty of misrepresentation had he continued to prefix the word "Reverend" to his name (and, no doubt for that reason, he did not do so).

It is therefore not altogether candid for Mr G. Stuart Watts to sign letters to the Press "The Rev." G. Stuart Watts. This gentleman has long ceased to exercise ministerial functions in the church which ordained him.

He is, of course, perfectly entitled to hold and propagate his opinions on censorship of books or any other matter. But he surely ought not mislead the public into thinking that his opinions are those of a person authorised as a pastor and teacher of the Church. "Reverend" is a word denoting a calling, not a qualification.

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YOU CAN SHARE YOU CAN GO

The story is told of two friends who grew up together from childhood and were very fond of each other. In due course the circumstances of life separated them, and they did not meet for a number of years, during which time one of them became a magistrate.

One day he was confronted by a familiar figure in the dock. It was his friend, who had been brought before the Court on a charge. The penalty for this offence was a fine of £100, but the magistrate could tell from his friend's clothes that he could not pay this amount of money. Yet on the evidence there was no question of his guilt, and the magistrate was forced to convict him.

The magistrate found himself in a difficult situation. His great wish was to help his friend by waiving the fine. But he was sworn to administer the law impartially, without fear or favour. If he let his friend off, he would not be doing his duty as a magistrate; if he imposed the penalty the law laid down, he would not be fulfilling the demands of friendship.

This is similar to God's problem when faced with human

a problem to the finite mind of man; we are not to think of the mind of God as bewildered over it) is met and solved in the cross of Jesus Christ. The magistrate, trying to reconcile his love for his friend with his duty to the law, found the solution to the difficulty in imposing the penalty, and then stepping down from the bench and paying it himself. The law took its course; its majesty was neither flouted nor side-stepped. His love for his friend found full expression. The two were reconciled.

So God has fully reconciled the claims of His holiness and His love in Christ crucified. It was there that the Psalmist's words were fulfilled: "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85.10).

There God in Christ reconciled the world to Himself, not imputing their trespasses unto

instead the rest of the human race. He treated Him as if He were the sinner; He identified Him as if He were the sinner, himself. He was numbered with the transgressors not only by those who crucified Him, but by the Father too.

Forsaken

So really did the Son take our place at that time that the Father looked upon Him, His elect in whom His soul delighted, with judgment and condemnation. The light of the Father's love was withdrawn from Him. He was not only despised and rejected of men; He was made a curse by God the Father (Isaiah 53.3, Galatians 3.13). "The Lord hath laid on Him the iniquity of us all" (Isaiah 53.6).

The Father still loved the Son; never was that love greater than at the moment when the Son

This very cry of agony: "My God, my God, why hast thou forsaken me?"; is unique among servants of God undergoing violent deaths out of loyalty and obedience to Him. If we begin with the first Christian martyr, and go through the annals of the martyrs of the Roman Empire, the Middle Ages, the Reformation and modern times, we find that all—except Christ—were filled with a deep consciousness of God's presence and peace. This is so even in the case of men who displayed timidity and uncertainty during their lifetime.

Consider, for example, Archbishop Cranmer. A few days before his death he stated in writing that he acknowledged the Pope as supreme head of the Church on earth, that he believed the very body and blood

us. Therefore He alone suffered during His last hours a sense of spiritual abandonment.

For Us

This bitter experience was not merely a display of the greatness of His love for us; nor was it only a demonstration of the seriousness with which God regards sin. There was a greater purpose in it. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5.21). Christ took your place and mine in order that we might take His. He was made sin, that we might be made righteousness, God the Father transferred to Him our disobedience, impurity and defilement so that He might transfer to us His obedience, His purity and His holiness.

The death of Christ was the first part of a two-sided transaction. The penalty of our sin has been paid; the problem is dealt with. It is now open to each individual to receive for himself the righteousness of Christ.

By believing that Christ is the Saviour appointed by God the Father, that at His death He assumed the burden of the

BY A CORRESPONDENT

was displaying the most perfect, willing, self-sacrificing obedience to the Father's will. But the expression of that eternal love in union and communion was then broken—and never in time or eternity before or since.

It was this that constituted the most agonising part of Christ's sufferings. It was this, not the

of Christ to be really present in the sacrament of the altar under the forms of bread and wine, and that he renounced and abhorred the heresies and errors of Luther and Zwingli. But at the burning he displayed the greatest determination to stand firm for the truth and to recant his former incantation

"AND ABOUT THE NINTH HOUR JESUS CRIED WITH A LOUD VOICE, SAYING . . ."

sin. God our creator has no pleasure in condemning us. It is not His will that any should perish; it is His desire that all men should be saved. (Ezekiel 33.11, 2 Peter 3.9; 1 Timothy 2.4.)

This attitude of love towards mankind is an essential feature of His divine nature. God is love (1 John 4.8).

Justice

But God has laid down a penalty for sin, and that penalty is death (Romans 6.23). This law is not based on an arbitrary whim; it too is consistent with His nature as the eternal, holy God that unrighteousness should be punished by separation from Him who is the source and author of life.

If He were to overlook sin in order to demonstrate and express His love, it would mean that He was doing violence to His divine character—He would cease to be God, which is impossible.

The problem (which is only

them (2 Corinthians 5.19). It is through Christ's death that He can be both just and also the justifier of him that believeth in Jesus (Romans 3.26).

Penal Suffering

In no way does God compromise His law, bound up as it is with His being as the high and lofty one that inhabiteth eternity, whose name is holy (Isaiah 57.15). In no way does He modify His eternal love and mercy, which also is an integral part of His nature. Both are perfectly expressed.

He judges the sinner and condemns him to death. "The soul that sinneth, it shall die" (Ezekiel 18.4). And then, in the person of God the Son, He pays the penalty Himself. He suffered and dies in place of every man, woman and child who ever has lived or ever will.

Jesus Christ, as true man, was able to experience death (God, as an eternal spirit, is impassible, incapable of dying). In fact, He became man in order that He might taste death for every man (Hebrews 2.9). And as true God, His death was a full, perfect, and sufficient satisfaction for all the sin of all the world.

And so it was that when Jesus Christ died, He took away the sin of the world. He bore our sin in His own body on the tree. (John 1.29, 1 Peter 2.24). He was made sin for us (2 Corinthians 5.21).

This means that Christ suffered penalty. When He was on the Cross the Father looked on Him as if He were the sinner,

physical pain, that had concerned Him in the garden of Gethsemane. It was to make Himself submit willingly to this deprivation because it was the will of the Father that He had sweated blood.

The battle had been won there in the garden before the Crucifixion took place. He went willingly to the Cross, knowing the spiritual suffering it would bring. "The cup which my Father hath given me, shall I not drink it?" (John 18.11).

It was this spiritual suffering that wrung from Him the cry: "My God, my God, why hast thou forsaken me?"

He was experiencing for the first time a sense of sin and defilement. He was carrying the burden of all the sin of all the world. He was feeling deeply the loss of the fellowship of the Father, which is symbolised for us in the mysterious darkness which had fallen over the land for the previous three hours. This bitter experience, embodying as it did the displeasure of the Father at all sin being concentrated and focused upon Him, that wrung this shriek of anguish from Him.

Thus it is that by His stripes we are healed (Isaiah 53.5). The Father gave His Son, and the Son submitted willingly to this experience, for you and for me. "God commendeth (or proves) his love for us, in that, while we were yet sinners, Christ died for us" (Romans 5.8).

It is because He was forsaken that we can be accepted. He died that we might live.

(which he confessed was written for fear of death and to save my life if it might be). And he held his right hand in the flame till it was burnt to a stump, because it had offended.

Only the Son of God knew Himself to be forsaken at this time, for He alone died as more than a martyr. He alone died as the sacrifice for sin; He alone was made to be sin for

world's sin, and paid the penalty in full, and by opening our hearts to Him and inviting Him to be our own personal Saviour, the benefits of His death can be ours.

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3.20).

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Letters

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

"What is an Evangelical?"

DEAR SIR,

There is so much in the Rev. J. R. W. Stott's article which I assent to. And yet, how clearly it reveals the need for further understanding of his fellow-Anglicans who do not accept so simply the Evangelical label.

Of course, our Lord's sacrifice upon the Cross was "once for all." But was it not at once in time and in eternity? To assert that it was solely in time, is surely to diminish our Lord to the stature of a merely historical figure.

Consider the reiterated teaching of St. Paul. "We always carry in the body the death of Jesus so that the life of Jesus may also be manifested in our bodies." 2 Cor. 4:11. Or again, "We are fellow heirs with Christ, provided we suffer with him." Rom. 8:17. Or again, "We are united with him in a death like His." Rom. 6:5. Or again, "I have been crucified with Christ." Gal. 2:20. A saying not true in time at all.

How can Mr Stott, in the light of such passages as these, speak of Christ's sufferings upon the

Cross, "in whose benefits we rejoice, but in whose offering we cannot share." Does not this flatly contradict the Pauline teaching that we not only can share in it, but must—and that the sharing is of the very essence of Christian experience?

Does not Dr Hebert's assertion that the Eucharist is a participation in Christ's sacrifice, much more truly reflect St. Paul's teaching than Mr Stott's denial that we are associated in the Eucharist "in any way" with Christ's offering? Which is nearer to the New Testament?

Is the Holy Communion simply a memorial meal or is it a sacramental participation, by faith, in the One Eternal Sacrifice?—a sacrament which symbolises our bearing in our bodies the death of Jesus?

It is not to be denied for one moment that Christ's Passion was unique, unrepeatable and needs nothing added.

That, I submit, is not the point at issue.

The point is, is it an Eternal Reality into which we must enter as did St. Paul? And is the Eucharist a Sacramental and Christ-appointed mode by which we enter? If the "Evangelical" denies this, it seems to me that he not only parts company from his Catholic brethren within the Anglican Communion, but from the teachings of St. Paul also.

Or to discuss Mr Stott's earlier point. Of course, the revelation of the Gospel is complete and "must not be tampered with." But the question is, does the Gospel as we have it in the New Testament, give a complete structure of faith and practice which we have only to copy? Or is it not rather, the Rock upon which such a structure shall be built?

Surely when our Lord says (John 13:26), "the Holy Ghost will teach you all things," or "He will guide you into all truth," the plain meaning of this is that the church is to go on exploring the implications of the Christian faith and, in the course of its history, developing in its family life, forms of worship, traditions and corporate ways characteristic of itself. And that it is to do so, by the exercise of God-given reason, under the guidance of the Holy Spirit is not an adding to the original revelation, but a product of that very revelation. It does not detract from the glory of Christ, but is an aspect of that very glory.

Dare I suggest that in proclaiming these things, our Catholic brethren are in certain respects nearer the truth of the Gospel than some who claim to be its unique possessors.

May I plead with those who march with Mr Stott to think again?

Yours sincerely,
(Rev.) E. A. C. GUNDY.
Carlisle, W.A.

Books

THE "TEACH YOURSELF" BIBLE ATLAS

By H. H. Rowley. London, English Universities Press. 72 pp., plus 32 maps and 28 plates. Aust. price 12/9.

This is the latest addition to the current spate of Biblical Atlases, and like all such, it poses a problem: is it to be judged on its maps, or plates, or text, or all three?

The maps are by George Philip, very British and unexciting, though reliable and clear, as far as this can be combined with small size. They contain some interesting features—vegetation, climate and natural regions are well shown: the Philistine "sphere" of 1050 B.C. is marked: Jewish settlements of the Dispersion in the days of Nehemiah are clear at a glance; purely Jewish towns of the Persian period are ingeniously distinguished from those with mixed populations. Maps 24 and 25, of the Seleucid Empire, are clear and bold: Map 28, of Galilee, is helpful: Map 32, the growth of the early Christian Church, is interesting. Otherwise, the maps follow closely those in the back of the average Bible.

The plates are well printed and pleasing, most of course being already well-known photos of Biblical sites or objects, with a few interesting additions.

The text begins with an excellent brief geographical introduction and general Middle East historical background, as was to be expected from Professor Rowley. The brief discussion on the place of archaeology in Biblical studies is also excellent. It is therefore a little disappointing to find that in the main text the English scholar has been so little influenced by the new and welcome current of Biblical scholarship represented in America by Albright, Wright, Bright, Cross and others. These men are by no means "Fundamentalists" in the American sense of the word, but represent a strong reaction from the old "humanising" approach to the Old Testament, familiar in the last generation.

Now it is true that, in England, Rowley himself represented a reaction from the aridity of the Oesterley-Robinson school that had preceded him, and we do not wish to seem ungrateful for this. Nevertheless, it seems a pity that a book published in 1960 should still contain so many vestiges of the old, particularly in view of the vigorous positive approach that now moulds so many new books at the other side of the Atlantic. The inter-testamental and New Testament sections are again excellent, and provide a clear readable summary of a confused era.

—R. A. COLE.

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THE THEOLOGY OF THE GOSPEL OF THOMAS

By Bertil Gaertner. London, Collins. 286 pp. Aust. price 26/.

In recent years, the Dead Sea Scrolls have so filled the horizon of Biblical studies that men have almost forgotten the Nag Hamadi documents, whose discovery in Egypt antedated the Judaean finds by a few years, and whose importance may be almost equal, while it is folly to speak of a 'Fifth Gospel.'

A careful reading of this scholarly work will show exactly why it is folly, and how seemingly innocuous Sayings of Jesus, found in the new Gospel of Thomas, are nevertheless tarred with the Gnostic brush, and can only be understood in the light of well-known general principles of Gnostic exegesis.

The thoughtful reader, turning over the long-lost sayings, will see the reason for the violence of the Patristic attack on the Gnostics, when he sees what mischief can be done to the Lord's words by slight additions, suppressions, or tendentious rearrangement. But he will ponder more deeply the fact that the true mischief lay, not even in the text, but in the exegesis: here were men who had abandoned the Gospel simplicity, and therefore must tread ever deeper in labyrinthine ways. To quote another author on the same subject, he will come away with the firm conviction that this is not what Jesus said, but what the Gnostics wished that He had said.

This is an excellent book, and, while a little too technical for the general reader, it is to be commended to all New Testament scholars.

—R. A. COLE.

ALSO RECEIVED:

THE TROPICS FOR CHRIST, by E. C. Rowland. Diocese of North Queensland, 1960.

The first official history of the Diocese of North Queensland.

THE SCRIPTURE LESSON, by J. W. Harmer. Tyndale Press, London. 3rd edition 1960. English price 15/-.

Another edition of a handbook by teachers for teachers which has been previously reviewed in "The Church Record."

THE MAKER'S HANDBOOK, by A. A. Bale. S.P.C.K., London. English price 1/6.

A brief but useful exposition of the Ten Commandments.

THE LOVELY AMBITION, by Mary E. Chase. Collins, London, 1961. Australian price 20/-.

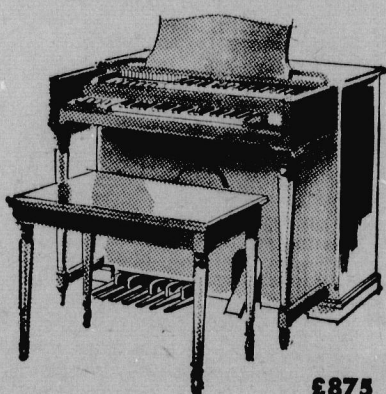
OUR LOVING ADVOCATE, by Anne Weiss. S. John Bacon Publishing Co., Melbourne. Australian price 3/6.

A series of meditations on Holy Week and beyond.

JOURNEYS ON THE RAZOR-EDGED PATH, by Simon Roof. Hodder & Stoughton, London, 1960. Australian price 22/6.

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BISHOP

By the Reverend

D.W.B. ROBINSON

FEETHAM'S

"DAY"

The Synod of the Diocese of North Queensland is reported to have decided to "commemorate" a former diocesan, Bishop John Feetham, annually on May 4. It is further stated that the present bishop, the Right Reverend Ian Shevill, will promulgate the observance in his cathedral next year.

This report calls for two comments.

First, the proposed "observance" will not rest on any proper authority so far as the Church of England is concerned. "Bishop Feetham's Day" will not become part of the Church of England Calendar either in the diocese of North Queensland or elsewhere. For the Calendar is part of the Book of Common Prayer, and can only be revised by the same procedures as apply to the revision of the Prayer Book. At present, the Province of Queensland (like the rest of the Church of England in Australia) is only empowered to adopt such changes in the Prayer Book as have already been adopted by lawful authority in the Church of England in England.

There is certainly no "Bishop Feetham's Day" in the latter body. Under the new constitution changes in the Prayer Book can only be made by a special canon of the new General Synod. Secondly, the whole idea of "observing" new days commemorating departed Christians is contrary to the doctrine and practice of the Church of England since the Reformation. Here, the 1958 Lambeth Conference is to be criticised for its ill-conceived recommendations

about what it called "The Commemoration of Saints and Heroes of the Christian Faith in the Anglican Communion." The report of the Lambeth committee on this subject reveals an ignorance of the significance of black letter days and its recommendations are consequently based on false historical premises. The history of the matter speaks for itself.

In the first English Prayer Book of 1549 all the black-letter days of the old Sarum Calendar were omitted, as they were not observed in any way, and it seemed superfluous to retain them simply on paper. Some inconvenience did, however, attend the complete omission of all black-letter days, for the simple reason that many of them had a social, commercial or legal usefulness in the reckoning of times and occasions, as for instance in the observance of "Hilary Term," so called because it commenced on or about January 13, which was St. Hilary's Day in the old Calendar.

In 1561, therefore, a Royal Commission revised the Calendar and restored a relatively small number of the old black-letter days. It was made quite clear

that these days were restored for secular reasons only: they were not days to be "observed" in any ecclesiastical manner. "We have not done it," said a statement issued by authority in 1564, "because we hold them all for saints, of whom we do not esteem some to be even among the good... but that they may be as notes and marks of some certain things, the stated times of which it is very important to know, and ignorance of which may be a disadvantage to our countrymen."

This Calendar was, with three additions, the Calendar adopted in the 1662 Prayer Book. The Table of Feasts which appears in the introduction to our Prayer Book makes it quite clear that only the red-letter days are "feasts to be observed in the Church of England." These red-letter days all have a scripture basis; they commemorate Bible characters or events.

The black-letter days are not feasts, and they are not marked by any observance. Indeed, the bishops at the Savoy Conference preceding the 1662 revision (most of whom were high churchmen) stated that "the other names (i.e. the black-letter names) are left in the Calendar, not that they should be so kept as holy

days, but they are useful for the preservation of their memories, and for other reasons, as for leases, law days, etc."

This secular signification of the black-letter days is well understood by most reliable manuals on the Prayer Book, as is evidenced not only by what is said in the Tutorial Prayer Book (p. 64 ff.) but by the explanation given in the learned and widely used work of Wheatly (written in 1710) and in the modern Anglo-Catholic Liturgy and Worship (p. 216).

Wheatly, who was a Laudian high churchman, is worth quoting.

After giving various reasons why certain black-letter days should have been restored (as indicating the opening of Law court terms, national holidays like St. David's Day, in Wales, Wakes and Fairs kept in certain localities on particular days, and to understand "the histories which were writ before the Reformation" which "do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the month"), Wheatly says that our second Reformers thought convenient to restore them "not with any regard of being kept holy by the Church. For this they thought prudent to forbid." One reason for the prohibition was "that many of those saints they then commemorated were oftentimes men of none of the best characters," and the accounts given of them "feigned and fab-

ulous." Wheatly, with reluctance, gives such information about these "saints" as was current, promising, however to invent nothing of his own "nor to set down anything but what some one or other of the blind Romanists superstitiously believe."

The Lambeth Conference of 1958 is thus on false ground in supposing that "the purpose of a Calendar is to increase our thankfulness to God and to strengthen our faith by regularly recalling... the lives and examples of men and women who have borne pre-eminent witness to the power of the Holy Spirit, and are with us in the communion of saints" (Recommendation 77; note also the inaccurate assumption underlying Recommendation 80 "The Conference recommends that the Church should continue to commemorate the saints in three ways: by Red Letter days, Black Letter days, or a memorial collect alone").

The Lambeth recommendations are, of course, of no constitutional authority in the Church of England and no one need regard them. But the North Queensland proposal is an action within our own Church. It is to be hoped that if ever the proposal reaches the General Synod, that body will have enough theological and historical sense not to revive a conception of non-biblical saints' days long since discarded by the Church of England.

Evangelicals Warned

WORDS of warning that "the face of the Church of England may be changed before people realise what is taking place" were spoken by the Secretary of the Church Society (U.K.), the Rev. Thomas Hewitt, at the annual meeting in Church House, Westminster, on Tuesday, June 13, when the main subject was "Problems of Spiritual Authority (Bible Church and Individual)."

Mr Hewitt said that evangelicalism was always facing problems and the problems today were the revision of canon law, Church unity, and the eucharistic sacrifice.

World politics had forced Church unity on their attention, but many people were asking

why so much time should be spent in this discussion at a time when hungry souls were spiritually perishing for lack of the Bread of Life.

"Unity at any price is as great a danger as disunity at all costs," he declared, and while he acknowledged that signs were not lacking of a reformation in the

Church of Rome, they must be sure it was a true reformation.

The chairman (Viscount Brentford) said that the primary basis on which the Church Society was founded was "to do all it could that the future of this country is established on the truth of the Bible and that the future of the Church is established on the truth of the Reformation."

"A sober, respectable, and solid Society like ours accepts its responsibilities, is not flamboyant, and is capable of hitting hard at errors, and acts as a sheet-anchor to the Protestant cause in this country."

The Rev. R. E. H. Bowdler, in a report on youth work by the society, said, "Perhaps we have lost out on the idea of Christian service since the Victorian era."

"We want to stem that loss and we must accept the challenge of missing leadership."

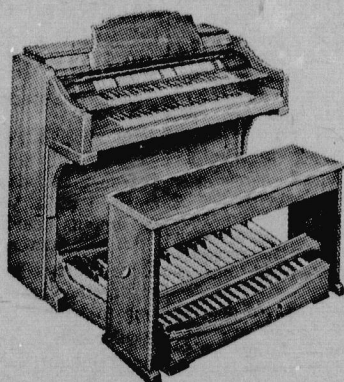
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The Scripture Union is seeking to remind us during National Scripture Union Week of the importance of the daily reading of the Scriptures.

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Off the Record

● **THE PHOENIX RETURNS**
Buried (without ceremony) on January 9, 1958, the Phoenix shakes off the ashes and struggles to life again. With a few words in season (and an occasional one out of season) "Off the Record" is back.

● **REHABILITATION NEEDED**
The Rector of a certain Sydney parish tells of visiting one of his parishioners confined to a mental hospital. "How are you?" asked the Rector. "I'm all right thank you," ran the reply. "They're letting me out next week. When are they letting you out?"
It should be added that when last seen the Rector in question was at his usual duties.

● **NEVER SAY DIE**
From England comes the story of an interesting experiment in lay efforts. In one of the new towns, a group of laymen tried without success to encourage people to attend the old village church. They then decided to form their own church. This they did with the full support of the Bishop and Rector. They formed their own council, arranged for lay readers and clergy to conduct services and are now busy building a church, to be called the Church of the Epiphany. Any laymen looking for something to do?

● **OUTBACK RELIGION**
From the Religious Announcements column of a Sydney newspaper come the following two ads:—"Burwood Rd., 51, rear, Wed., 1.15. Leader Mrs. Burwood Rd. (rear 51), Soc. Universal, Sun. 2.45, Mrs. . . ."

● **NEW TOWER OF BABEL?**
A New Zealand church magazine reported recently that a new church was to have a spire, the top of which was to reach "1007 feet from the ground!" Must have had a highly successful Canavass!
A later issue reported that the actual height was 900 feet lower than reported. Commented the paper, "Of course this is the age of space travel!"

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Applications for admission, to the Headmistress.

Personal

Melbourne
After a ministry of 9 years the Vicar of Christ Church, Ormond, the Rev. H. J. Thorpe, is to take up duties as Vicar of St. Barnabas, Balwyn. He will be inducted on July 25. During Mr Thorpe's ministry at Ormond a new church was erected and paid for and the congregation increased greatly.

★ ★ ★
The Rev. T. S. Morgan, Vicar of Beech Forest (Balarat Diocese) has been appointed to St. Augustine's, Moreland.

★ ★ ★
The Rev. L. W. Hahn, hospital chaplain of the Melbourne Diocesan Centre, has been appointed as resident chaplain of the St. Elizabeth Hospital, U.S.A.

Adelaide
C.M.S. missionaries, Rev. George and Mrs. Townsend, recently arrived from Malaya, have been spending some of their furlough in South Australia. On July 3 they left there for N.S.W.

Sydney
The Rev. J. Drayton, Th. L. Curate in Charge of the Provisional District of Forrester and Narraweena from 1958, has been appointed to the Provisional Parish of Flemington with Homebush.

★ ★ ★
Mr Drayton was ordained in 1955 after training at Moore Theological College and served Curacies at Port Kembla and Manly before taking charge of the District of Forrester with Narraweena. He has been Chaplain with the C.M.F. from 1959.

★ ★ ★
The Rev. R. P. Gee is acting as locum tenens at St. Chad's, Cremorne, during the absence of the Rector, the Rev. H. Felton, and Mrs. Felton, who are visiting relatives and friends overseas.

★ ★ ★
The Rev. G. T. Eap, Rector of St. James', Turramurra, has announced his resignation.

Overseas
The Rt. Rev. R. W. Stopford, Bishop of Peterborough, will succeed the Rt. Rev. H. C. Montgomery Campbell as Bishop of London. He will be enthroned in St. Paul's Cathedral, London, on October 7. The present Bishop retires on July 31.

BAYNE IN SPAIN
The Right Rev. Stephen F. Bayne, Executive Officer of the Lambeth Conference, flew to Spain recently to pay an official visit to the Spanish Reformed Episcopal Church and to the Lusitanian Church of Portugal in preparation for the establishment of a concordat of full communion between the American Episcopal Church and these two Churches, which, it is hoped, will be achieved later this year at the General Convention in Detroit.

Pastoral Counsellors

A group of ministers of religion will live as a family in Wesley College, within the University of Sydney, from 3 p.m. on August 21 until 9.30 on August 23. They will be there to develop their understanding and skill as pastoral counsellors in marital problems.

Features of the Workshop will be role-playing, supervision, assessment and self-assessment. The supervisor-assessor team will be formed from the trained minister-counsellors of the Marriage Guidance Council of New South Wales.

There will also be small-group discussion of both the theory and the techniques of counselling. This will be based in part on tape-recordings, and in part on panel-discussions by experienced theologians and psychologists.

ARCHBISHOP OF CANTERBURY ENTHRONED

The enthronement of the new Archbishop of Canterbury (Dr A. M. Ramsey) will take place at Canterbury Cathedral on Tuesday, June 27. In accordance with the practice of recent years, the new Archbishop will be enthroned twice—first by the Archdeacon of Canterbury (Ven. A. Sargent) in the throne in the Quire, and secondly by the Dean of Canterbury (Very Rev. Hewlett Johnson) in St. Augustine's Chair.

ELECTION OF ZULU BISHOP

The synod of the Church of England in South Africa recently elected a Zulu clergyman, the Reverend Peter Chamane, to be a second assistant bishop to the Right Reverend G. F. Morris.

Originally from Pietermaritzburg, Peter Chamane was a member of the church at Clermont Township near Durban, which chose him, when quite a young man, to attend the Union Bible School at Pietermaritzburg. He studied there for three years, and was senior student in his last year. After a number of years of lay ministry he was ordained deacon and priest by Bishop Morris, and became secretary of the Church of England Missions in Natal. He has had extensive experience both in teaching and in administration.

There are more than 100 African congregations in the Church of England in South Africa, most of them in Natal. It is expected that Mr Chamane will be consecrated later this year.

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FOR SALE, Golf Clubs 65/-, Bags 56/-, Balls 2/11/-, Hamilton Joyce and Co., 5th Floor, 147 King Street, Sydney. BW7262, BW6136.

Positions Vacant

BOOKKEEPER, required by Missionary Society. Must be committed Christian with definite Church connections. Prefer person able to initiate accounts system. Apply in writing, stating age and experience, to 93 Bathurst Street, Sydney. Applications must not be in person in first instance.

ORGANIST REQUIRED for Holy Trinity, Kingsford, at end of August. May suit student. Please write or ring the Rector, phone FJ1424.

THE AUSTRALIAN CHURCH RECORD

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MEIJI AUDITORIUM DURING TOKYO CRUSADE



The packed Meiji Auditorium is seen here during the Tokyo Crusade conducted by Dr. Bob Pierce of World Vision Inc. The Crusade was a combined effort by Tokyo churches and attracted an aggregate attendance of over 237,000. A total of 8,940 persons went forward during the meetings.

FORMER BISHOP-COADIUTOR OF SYDNEY GAVE "SPLENDID EXAMPLE OF GOODNESS"

At the age of 82 Charles Venn Pilcher, former Bishop-Coadjutor of Sydney Diocese, died on July 4.

Bishop Pilcher had been in ill-health for some time and passed to be with his Lord whilst asleep at the Chesalon parish nursing home, Eastwood. He is survived by his wife, his son, Mr Frank Pilcher, of Toronto, Canada, and his daughter, Mrs Allison Roberts, of U.S.A.

Bishop Pilcher was a brilliant scholar. He studied at Oxford University receiving his B.A. in 1902 and his M.A. in 1905. He received his B.D. in 1909 and D.D. in 1921 and an honorary D.D. from Wycliffe College, Toronto in 1936.

Charles Venn Pilcher was ordained a deacon in 1903 and priest in 1904. After a series of appointments in England he went, in 1906, to lecture in Greek Testament at Wycliffe College, Toronto. He became Tutor at Wycliffe College and Priest-in-Charge of the Church of the Resurrection, Toronto, in 1916. From 1919 to 1936 Bishop Pilcher was Professor at Wycliffe, first of O.T. Literature and then of N.T. Language and Literature. From 1931 to 1936 he was also Canon and Precentor of St. Alban's Cathedral, Toronto.

In 1936 he was invited by the

then Archbishop of Sydney, Howard Mowll, to come to Sydney as Bishop-Coadjutor of the Diocese. He retired from this post in 1956. During this period he lectured at the University of Sydney and Moore Theological College.

Splendid Example

Bishop Pilcher wrote a large number of books, many of them dealing with the Christian tradition in Iceland. One manual — "Life in Christ" — was widely used in the Diocese as a manual for Confirmation candidates.

He was also a hymn-writer and was Secretary of the Compilation Committee appointed to compile an Australian Hymn Supplement for the Book of Common Praise.

The Primate of Australia, Dr H. R. Gough, said that Bishop Pilcher was a man of unusual

gifts and talents through which he had enriched the life of the Diocese of Sydney.

"When Archbishop Mowll persuaded him to come to Sydney in 1936 it was generally regarded as an outstanding appointment," Dr Gough said.

"He passes from us full of years and honour."

The Roman Catholic Archbishop of Sydney, Cardinal Gilroy, said Bishop Pilcher was a very gracious and gentle prelate.

"His nobility of character emerged in a notable manner in his domestic life," Cardinal Gilroy said.

"He gave to the community a splendid example of goodness."

Bishop Pilcher's close friend and neighbour, Dr Maurice Laserson, said Bishop Pilcher was "not afraid to tread on anybody's toes."

"A distinguished scholar, he had been everywhere when a fight was going on for lofty ideals or social justice," Dr Laserson said.

He said Bishop Pilcher was very highly respected by Sydney's Jewish community.

The Funeral Service was held at St. Andrew's Cathedral, Sydney on July 7. It was conducted by Bishop Loane, Coadjutor-Bishop of Sydney.

Early Life

In his address at the funeral Bishop Loane traced the early life of Bishop Pilcher and pointed to his connection with Australia through his father, who was born here but later moved to England. Charles Venn was born in Oxford. His mother was descended from Henry Venn, of Huddersfield, one of the outstanding men in the Evangelical

Revival of the eighteenth century.

Bishop Loane went on to say, "Bishop Pilcher was a scholar in mind and habit. He was at home in Greek and in Hebrew, in German and in Icelandic, and he was taught by H. C. G. Moule to interpret scholarly thought to the mind of the ordinary person."

At the close of his address Bishop Loane pointed to Bishop Pilcher's deep interest in and concern for the Jewish people. He concluded: "The last book I know him to have read was a study on Ben Gurion the Prime Minister of Israel. Now we lay him to rest who so consistently prayed for the peace of Jerusalem, and we rejoice that his feet now stand within the gates of that better city where the Voice of the King has been heard to declare: 'Behold, I make all things new.'"