

Personal

Melbourne

The Reverend G. Wall was inducted to the parish of St. Paul's, Boronia, on Tuesday, June 11. At the same service the new parish of St. Paul's was inaugurated.

The Reverend K. H. Roberts was inducted to St. Mary's, Camberwell South, on Thursday, June 13.

The Reverend R. W. Champion was inducted as first vicar of the parish of St. Mark's, Spotswood, on Wednesday, June 12. At the same service the new parish was inaugurated.

The Reverend R. W. S. Collie was inducted to the charge of the parish of St. Bartholomew's, Ferntree Gully, on Wednesday, June 19.

On Sunday, June 16, three men were made deacons in St. Paul's Cathedral. They are: Douglas John Ahan (St. Peter's, Mornington); Russell Leslie Braddon (St. Mary's, Caulfield) and Stanley Frederick Brown (St. Columba's, Hawthorn).

The Reverend J. L. Reeve, at present vicar of Holy Trinity, Bacchus Marsh, has been appointed to the charge of the Church of Emmanuel, Oakleigh. Mr Reeve will be inducted on August 1.

Sydney

The Archbishop of Sydney, Dr H. R. Gough, is at present in Melbourne, where he is chairing the annual meeting of the Federal Council of C.M.S. in Australia. The meeting is planning the work of the society for the coming twelve months.

GFS ANNUAL REPORT

THE eighty-third annual report of GFS in the Diocese of Sydney was presented at the annual Diocesan Council meeting held on Friday evening, June 21.

The report revealed that there were now 142 G.F.S. branches in the diocese and that membership of the society in Sydney stood at 4,863 girls.

Chairing the annual meeting was the Hon. Mrs H. R. Gough, wife of the Archbishop. In the course of the evening badges were presented by Mrs Gough in recognition of outstanding service

The Reverend C. T. Holloway, at present vicar of Boort (St. Arnaud), has been appointed to the charge of the parish of St. Chad, Chelsea. Mr Holloway will be inducted on September 9 by Archdeacon Dann.

The Reverend A. W. Batt, vicar of St. Michael and All Angels', Norlane, will resign as from August 15 to take up new duties as chaplain with the Royal Australian Navy.

The Reverend F. A. Morey was inducted at St. Paul's, Myrtleford, on Thursday, June 13.

The Reverend L. E. Ruskin, of Urana, N.S.W., was inducted at St. Margaret's, Cobram, on Tuesday, June 11.

The Reverend Martin G. Sullivan, formerly Dean of Christchurch, New Zealand, has been appointed Archdeacon of London. Mr Sullivan, who has been rector of St. Mary's, Bryton (U.K.) for the past year, was Dean of Christchurch for 10 years. He succeeds the Ven. George Appleton, now Archbishop of Perth.

The Bishops of Rockhampton, Gippsland and Polynesia were among several overseas visitors to take part in services at the Church of St. Nicholas, Cole Abbey, Queen Victoria Street, London, during the early part of July. The visitors were among delegations on their way through England to the Toronto Congress.

On St. Peter's Day, June 29, the Rt. Reverend David Hand will be enthroned as Bishop of New Guinea in the Cathedral Church of St. Peter and St. Paul, Dorsara, New Guinea.

The Bishop of Winchester (the Right Rev. Falkner Allison), who is Chairman of the Church of England Council on Foreign Relations, is to visit Moscow from Monday, July 15, to Monday, July 22, as the guest of the Russian Orthodox Church. He is going in response to an invitation from Archbishop Nikodim, President of the Department of External Ecclesiastical Affairs, of the Patriarchate of Moscow. During his stay Dr Allison will represent the Archbishop of Canterbury at celebrations marking the fiftieth anniversary of the consecration as Bishop of Alexii, Patriarch of Moscow and All Russia.

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NEWS IN BRIEF

League of Youth Camp

OVER one hundred young people attended the League of Youth Winter Camp at the CMS Conference Centre at Belgrave Heights over the Queen's Birthday weekend. The camp was under the leadership of the Reverend Kevin Curnow (chaplain) with Mr and Mrs J. Giles acting as Camp Parents. Speakers included the Reverend Harry Scott-Simmons and Miss Marilyn Taylor. Camp Commandant was Mr Ron Pittam.

Pennant Hills Dedication

ON Saturday, June 22, the Archbishop of Sydney, Dr Gough, opened and dedicated the new Church of St Luke', Pennant Hills. The rector of St Luke's is the Reverend J. Hansen.

Kew Centenary

BISHOP G. T. Sambell was the preacher at a service to mark the 100th anniversary of Holy Trinity, Kew (Melbourne Diocese), on Sunday, June 9.

Bishop Shevill Challenged

A RECENT statement by the Bishop of North Queensland (the Right Rev. I. W. A. Shevill) claiming that the Church in Australia should be more Australian in its outlook and should cease importing its leaders from England, has been challenged by the Bishop of Bendigo (the Right Rev. R. Richards) when speaking at the opening session of his annual Diocesan Synod. Bishop Richards said he would regret any break in the link between the Church in Australia and the Church in England. If the existing link were severed, the Australian Church would lose contact with the Anglican world, Australia, he said, was fortunate in having such English-born leaders as the Archbishops of Sydney, Melbourne and Brisbane. Both Bishop Shevill and Bishop Richards are Australian by birth.

Boys' Sunday

SUNDAY, June 30, was celebrated throughout Australia as Boys' Sunday. Members of CEBS groups throughout the country took part in special church parades on that day. It is exactly 50 years since the first branch of CEBS was formed by the late Bishop Johnson and the late Hilary Dowling. This branch was at Holy Trinity, Kew (Melbourne). Representatives of the CEBS executive attended a special service at Holy Trinity on Sunday last.

Missionary Giving

THE annual balancesheet of the parish of St. Mark's, Pictor (Sydney), reveals that almost £2,000 was given to missions during the last year. This amount compares with total offerings of just over £4,000.

Moore College

THIS year almost fifty students are studying for the London University B.D. and M.Th. examinations, in addition to other students who are studying for London University matriculation exams. Lectures and tutorials covering the curriculum for all these examinations are given by the resident lecturing staff at Moore College. None of the students take a postal course.

Delungra Consecration

ON Saturday, June 1, the Bishop of Armidale, the Rt. Reverend J. S. Moyes, consecrated St. Columba's War Memorial Church, Delungra. The Church was built five years ago. The completed building and furnishings cost £6,100 and the debt was paid in five years, to the month. The bishop was assisted by the Archdeacon of Armidale, the Ven. C. R. Rothero. The vicar of Delungra is the Reverend Bruce Holland.

African Visitor

ON Sunday, July 28, the Reverend James Mundia, of Kenya, will spend a day in the parish of St. Thomas', Essendon. Mr Mundia, at present doing a year's post-graduate study at Ridley College under the auspices of C.M.S., will preach at the 11 a.m. service and will also meet parishioners at other parish activities during the day. It is also hoped that Mr Mundia will be present at the Sunday Evening Fellowship meeting after Evening Prayer.

Death of Former CMS Missionary

The death occurred at Ashfield (Sydney) on June 18 of Mrs Amy Wicks, widow of the Reverend Stephen Wicks. She was aged 88. Mrs Wicks was formerly a C.M.S. missionary at Limchow, South China, and at her funeral it was specially requested that donations should go to C.M.S. in lieu of floral tributes. The late Mrs Wicks was buried from St. Matthew's, Ashbury.

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The paper for Church of England people - Catholic, Apostolic, Protestant, and Reformed.

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Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary. ISSUED FORTNIGHTLY.

SIDELIGHTS ON THE NEWS

BISHOP SHEVILL'S charge that Australian churchmen cling too much to their past links with England calls to mind a recent debate in the House of Laity, on the matter of vestments. No clearer evidence in support of Bishop Shevill's claim can be found than in the wearing by so many Anglican clergymen of mediaeval, pre-Reformation, garments at services and in the wearing, by members of the episcopate, of fancy headgear. Professor Norman Anderson, speaking during the English debate, pointed out that it was a retrograde step to argue that vestments showed continuity with the unreformed Church (as had been claimed by the Archbishop of York). Another layman, Mr A. C. W. Kimpton of Rochester Diocese, drew attention to the pressure often brought to bear on a man to wear a stole or vestments against his conscience. Although liberty of conscience was recognised in English law, he went on, there were cases known to him of men whose ordination had been deferred because they refused to wear a stole. Such cases are by no means confined to England. Evangelicals in Australia have often been faced with similar action over their refusal to wear such garments.

WHO REALLY STARTED THE CHURCH OF ENGLAND? TO TAKE IT UPON HIMSELF

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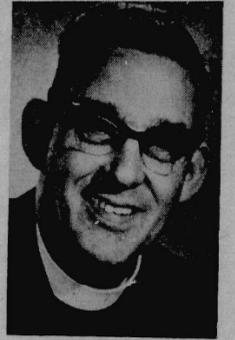
C.M.S. Meets Federal Budget

THE C.M.S. Federal Council, which met in Victoria in the first week of July, noted with satisfaction and thanksgiving that the Federal and Overseas budget of £161,000 had been fully met. During the week a new budget of £170,000 (an increase of £9,000 over the 1962/63 figure) was approved.

As the Council meeting opened on the first day of the new financial year, and the books of certain State branches had not yet been closed, final figures concerning the State budgets were not available, though the N.S.W. branch was able to announce that its budget had been fully met.

During the Council, consideration was given to an appeal being made on behalf of the dioceses of the Pacific (areas in which C.M.S. is not directly concerned), as well as to the needs of the dioceses of the Churches in Asia and Africa where C.M.S. missionaries are at work. The Council agreed to wait the meetings of the Advisory Council on Missionary Strategy—to be held immediately prior to the Anglican Congress in Toronto this month—from which the Council expects to receive guidance and recommendations concerning the missionary outreach of the Church.

Such recommendations will be considered in the C.M.S. Federal Executive next November.



Rev. A. J. Dain

Federal Executive next November.

The Council accepted eight candidates for Tanganyika, West Pakistan, and Iran. A further group of candidates in training will be ready for acceptance at the Federal Executive in November, and they (together with the accepted eight) will undertake a month of Federal training

next February. The Council received details of a further twenty-five recruits, the majority of whom are already training, who will commence a year of Federal Training in March, 1964.

The Council had anticipated giving final approval to a plan for a new Federal training centre in Melbourne; these plans, however, are at a temporary standstill owing to the Government's decision to build a ring road round Melbourne which would involve the present site of St Hilda's. As a result, the 1964 Federal Training Course will be held in Sydney, under the guidance of the new C.M.S. Federal Training Warden, the Rev. Francis Foulkes.

The Council agreed to the award of three further bursaries for overseas students from Uganda, Tanganyika and West Pakistan, and special budgetary provision was made to assist in new evangelistic outreach in Asia and Africa and in the strengthening of the new dioceses in which the Society is at work.

UNREST GROWS IN ENGLISH DIOCESE

A large group of evangelical clergy met with the Bishop of Southwark (the Rt. Reverend Mervyn Stockwood) on July 5 to express concern over recent trends in the diocese.

Recent events in the diocese have caused grave concern to many clergymen there. Particular dismay has been felt over the public disavowal of the Thirtynine Articles by Canon J. D. Pearce-Higgins and support for the "new morality" expressed by Canon D. A. Rhymes.

Clergymen in the diocese have also expressed regret over the publication of "Honest to God" by the Bishop of Woolwich and the statement of Dr Stockwood in which he said: "Criticisms, sometimes hysterical criticisms, of what has been termed 'South Bank Religion,' leave me unmoved."

The meeting followed the resignation of the joint secretaries of the Southwark Diocesan Conference, Canon J. R. Crockett and Mr T. A. R. Levett. Although no official comment has been made it is widely believed that their resignations were in protest against present diocesan policy.

Determined Campaign

Feeling is running high among many clergy in the diocese. Some state that they would not allow the Bishop of Woolwich into their pulpits and feel that the Bishop of Southwark should relieve him of pastoral responsibility and have another man appointed in his place.

"The Church of England Newspaper" comments: "Clergymen in the Southwark diocese may well be pardoned for wondering where they stand. Having given their assent to the Thirtynine Articles (with all the heart-searching that that involves) they find themselves confronting what looks like a determined campaign to discredit those Articles and to treat them as a dead letter."

"If the Church decided to drop the Articles and require no subscription, all would be honest and above board. If those who have nothing but contempt for the Articles were to forgo the benefits that come from public assent, there would be no complaining, rather sympathy. But when the Articles are openly derided by a Bishop, then honest men must find their loyalties unhappily divided."

"Doctrinal confusion in the Church of England is not merely being recognised; it is being flaunted and paraded. This is one way of getting at the truth of the matter, admittedly, but it is a drastic process, as the present

Canon Pearson to Melbourne

CANON G. A. Pearson, C.M.S. regional secretary for aborigines, has accepted nomination as vicar of St. Stephen's, Richmond, in the Diocese of Melbourne.

Canon Pearson will retain his links with C.M.S. and will continue in the positions of Men's Candidates' Secretary and Secretary for Aborigines. He will travel to Sydney where necessary in order to carry out necessary work in connection with these positions.

The move has been made after full consultation with C.M.S. and reflects the changing circumstances of the Mission's administrative work in the Northern Territory. Of late, increasing responsibility has been carried by Mr J. E. Langford, at Darwin, and the geographical shift in the administrative organisation of C.M.S. will be even more evident when a Field Superintendent is appointed at a later stage.

Miss Edna Louis, Administrative Secretary of the Aborigines office in its financial, purchasing and handicrafts departments, continues in this position of definite responsibility under the general direction of the Field Superintendent.

South African Proposals

AFTER two years of conversations, a group of Anglicans and Methodists in South Africa are to issue a joint report on meetings they have held to discuss the question of reunion. The contents of the report will be presented and discussed at gatherings of the two churches' bodies in October and November of this year.

The group emphasises that they have no intention of imposing any cut-and-dried plan for reunion upon the members of their churches or of concealing or evading the difficulties they face.

The group say that each part of the Church has its own distinctive and indispensable contribution to make, and they are convinced there is no other way to unity by the absorption of any one body of Christians by another.

"Status Symbol" Danger in Drink

THERE is a strong need to destroy the false status symbol that being a drinker was synonymous with "being a man" and that only a drinker could be "one of the crowd."

This is one of the findings of a conference held in Melbourne to discuss the causes and nature of alcoholism. The conference, sponsored by the Inter-Church Trade and Industry Mission, brought together clergy from the Anglican, Presbyterian, Methodist, Baptist, Roman Catholic, Churches of Christ, Salvation Army, Greek Orthodox and Lutheran denominations.

In addition to addresses, conference delegates heard tape recordings and watched films dealing with the work of Alcoholics Anonymous and with tension as a contributory factor in alcoholism. Discussion groups agreed that among both workers and executives a definite pressure existed in the commercial world to drink with others.

Real courage was demanded to withstand the pressures of some kinds of social drinking. Tensions inherent in commerce and industry produced in some people a recourse to alcohol as a tranquiliser, it was stated. Tension was produced at worker level through monotony of work, speed of operation, or personal relationships with fellow workers.

Some of the tensions evident at executive level were due to the "rat race" drive for promotion and to status seeking, rather than to the job itself. It was stated that the overall pattern of modern industrial life in a materialistic society could produce a lack of purpose and a loneliness which could in turn produce alcoholics—and suicides. In his address to the conference, Mr E. S. Sanders, general secretary of the Victorian Temperance Alliance, said that the history of the temperance movement today was moving along sound lines when it saw alcohol problems as being related to the overall social context of community life. War, hunger, poverty, unemployment, racial prejudice and inequality were all tremendous social pressures providing

staff entertainment allowances to help them gain business. Among the heavy drinkers thus produced were a number of alcoholics.

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the general context in which the work of the temperance movement must be placed.

Status Symbol

From this pressure arose the false belief that being a drinker was synonymous with "being a man," that only a drinker could be "one of the crowd." There was a strong need for the laity, working with the clergy, to help destroy this false status symbol. Many companies gave sales

CHURCH RECORD

JULY 19, 1963

The Drink Problem

A correspondent in this issue of A.C.R. expresses concern over the failure of the Church of England as a whole to grapple adequately with the problem of alcohol in the community.

The correspondent refers to a report published in our July 5 issue, in which we quoted the president of the N.S.W. Temperance Alliance, the Reverend Bernard Judd, warning church people of the possibility of an early introduction of Sunday liquor trading in N.S.W.

Mr Judd's warning is timely. There is no doubt that the way is already being well prepared by the moguls of the drink trade and their task will be all the easier because of acceptance by the community of the clubs — the chief activities of which appear to be (to the outsider, at least) drinking and gambling.

Then, too, the present laws are being abused in many ways. It is a fact, for instance, that the liquor lounge provided for so-called "bona fide" travellers at the Mascot Overseas Terminal is open for all and sundry. Most of the time no check is made on those who patronise the lounge to confirm their status as travellers. Some people have been trading on this lack of control and making use of the lounge for their weekend drinking.

Perhaps our correspondent's statement that our Church "above all others" is not giving a concerted lead to the community in the matter of the drink problem is a little too sweeping. Nevertheless, it would be true to say that our Church "above many others" is failing in this duty.

But the problem of the Church's stand on the drink question is similar to the problem of its stand on many another social and theological issue. In spite of all the talk of "comprehensiveness" we are very much a divided house on a number of vital matters.

There are many clergy (and laymen), for instance, who believe (we feel wrongly) that "social" drinking is acceptable for themselves and that they should limit their concern in the matter to supporting moves for the treatment of the unfortunate people who succumb to alcoholism.

On the other hand there are those who do not drink themselves and who recognise drink as an evil in the community but who feel that the problem is more basic than is pre-supposed by the approach of temperance groups. Man's very nature has to be changed through faith in Christ. Then he will recognise the evil nature of the drink habit and will respond accordingly.

Ultimately, of course, man's basic problem is the sin separating him from the Father and this problem will not be solved simply by cutting off the supply of alcohol. Nevertheless, while ever Australia retains some semblance of being a Christian nation it is the duty of Christians to stand against the inroads of the drink trade on the lives and souls of men. We may not be R. B. S. Hammonds but we can be lesser Jeremiahs (to use the name adopted by our correspondent) and maintain a strong witness on such issues.

Evidence of the concern of clergy in this regard is seen in the conference reported on our front page. It is not only the man himself about whom we should be concerned. Most of the suffering resulting from the drink habit is experienced by the man's family and anything that can be done to reduce the inroads of drink on his home life is worth doing.

And, after all, it may be difficult to preach the Gospel to ordinary men in the street but it is well nigh impossible to preach to him if he's lying dead drunk in the gutter!

Bargains in Books

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Extracts of an address given at the Prayer Book Conference organised by the Anglican Church League.

THE HOLY COMMUNION

Is the 1662 order adequate?

THE act which our Saviour commanded his disciples to "do in remembrance of" Him is, in essence, very simple. It is the act of taking bread with the assurance, "This is my body," and taking a cup with the assurance, "This is my blood of the covenant." This act is rightly called the sacrament of the body and blood of Christ. (We are not commanded to repeat the actions of Jesus at the Last Supper, as some suppose, but to "take and eat...")

This sacrament cannot, however, be imagined in isolation from a proper setting, which will secure that the act be rightly understood. The setting, however, is not the sacrament; rather, it is something which is prior to, and may exist apart from, the sacrament.

This setting is the fellowship of believers met in the name of the Lord Jesus. In the New Testament this fellowship took the form of a sacred meal called (in Luke) "the breaking of the bread" and (in Paul) "the Lord's supper." We no longer have the sacrament in the setting of a meal; but we still have it, if we follow the discipline of our Prayer Book, only within the fellowship of believers met in the name of the Lord Jesus. The setting for the sacrament might, in principle, take various forms — the first setting, e.g., was the Passover fellowship.

New Testament Adjuncts?

The New Testament makes no particular demands as to how the sacrament should be administered. A thanksgiving for the bread and cup is assumed, but no detail of this is enjoined, and no contents specified.

1 Cor. 11:17ff. suggests that a recitation of the gospel tradition regarding the institution of the sacrament may be appropriate, to safeguard the proper understanding of its meaning. But this recitation is not essential to the sacrament. It is not in Syrian liturgy to this day, and was probably not in the Jerusalem rite of Cyril (c. 350 A.D.).

Early Development

An early development in liturgical forms of the use of the sacrament was the expansion of the thanksgiving prayers for the bread and cup, both before and after receiving them, with thanks given not merely for the elements, but for what they signify in the sacrament (e.g. *Didache*).

A questionable development was the attempt to fit the sacrament into a sacrificial pattern, with emphasis on the role of the ministers of it, and on the necessity of Christians having some counterpart to the sacrifices of the Old Testament (perhaps Clement, and certainly Irenaeus). Soon the bread and wine were thought of as offered to God (Hippolytus), and various meanings of this were thought up.

More and more meanings and explanations were sought and found in various parts both of the sacrament itself and of its setting. E.g., the sacrifice of Christ on Calvary came to be thought of as made present by some awful mystery; intercessions offered at that point were believed to be especially efficacious; the bread and wine were changed by the power of the Holy Spirit (Cyril of Jerusalem); transubstantiation was read into the old Roman consecration prayer.

Cranmer's View

In the first English Prayer Book (1549), Archbishop Cranmer kept the broad pattern of a

long prayer setting out the meaning of the sacrament, but it was no longer a canon action (= "the rule of the action"), since there was no "action" in it — only an anticipatory declaration of what was about to happen in the act of communion. Cranmer entirely abolished any idea of offering bread and wine, or of offering Christ's sacrifice; words of institution were recited "without elevation, or shewing the sacrament to the people." A "sacrifice of praise and thanksgiving" and of "ourselves" was substituted for the old oblation of the elements, but this sacrifice was not intended to take the place of communion as the central act, nor was it "the memorial" referred to in the prayer. The so-called "anamnesis" (= "memorial" or "remembrance") was really only a rehearsal of what was about to happen in the act of communion:

"Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved son, our Saviour Jesus Christ, we thy humble servants do celebrate, and make here before thy divine majesty, with these thy holy gifts, the memorial which thy son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same . . ."

By the Reverend
D. W. B. Robinson,
M.A., Vice-Principal,
Moore College, Sydney.

This rehearsal was somewhat artificial, since it was separated from the communion — to which it referred — by a longish section (invitation, confession, absolution, etc.). The communion was given with the words: "The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life."

This form was then regarded by Cranmer as not sufficiently clear as to the central meaning of the communion, and too much capable of having the old "action" read into it. So in 1552 it was altered.

First, the act of communion was clarified by substitution of the words: "Take and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving." This defined the sacrament in clear terms of its scriptural character and intention. Secondly, even the pattern of a canon action was done away, and the sacrament preceded simply by a petition for an effectual partaking of the bread and cup, the narrative of institution being included in such a way as to define the authority, origin and basis of the sacrament. All manual acts were abolished.

Present Service

Thirdly, a prayer of thanksgiving followed the sacrament, and all the language of sacrifice (of "praise and thanksgiving," and of "ourselves") was transferred to it. Thus, the action, i.e., the sacrament, became once more

the communion. All else became clearly ancillary, and was arranged in logical relation to the central action.

Our 1662 service preserves this 1552 form in essence; though it must be admitted that the clarity and unambiguity of Cranmer's conception has been slightly clouded by a number of minor additions (which do not, however, amount to a restoration of the ambiguity of the 1549 form, much less of the pre-Reformation service). Certain manual acts have been restored; the petitionary prayer before the communion is called "The Prayer of consecration;" an "Amen" has been added to the prayer, somewhat breaking the continuity between the petition and the sacrament; there are hints of a theory of "consecration" foreign to Cranmer's theology in the provision of a fresh recitation of certain words "if the consecrated bread or wine be all spent;" the 1549 words of distribution have been combined with those of 1552 — this since 1559; and the elements are covered with a fair linen cloth, before the Lord's Prayer.

While it is true that most of these additions were inserted in 1662 at the request of the Puritans, and in themselves imply no doubtful doctrine, taken together they mildly distort the relation which Cranmer sought to establish between the central action of the sacrament (the communion) and (a) the petitionary prayer preceding, and (b) the Lord's Prayer and thanksgiving following.

Since the seventeenth century there has been in the Church of England a desire on the part of some for the old pre-Reformation pattern — what might be called "1549 plus," since the liturgies which give expression to this desire invariably go beyond even 1549, in an unreformed direction. The Scottish liturgy of 1637 is a compromise between 1549 and 1552. The general order and sequence is more like 1552 than 1549, but it has the following features:

- The "prayer of consecration" has the 1552 petition, but precedes it with the 1549 invocation of the Holy Ghost.
- Following the "prayer of consecration" is a "memorial or prayer of oblation" containing the 1549 anamnesis. Then, before the communion, is inserted the Lord's Prayer and the "collect of humble access".
- The words of distribution are those of 1549.

(It should also be noted that, in this liturgy, the bread and wine are "offered up" and placed on the table, after the offertory of alms.)

Modern Revisions

The present-day American and Scottish Prayer Books are both descendants of this rite, but both go significantly beyond both 1637 and 1549 in what they add to the action of the rite. For they insert the words "which we now offer unto thee" in the anamnesis after the words "with these thy holy gifts." (See above). Both rites also add an invocation of the Holy Spirit to sanctify the elements, but after the anamnesis (not before it, as in 1549 and 1637); the American invocation being less ambiguous than 1549 — it was acceptable to the strongly Protestant American

CHURCH OPENED



• The Archbishop of Sydney (Dr H. R. Gough) is here seen at the opening and dedication of the new church of St. Luke's, Thornleigh, Pennant Hills, which took place on Saturday, June 22.

Cathedral Finances "Precarious"

THE Dean of Perth, the Very Reverend James Payne, describes the financial position of St. George's Cathedral as "precarious" in his Annual Report, just released.

"It was a shock to discover," writes Mr Payne, "that the position is so precarious. I have engaged in some research of old records and find that this has been the situation for many years.

"Successive Deans and the Chapter have had to contend

with this great difficulty. A measure of improvement has been achieved from time to time, but the problem remains.

"We are confronted with urgent repair and maintenance work inside and outside the Cathedral buildings and with other sections of our property. The Deanery is a big worry,

for it is in an advanced state of disrepair.

"The condition of the Burt Hall is an embarrassment. You may be aware that there is special difficulty there. The Burt Hall does not belong to the Cathedral, but to the Trustees of the Diocese. Also, there are certain restrictions imposed on its use under the Trust.

"Embarrassment" "At present, discussions are going on between the Cathedral Chapter and Diocesan Trustees as to how improvements or alterations may best be carried out. "Costs are distressingly high and we are forced to move ever so cautiously. Even urgent repair and maintenance work has to be deferred simply because we don't have the finance available to cope with this.

"We long to set these things in order so that we may launch out with other plans for effective work and witness in our city and diocese. At present, our serious financial position is a millstone around our necks."

The Dean concludes: "I end this section of my report with these texts of Scripture in a modern translation—Freely ye have received, freely give (S. Matt. 10 v. 8). Not grudgingly or of necessity for God loves a generous giver (Cor. 11 v. 9.)"

DURING the past year the Spanish Government approved the opening of 11 Protestant chapels, closed five others, and refused permission to open three more. The Rev. Jose Cardona, of the Spanish Baptist Church, reported the figures to the annual meeting of the Evangelical Council for Spain, held in Madrid, May 8 and 9. He is secretary of the Council's committee on the Defence of Religious Liberties. He said the Government also had granted permission for the printing of nine publications by Protestant Churches or agencies. (E.P.S., Geneva.)

Epistle and Gospel

NEW ENGLISH BIBLE REJECTED

THE English House of Clergy has declined to give approval to a Measure, referred to it by the House of Bishops, to make it lawful to read the Epistle and Gospel from the New English Bible at the service of Holy Communion.

During the debate one speaker, Rev. Geoffrey Pawson, described the translation as "transient, middle-class jargon." Its language, said the speaker, is incongruous with the language of the rest of the service.

"Being unrhymatical it is not easily memorisable, as the Authorised Version is, and this is a great loss. It is not basic English, for which much could be said."

After the motion for general approval had been lost by a heavy majority, the House agreed to an alternative resolution by the Rev. H. Riley (London).

This asked the House of Bishops to introduce a Measure authorising the use in church services of "any version of the Scriptures approved from time to time for the purpose by the Convocations with the consent of the House of Laity."

Mr Riley, who is synodical secretary of the Convocation of Canterbury, said he had been appalled by the number of Acts of Parliament with which the Church of England was tied.

All he wanted was to untie some of the knots in order that the Church could have greater freedom and be trusted in matters such as this. He could not imagine that Parliament would want to discuss the merits of one particular version, even if it was the New English Bible.

Scripture Union Rally

ASIAN students will take part in a pageant at this year's Scripture Union Thanks-giving Rally in the Sydney Town Hall.

The rally is to be held on Sunday, July 21, at 3 p.m., and the pageant will feature the rapidly growing work of the Scripture Union in South-east Asia.

Other features of the afternoon's program will be the Finals of the Scripture Union Quiz and singing by a Schools' Choir.

The Rally marks the climax of National Scripture Union Week, which is being observed throughout Australia from July 14 to July 21. Once again, hundreds of Churches of all major denominations will be participating through their services and meetings.

The theme of the Week is: "The Bible Speaks to Youth." This will be emphasised at the Sydney Rally, where the principal speaker, Rev. Paul E. Toms, B.A., B.D., will be assisted by young people, including those of the Chinese Presbyterian Church choir.

This year's Children's Rally in Sydney will be held at Scots Church, Margaret Street, on Saturday, July 20 at 3 p.m. The afternoon will feature a play by Mr Robert Seaton, B. Sc. Further details are available from S.U. at 239 Elizabeth Street or on 26-6161.

FOOTNOTE:

Bishop M. L. Loane, of Sydney, was the special guest speaker at Scripture Union rallies held in Singapore, Vietnam and Hong Kong.

CYCLONE VICTIMS ASSISTED

THE Australian Council of Churches will provide £1,000 to assist in the care and rehabilitation of victims of the East Pakistan cyclone disaster.

The Council's Secretary for Inter-Church Aid (the Reverend C. R. Sprckett) has announced that the gift will be made in response to an appeal by the World Council of Churches.

The latest reports indicate that between 30,000 and 50,000 people were killed in the cyclone, which swept the coastal areas of East Pakistan. The loss of crops, livestock and household goods is estimated at a minimum of £10,000,000.

Mr Sprckett said that the Inter-Church Aid section of the W.C.C. was already providing assistance for people made homeless or who suffered loss in the disaster.

The £1,000 gift would come from money provided to Inter-Church Aid by the Australian churches and held in readiness for use in relief operations following emergencies.

The gift brings to £4,000 the amount of money given by Inter-Church Aid to help meet emergencies overseas this year.

THE CHURCH AND ROAD SAFETY

THE current issue of "Report," monthly journal of the Australian Road Safety Council, poses the question: "Does the Church have a task in road safety education?"

"Do church people, asks the paper, 'drive better than people who are not so actively concerned with the moral and spiritual issues of life? Do they have less accidents, raise better behaved young drivers, and show a more unselfish and co-operative spirit when they use the roads? Nobody knows.

"Road safety comes in for an occasional reference in Australian churches and Australian church publications, but the matter does not appear to be greatly emphasised.

"Most churches have a car-parking problem and, as planning and municipal authorities toughen up on kerb-side parking, the solution enters the church

budget. But does car driving represent a church problem?

"Do the churches see road safety as a moral question at all?"

"The Australian Road Safety Council thinks road safety is largely a personal problem. It can show that about 90 per cent of all road accidents are caused by people who are mainly responsible for the death, injury and destruction which results.

"Since road accidents this century have killed or injured more than one million people in Australia, and now threaten to kill or maim a million people in the next 10 years, the problem — if it is a moral one — desperately needs the leadership and services of the church.

"How would this be done?" "These are thought-provoking questions about which the Australian Road Safety Council would like to know more."

Have something to sell?

See ACR's classifieds page 7

Continued p. 6

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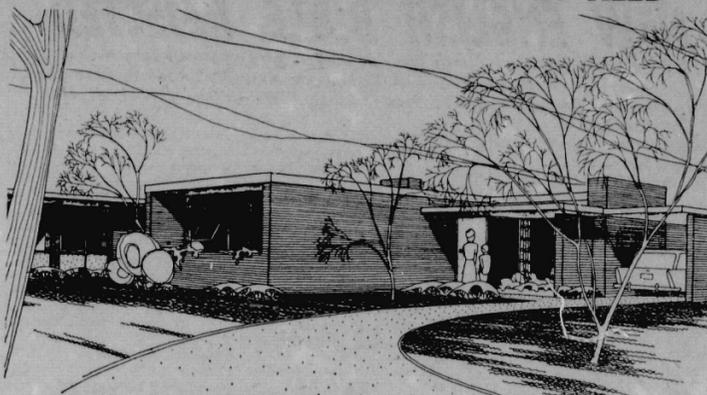
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FAMILY LIFE FOR CHILDREN IN NEED



BOYS and girls whose lives have been upset by crisis or tragedy will live together as members of small family groups under a scheme launched by the Mission of St. James and St. John.

Although, in its eight institutions, the Mission endeavours to provide the security, guidance and attention that children should have in a normal healthy home, latest experimentation in child care tends to show that, in certain cases, the institution may be replaced with something more satisfactory.

The "cottage system," as it is known, staffed by the right kind of people, has been shown to produce an environment more like that of a normal home.

Children live in a house almost like that of other children. They live in the same suburban street. They have "parents." They "go out,"

like other children, to church, to school and to engage in other activities. They become more integrated with the society of which they form a part than, sometimes, would be the case if they belong to a large institution.

Activities

With these considerations in mind, the Mission of St. James and St. John, last year, commissioned Messrs. R. S. Demaine, Russell, Trundle, Armstrong, and Orton, architects, to design something to meet the particular needs of the Mission.

The first stage of the project, located on the site of a former apple orchard in Blackburn South, one of Melbourne's outlying suburbs, is now nearing completion.

The Missioner, the Reverend Guy Harmer, has announced that this stage represents two cottages providing a maximum accommodation for sixteen girls and two staff members, each thus replacing the old St. Agnes' Home for Girls at Glenroy. Another cottage will accommodate eight to ten boys and girls together in a family group with a married couple to act as cottage parents.

There will be another most attractive Group Activity Building to provide facilities for cooking, recreation and administration and yet another building will provide a residence for a caretaker-manager.

Final cost of the completed project will be in the vicinity of £130,000.

Positions were recently advertised for a Cottage Mother and Father. Cottage Mothers and a married couple, the husband to act as gardener-caretaker and the wife to act as cook. Following two vigorous trips interstate most of these positions have now been filled by people who see this child care in terms of a Christian vocation. Therefore, they will not only supply needy children with love and understanding but, it is believed, with Christ, himself, Who is the real Source of all love and guidance.

WITH the permission of the Bishop of Chichester (the Right Rev. R. P. Wilson) members of the Methodist community at Horam, Sussex, are using the parish church of Christ Church, Horam, for Sunday afternoon services on certain Sundays each month. In the past Methodists have had to worship in the village club room, as their own church is some miles away. The priest-in-charge of Christ Church considers that the new arrangement will be much more satisfactory.

Moral Decline in Australia Too . . .

It will have occurred to many of us that we are fortunate not to have in Australia a class which expects and is expected by the rest of the community to take the lead in government and society, such as still exists in England. If it were to come to light that some Australian minister of the Crown was mixed up in a liaison with unsavoury characters the Australian public would not feel let down and humiliated in the eyes of the world to the same extent as the British public does about the Profumo affair, even if national Security was involved, too. Australia is more egalitarian than England, and possibly also rather more cynical about its political leaders.

But this does not mean that we have any right to cast the first stone at Britain, as the Federal Opposition Leader, Mr Calwell, seems to do in his recent comments on the Profumo scandal.

There is absolutely no reason to think that moral standards throughout the community as a whole are any higher in Australia than they are in Britain or anywhere else. On the contrary,

Notes and Comments

there is every indication that such standards are declining fast in both public and private life in our country.

It is the duty of all Christians to set a good example themselves in such matters, to seek to exact similar standards from their elected representatives and to pray for our rulers, that they may continue to be not a terror to good works but to evil.

Migrant Hostels . . .

The recent murder of a child living at a Sydney migrant hostel has sparked off much correspondence in the secular Press about living conditions in such hostels. There seems to be little doubt that there is considerable room for improvement.

The obvious problem is that if the hostels are made too comfortable migrants will have no incentive to leave them and settle down in their own homes. But it should be possible to overcome this without making them as unattractive as they apparently are by devising a scale of rentals, so that the first few months in the hostels cost migrants very little, but then more and more progressively. This would give them a chance to get their bearings in Australia when they first arrive but encourage them to vacate the hostels and make room for others within a reasonable time.

Split Between Russia and China? . . .

Whether the split between Russia and China widens in the future remains to be seen, and the effect of the split on the world-wide Communist movement is also uncertain. However, there is no obvious reason for jubilation about Communist difficulties; they may lead to competition between two countries, each trying to prove that its method of advancing Communism gets more results than

its rival's method. So peace may be endangered just as much as it is now. We need to pray that the God who called Cyrus His shepherd who would perform all His pleasure even though Cyrus did not know Him will overrule the affairs of these two nations, and inspire and direct the thoughts and the actions of their rulers to His own honour and glory and the welfare of His people.

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Letters

The Editor welcomes letters on general, topical or controversial matters. Where possible they should be typewritten. Due to limitations of available space, the editor reserves the right to omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a pen-name will be accepted.

Overseas Appointments

Dear Sir,
The recent statement by Bishop Shevill concerning the practice of choosing the Archbishops of Australia from overseas, usually England, is surely long overdue.

The inference contained in such appointments, that the Anglican Church of Australia is not capable of producing her own Archbishops is a slur that cannot be tolerated. The recent loss to the Australian Church of scholars like Dr Morris, Babbage and Andersen is proof that the Holy Spirit is raising up capable men for such positions, yet constantly, when the need for a new Archbishop arises, such men are bypassed.

This country is amongst the world leaders in other fields, so why should she not be able to produce men of the required spiritual calibre? Throughout the world today the emphasis is on an indigenous leadership of the Church and yet we see a Church older than most of the "Mission Filled" Churches seeking its leaders elsewhere. Is it possible to detect in this a form of ecclesiastical snobbery?

Admittedly, the men chosen do have wide experience and other good qualifications, but isn't it about time we learned to stand on our own feet?

One thing that is always in favour of the "local" man is against the "imported" one, is that he is far more familiar with the local scene and consequently more qualified, in this regard than anybody brought in from another country. Although I have never had the opportunity to visit England, I should imagine that conditions in Australia would be vastly different from those there, necessitating a considerable change in outlook by the "imported" candidate.

Perhaps Bishop Shevill is right in suggesting that this could be a reason for the failure of the Australian Church in its task of propagating the unsearchable riches of the Gospel of Christ. Let us hope that future selection committees are a little less bound by the outlook that "It has always been done this way in the past."

Yours faithfully,
F. J. BEITZEL,
Samurai, Papua.

C.M.S. Meeting

Dear Sir,
It was a bit of a shock to some of your readers to note that the Federal Council of C.M.S. was holding its annual meeting at the Home of the Community of the Holy Name.

The Primate even had to be introduced to its secrets and its brain-washing — for all the devotional parts of the Council meetings.

While we want to get nearer to one another in worship it surely must be in spirit and in truth not in symbols and tradition.

Yours,
M.A.C.
Melbourne, Vic.

Liquor Trading

Dear Sir,
Reading Rev. B. Judd's article "Sunday Liquor Trading" I ask myself how long will our Church above all others fail to give a really concerted lead to the community about this problem of alcoholism and its allied problems.

It seems all too often that the devil uses the pulpits in the glib references which are made to the tragedy of the roads, and it is being done because very few Anglicans, priests or laity, bother to dissect the real facts about alcohol and its connection with social problems of this nature.

That a priest in a secular occupation accepts not a considered judgment of his own, but the judgment of "drinkers" and time-worn shibboleths regarding "wowers" is proof of this.

The community no doubt would be very glad if there was no conscience to prod it along — if the rule of licence were to be tolerated rather than that of law. But thank God there are still the Jeremiahs ready to defend their country to the death.

Perhaps with so much talk of Churches getting together we will gain from the social witness of the Protestant groups, and gradually a little light dawn be over the mire. Or better still a Diocese somewhere will have the courage to form a Church of England Temperance Society to build up the ramparts of the broken wall.

Yours faithfully,
Wilma Terry,
Brisbane, Qld.

Pretentious Claims?

Dear Sir,
I am aware of the distinction between the Visible and the Invisible Church, and between the heavenly and the earthly realities which those terms denote.

It still seems to me (if words have any meaning at all) that the Rev. D. W. B. Robinson's sweeping dogmatic statement, "the Church of England in Australia is neither a Church, nor a part of a Church, in any scriptural sense of the word," makes nonsense of the formularies and liturgy to which he himself has assented. Note, e.g., how the third paragraph of the Prayer Book Preface obviously sees the (visible) Church of England as a part "of the whole Catholic Church of Christ."

With respect, I think Mr Robinson also makes nonsense of his own ordination. The words, "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our Hands," more truly express the scriptural nature and purpose of the Anglican Church and its ministry, as God-given and God-called, than if the Ordinal, paraphrasing Mr Robinson, said, "Become an employee of this temporary voluntary association, which some of us men have found expedient (but unnecessary) to get together."

For a man to say he thinks that he "is truly called to the ministry, according to the will of our Lord Jesus Christ, and the order of this Church of England," to add, "which is neither a Church, nor a part of a Church, in any scriptural sense," is surely the height of illogicality — especially in one zealous in training other men to serve what, in his view, is no Church.

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

In the Greek New Testament

THE USE OF THE NAME OF GOD

THE Reverend D. A. Langford, Th.Schol., Dip.R.E., Vicar of St. Thomas', Winchelsea (Victoria), makes the following comments on "Honest to God":—

The Bishop of Woolwich, in his "Honest to God," makes the following claims: "In practice, popular preaching and teaching presents a supernaturalistic view of Christ which cannot be substantiated from the New Testament. It says simply that Jesus was God, in such a way that the terms 'Christ' and 'God' are interchangeable. But nowhere in Biblical usage is this so . . . What it does say is defined as succinctly and accurately as it can be in the opening verse of St. John's Gospel. But we have to be equally careful about the translation. The Greek runs *kai theos en ho logos* . . . This would indeed suggest the view that 'Jesus' and 'God' were identical and interchangeable. But in Greek this would most naturally be represented by 'God' with the article, *not theos but ho theos*." (pp. 70-71).

As with other sources of confused doctrine, it is not always easy for the ordinary Christian to understand the important implications involved, for volumes would at times be required to adequately deal with the various points, words and expressions are used from time to time with a different content, and the reader has not usually the requisite knowledge to be able to know whether what is being said is valid or reasonable or otherwise.

We would expect a New Testament Scholar to be able to handle the text with discriminatory care, but unfortunately recent Church History gives us small comfort in that direction.

Neither Instance
If, then, we examine the text, even in this first chapter of John's Gospel, it is evident, in v. 6, that "there was a man sent *para theou*—from God"; and in v. 18, "No one has seen God—*Theou*—at any time"; so that in neither instance is the article used, while at the same time, "God" is used in the absolute sense.

In fact, if we consult a Lexicon such as Grimm-Thayer, it can readily be observed that the word—*Theos*—is spoken of "the only and true God," with the article, and in many instances without the article. It is noteworthy that such passages as the first part of John ch. 1 are the target of heretical

Appreciation
Dear Sir,
The "Church Record" is the most stimulating Church newspaper I receive. I find your articles cover such a wide sphere of thought and activities and provide rewarding reading.

Thank you for being (to me in these parts anyway) such a bastion of evangelical thought and theology.

Sincerely,
Heather Feagan,
Werribee, Vic.

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sects and bodies, such as the Jehovah's Witnesses (e.g., "The Word. Who is he? according to John," a Jehovah's Witness publication, 1962, p. 4), who also welcome the New English Bible with its gratuitous leanings in such directions, as does the Bishop.

Where the Deity of Christ is concerned, other passages such as John 20:28, 1 John 5:20, Romans 9:5, Titus 2:13 and Hebrews 1:8, also become battlegrounds of the Faith.

Reliable Text
As other instances of the use of "God" with and without the article, notice 1 Timothy 4:3, 4 and 5:

"Which God—*ho theos*—created to be received with thanksgiving."

"Because every creature of God—*theou*, without the article—is good."

"For it is sanctified through (the) word of God—*theou*, without the article—and prayer."

Incidentally, it is my firm belief, after having been driven

to the Greek text in the Prologue of John's Gospel time and again, that the A.V. is here quite reliable and to be trusted.

Bishop Westcott, in his commentary on St. John's Gospel, wrote the following:—

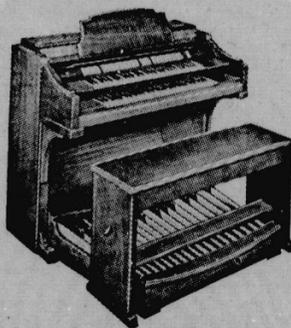
The Word was God. The Predicate (*God*) stands emphatically first, as in iv. 24. It is necessarily without the article (*theos* not *ho theos*) inasmuch as it describes the nature of the Word and does not identify His Person. It would be pure Sabellianism to say "the Word was *ho theos*." No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word.

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Books

Dictionary

THE ZONDERVAN PICTORIAL BIBLE DICTIONARY

General Editor: Merrill C. Tenney. Zondervan, 1963. Pp. xiv + 927 + 22 maps. Aust. price 95/-.

Here is a new Bible Dictionary of conservative evangelical scholarship, in one volume. All but a handful of the sixty-six contributors are American, and many of them are well known outside of the U.S.A. for their scholarship.

It is impossible to review such a work without assuming that all the contributions adhere to the same standards set by editorial policy.

There is every indication that a high standard is maintained within the framework of an evangelical reverence of the authority of scripture.

A general description of the contents in order. The first and obvious comment is that this book is very similar in almost every way to the IVF New Bible Dictionary (NBD), and it is a safe prediction that outside of the U.S.A. the latter work will be its most serious rival on the market. A comparison of these two books will be helpful.

The Zondervan Dictionary (ZBD) has 927 pages of articles which are slightly bigger than the pages in NBD of which there are 1361. Much of this space in ZBD is taken up by over 700 photographic reproductions as well as other drawings and diagrams, while the pages of NBD contain some 200 line drawings.

Such use of space might be justified if each picture was worth a thousand words. But the illustrations are mostly in different quality; there are many that are quite irrelevant to the information contained in the text, a number are far too small for the detail in them, and others are reproduced with such light-shade contrast as to reduce them almost to detailless silhouettes. Fewer and better illustrations would have enhanced the book considerably.

The map section is a more comprehensive one than that in NBD. Of the 22 maps 18 are full double page, and 4 are full page. Far more information is given than in the NBD maps, and the whole collection compares favourably with the maps of the Grollenberg Bible Atlas.

The ZBD shows a more meticulous selection of subjects, having over 5000 entries to 2300 in NBD which is yet the larger volume. Many of the entries which are omitted in NBD are the less important ones such as the names of obscure persons and places. The most useful area of comparison is that of the longer articles which demand greater scholarship; the major theological, exegetical, historical, and linguistic contributions.

Taking several such articles at random there are discernable certain features forming a general pattern. With regard to scholarship it may be simply the greater familiarity with the names that leads one to feel that on the whole the British line-up has a slight edge on the American.

This impression is independent of the fact that ZBD treats these

major subjects with far less detail than NBD; all the articles of the random selection were shorter, in some cases less than half the length, than the corresponding ones in NBD. For those readers desiring some information on and evaluation of, non-conservative scholarship, ZBD has much less to offer than NBD. Another feature in favour of NBD is its bibliographies of which ZBD has only a very few.

To sum up, this dictionary is a valuable reference book by any terms. It has a somewhat more comprehensive range of subjects than NBD but a less exhaustive treatment of them.

—G. GOLDSWORTHY

Church Services

MORNING AND EVENING PRAYER

An Exposition of the Daily Offices

By Canon Hugh Evan Hopkins. In the series "Prayer Book Commentaries." Hodder and Stoughton, pp. 192. Aust. price 7/6.

When Morning (or Evening) Prayer has ground on to its inevitable conclusion one sometimes pauses to consider just what was the value of this recitation of half-understood phrases. The unity of praise and prayer to which we are constantly exhorted is often too difficult to express by this liturgical means.

Mr Hopkins, in simple, lucid, terms has given a valuable assistance to the making of Morning and Evening Prayer more intelligible to the regular worshipper. The book makes a greater appreciation of some so-called liturgical movement in the Services but it will undoubtedly instruct people in precisely those details of history, structure and usage of the Order of Divine Service that could lead to intelligent participation.

The principles of Worship that are stated, e.g. on pp. 34-35, give one the impression that the main reason for our meeting together is meditation. Whilst this is certainly an aspect of the worship-service of the Assembly it is a pity that in his definition of Worship the author did not place more emphasis on the principle of edification enunciated in Colossians 3: 16 and 1 Corinthians 14. It is when judged by this standard that our Services provide most adequately for the majority of congregations.

Certain disputed facts are taken for granted, e.g., that the Reformers expected everyone to attend Holy Communion each Sunday (so p.111); the 1928 Prayer Book is also quoted in such a way that the casual reader might feel that its use has some sort of legal sanction (cf pp.67-69).

An excellent section entitled "God's Most Holy Word" is spoiled by some confusing statements on the nature of revelation. His constant apologetic references to the Lord's Supper are unnecessary and irritating and one feels on the whole that the author regards Morning and Evening Prayer as an inferior part of the Liturgy.

If the book were to be judged by its concluding chapter or by some of the isolated criticisms mentioned above, it would be impossible to commend it. But looked at as a whole, it will provide the regular worshipper with an instructive introduction to Divine Service.

W. J. LAWTON.

Compendium

1,200 NOTES, QUOTES AND ANECDOTES

By A. Naismith, M.A., London: Pickering and Inglis, Pp. 237, Eng. price 25/-.

Whilst the Word of God itself must form the basis for all sound preaching there is no doubt that apt illustrations at appropriate points in a sermon do much to strengthen the impact of such preaching. The sermon lacking illustration is colourless and dull.

In their first flush of enthusiasm many young preachers start a personal collection of stories, verse, etc., to use in future sermons. Not many of these collections go beyond a few cards in a drawer or pages in a notebook. The writer of this present volume has shown greater persistence than most (including your reviewer) in amassing what is, undoubtedly, a fascinating collection.

Representing the author's work of more than forty years as a preacher, teacher, headmaster and missionary (in India), the book's chief disadvantage is in the very variety this background has produced — it makes absorbing reading. The user, looking for an item under, say, "Love — Sacrificial" is likely to spend too many minutes reading through successive entries, finishing up at, perhaps, "Missionary — Call of!"

Not all the entries are stories or quotes of the more usual type — there are also such items as explanations of Scriptural terms along with musings by the author on various aspects of the Christian Faith.

A valuable, and almost indispensable, feature of such a book is the index section. In the present volume it is divided into two useful divisions — general subject titles and a list of Scripture texts alluded to in the entries.

One minor criticism is the absence of information regarding the source of some entries. It is, however, not always possible to discover this information about some stories passed on from preacher to preacher and it would have been a pity to have lost the stories for lack of references.

R.B.R.

Commentary

A COMMENTARY ON THE EPISTLE TO THE PHILIPPIANS

By William Hendricksen. London: Banner of Truth Trust, Pp. 218, English price 15/-.

Dr Hendricksen, of Calvin Seminary, Grand Rapids, is well known for his New Testament commentaries. This is his third contribution to the Geneva Series. It is based on sound scholarship, and is very much a modern exposition directed to present-day needs. (The opening sentence is: "The search for 'tranquillity' is on, and in a big way. In order to attain peace of mind Americans are swallowing tons of tranquillizers.")

It is easy to read, and could well be recommended to any sincere Christian who wants to go a little deeper into Christian knowledge and Bible study.

Besides the English text there is a fairly full exposition of the main themes and meaning of the passage, as well as copious footnotes concerning technical matters and background material.

Hendricksen is well acquainted with modern literature on the subject, English and Continental, and his commentary is to be warmly recommended.

D. W. B. ROBINSON.

THE HOLY COMMUNION

... Continued from p. 2

churchmen of the 18th century — and the Scottish invocation going beyond 1849 in its idea that the elements might become the Body and Blood of Christ even apart from the communion. The Scottish service also adds the intercession for the church after the consecration and oblation, in the manner of Cyril of Jerusalem. (See above.) The South African liturgy retains the petition as in 1662 (without an invocation), but in the anamnesis which follows (which is recast) puts the remembrance first, then plainly makes the oblation of the consecrated elements the central action, even using the words of the Roman canon of the mass: "we offer here unto thy divine majesty this holy bread of eternal life and this cup of everlasting salvation." The 1928 Book followed the Scottish order, but with more of the wording of the 1549 prayer; though even here, "we set forth before thy divine majesty with these thy holy gifts, the memorial which he hath willed us to make" probably implies a God-ward movement not intended in the 1549 wording, "we make here, etc." "Set forth" is certainly closer to the Latin "offerimus" of the Roman action than is Cranmer's "make the memorial." The action is, to say the least, patient of ambiguity. (Cf. Canon Bright's paraphrase of the Roman canon: "We here present, we here spread forth to thee, the only offering perfect in thy eyes.") The new Canadian Book (1959) shows the marks of attempted compromise even more than does 1928. It has the 1662 petition and consecration. It then has an anamnesis which states: "we do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded" (but, astonishingly, it states that we do this "with all thy Holy Church" — a piece of pure Roman theology completely absent from any other Anglican liturgy except one or two extreme Anglo-Catholic rites from African dioceses). Evangelicals in Canada are apparently satisfied that this form of anamnesis shows that the action referred to is the communion proper (yet to occur), but it is doubtful if this is how Anglo-Catholics will gloss it. There are some slight improvements in this form, but the old ambiguities are still there: there is an offering of bread and wine at an earlier point; the consecration prayer is separated from communion by other material; and in general the spontaneity and lucidity of Cranmer's order is obscured just as in the other liturgies discussed.

B.C.A. FAIR

THE annual B.C.A. Fair will be held at the Chapter House, St. Andrew's Cathedral, on Friday, July 26.

The fair will be opened by Mrs F. L. Cuttiss, wife of the rector of St. James', King Street, Sydney. A feature of the day's activities will be the showing of outbreak films.

The fair is conducted each year by the Women's Auxiliary of B.C.A.

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Personal

• Sydney

The Dean, the Rt. Reverend A. W. Goodwin-Hudson, left Sydney at the beginning of July to attend a series of conferences prior to participating in the Toronto Anglican Congress as one of the Australian delegates. The Dean was involved in a busy program during the weeks preceding his departure, including a mission at the University of New South Wales.

The Reverend D. G. L. Livingstone, Th. Schol., has been appointed rector of St. Anne's, Ryde, in succession to the Reverend R. N. Langshaw.

Mr Livingstone has been rector of Holy Trinity, Kingsford, since 1954. Recently he was appointed Hon. Warden of the Church Army Training College.

The Reverend Geoffrey and Mrs Croft, C.M.S. missionaries, were farewelled at a service of Holy Communion in St. Andrew's Cathedral, Sydney, on Friday night, July 5.

The Archbishop of Sydney will leave for the Toronto Congress on Monday, July 22. Two other Sydney churchmen, Archdeacon H. G. S. Begbie and Mr Justice Richardson, have already left for Toronto.

Mr and Mrs Reg Roberts have arrived in Sydney on furlough from Ludhiana.

Dr G. W. Hastings, Ph.D., B.Sc., A.R.T.C., Senior Lecturer at the University of N.S.W., has been elected chairman of the Church of England Men's Society in succession to the late Mr Johnnie Moyes. Dr Hastings is a parishioner of St. Philip's, Caringbah, and a member of the Caringbah branch of C.E.M.S.

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• Melbourne

The impending retirement of the Reverend A. J. Bamford, vicar of St. Luke's, South Melbourne, since 1953, has been announced. Mr Bamford will retire from active parish duty on January 23 next.

Mrs P. M. Griffiths, Women Candidates' Secretary of C.M.S., left Melbourne on Monday, July 8, to visit C.M.S. stations in the Northern Territory.

Canon F. E. Thornton is relieving in the parish of St. Stephen's, Gardenvale, during the absence of the vicar, the Reverend A. C. Miles, who is paying a visit to Queensland.

• Willochra

The Rt. Reverend T. E. Jones is at present absent from the diocese on a visit to the U.S.A.

• Ballarat

Miss F. Winifred Woodbridge, headmistress of Queen's Church of England Girls' Grammar School, is to retire. Miss Woodbridge has been on the staff of the school for thirty-four years.

• Overseas

The Reverend John V. Taylor, General Secretary-designate of C.M.S., has been appointed by the Archbishop of Uganda to be honorary canon of St. Paul's Cathedral, Namirembe, Uganda. Mr Taylor served as a missionary in Central Africa from 1944 to 1954 and then undertook research work in East and West Africa for the International Missionary Council. He was appointed Africa Secretary at the C.M.S. headquarters in London in 1959 and takes up his new duties as General Secretary on September 1.

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Most Reverend C. J. Patterson, Archbishop of West Africa.

The Bishop of Birmingham (the Right Rev. J. L. Wilson) has been appointed by Her Majesty the Queen to be Primate of The Most Distinguished Order of St. Michael and St. George. The Order, which was founded in 1818, has always been especially associated with service to the British Empire and Commonwealth. Dr Wilson became a Companion of the Order in 1946 when he was Bishop of Singapore.

A former New Zealand dean has been appointed Archdeacon of London and Canon-residentiary of St. Paul's Cathedral in succession to Archbishop Appleton. He is the Reverend M. G. Sullivan, rector of St. Mary's, Bryanston Square, London, since 1962. Mr Sullivan, who is 53, was Dean of Christchurch from 1951 to 1961.

NEWS IN BRIEF

Cathedral Recording

A RECORDING has just been released, on a private basis, of the Service of Morning Prayer conducted in St. Andrew's Cathedral on the occasion of the recent visit by H. M. The Queen. The recording contains the greater part of the service and plays for 50 minutes. It will be available from the cathedral at a cost of 35/.

Punchbowl Church

The Archbishop of Sydney, Dr Gough, will open and dedicate the new Church of St. Barnabas', Punchbowl, on Friday, July 19.

Tyndale Fellowship

THE speaker at the fourth annual public address of the Tyndale Fellowship of Biblical Studies, given on July 15, was Professor K. Runia. The meeting was held at Carlton (Melbourne) and Professor Runia spoke on the subject: "Dangerous Trends in Modern Theological Thought." Dr S. Barton Babbage presided.

New Rectory

BISHOP R. C. KERLE, Coadjutor Bishop of Sydney, opened and dedicated a new rectory in the parish of St. John's, Bishopsthorpe, on Sunday, July 14. The new rectory has become necessary because of the development for Aged Persons Homes, being provided by the Church of England in this area. It has been built at a cost of £12,500.

Twelve-Sided Church

SIR JOHN NORTHCOTT will set the Foundation Stone of an unusual church building on Saturday, August 3. It is the new Christ Church, St. Ives (Sydney) and its twelve-sided shape has been designed to bring the congregation closer together and give a greater sense of participation in the services. The overall scheme involves hall extensions and work is expected to be completed by mid-February, 1964. Contract price for the church is £32,000 and the hall £10,000. The curate-in-charge of St. Ives is the Reverend D. G. Davis.

Parish Mission

SPECIAL gatherings for prayer and a program of training for visitors form part of the preparations for a parish mission to be conducted in the parish of Christ Church, Kiama, from August 2 to 11. The missioner is the Reverend Walter Spencer, the Diocesan Missioner, who will be commissioned at a special service on Friday evening, August 2, at 7.45 p.m., by Bishop R. C. Kerle. Mission meetings will be held at Kiama and also at various times

in the other parish centres—Minnamurra, Gerringong and Jamberoo. The rector of Christ Church is the Reverend Warren Bryden-Brown.

Lunch-Hour Addresses

THE Reverend Noel Pollard, lecturer at Moore Theological College, began a new series of lunch-hour addresses in St. Andrew's Cathedral on the first Wednesday in June. The addresses are given at 1.15 p.m. and are especially designed for the benefit of churchpeople working in the city area. They will conclude in good time to allow return to offices.

Ecumenical Courses

APPLICATIONS from Australian ministers and laymen wishing to attend courses at The Ecumenical Institute, Bossey, near Geneva, are now being sought. The course for ministers and clergy will be held at Bossey from June 10 to 24, 1964. Ministers from every part of the world are expected to attend. The course for laymen, on the theme "A Christian style of life for today" will be held from August 19 to 28. Further details of the courses and application forms may be obtained from the Australian Council of Churches, Third Floor, 511 Kent Street, Sydney.

"Television" Panel at Coorparoo

A LIVELY TV type question panel provided an entertaining and profitable program for St. Stephen's, Coorparoo, Men's Club on Tuesday night, July 9. It was open night for the members, who invited the women to join them and then be waited upon at supper time. About 140 were present, in spite of very cold weather.

The capable panel was composed by the Reverend Keith Rayner, of Sunnybank, with Canon A. P. B. Bennie, of All Saints', Brisbane; Mrs V. Beal, wife of the Rector of Auchenflower; and Professor Richard Greenwood, University of Queensland, giving the answers to "What's Your Question?"

"Is the Church old fashioned?" "Men and Flattery," "Australian Writers Today," "Equality of Sexes," "Sunday School Methods," were but some of the subjects to be treated in both serious and lighter vein.

Interest was kept alive and the program was ably managed by the comper and audience participation provided an evening widely voted as top rating.

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Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed.

Advertising and Business. Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

SIDELIGHTS ON THE NEWS

CONGRATULATIONS to our very good friend "New Life" in concluding twenty-five years of publication. At a gathering of Christian friends in Melbourne to mark the occasion, Mr Walter J. Beasley spoke of the editor's "nose for news" and went on to illustrate this with a story (said to be of doubtful veracity). "The story goes," said Mr Beasley, "a Christian worker rang the home of another Christian worker, and asked to speak to him. 'He's out at a meeting tonight,' the gentleman's wife answered. "Well," was the request, "will he be in tomorrow night, or the night after that?" "Just a moment," was the ready response, "'New Life' has just arrived — I'll have a look and see where my husband is on those nights!"

New Premises For Father and Son

The Father and Son Welfare Movement of Australia has purchased a two-storey building at 15 Goulburn Street, Sydney, to serve as the movement's headquarters.

The ground floor has been let commercially and the first floor premises are now being modified for the Movement's occupancy. It is expected that the alterations will be completed in approximately six weeks.

The cost of having the alterations effected is considerably more than planned and it will be necessary to secure additional funds to the Movement's minimum requirements.

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DOMESTIC: "Gibulla" Conference Centre is seeking a full-time domestic. This is an opportunity for a Christian woman to serve in a Christian atmosphere. For information, ring Menangle 2.

NURSING Staff (Double Certificate) Hospital Assistants and Domestic help for Old Folks Home. Opportunities for Christian service. Information from Organising Missionary, Bush Church Aid Society, B.C.A., House, 235 Bathurst Street, SYDNEY (Tel. 26-3164, Sydney Exchange) or 276 Collins Street, MELBOURNE (Tel. 63-8962, Melbourne Exchange).

TEACHERS: C.M.S. needs teachers for Tananyika, in particular a graduate teacher prepared to give two years service or more in a Secondary school, and Primary teachers with at least five years teaching experience. Details available from C.M.S. in your State.

TYPIST: Scripture Union is seeking an accurate typist, aged 18 to 20 years, to fill an important position in their general office. Previous experience is essential and a Christian young lady with initiative is offered the opportunity of service in this organisation. Please phone Mr. Bales, 26-6161, Scripture Union, 239 Elizabeth Street Sydney.

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BOOKS

BARGAINS IN BOOKS: Theology, psychology, sociology, science, general. See advertisement on page 3 of this issue.

BOOKLETS: Bishop Loane's booklet, "I Will Come In." Quantities available at 1/6 dozen, posted. A.C.R. office, 1st floor, 511 Kent Street, Sydney.

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MEETINGS

C.M.S. FAMILY Holiday Weekend The C.M.S. Family Holiday Weekend will be conducted from August 26 to September 1. Enjoy a relaxed and comfortable family holiday at the modern C.M.S. Centre at Katumba (N.S.W.). Further details are available from the Secretary, C.M.S., 93 Bathurst Street, Sydney.

THE C.M.S. monthly Day of Prayer will be held in future on the third Friday of each month from 12.30 to 2.30 p.m. and from 5.30 to 8.00 p.m. The gathering will be held in the Board Room, 2nd floor, C.M.S. House, 93 Bathurst Street, Sydney. Friends are invited to enter and leave whenever they wish during both sessions of prayer.

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For further information, phone or write to: The Secretary, 274 Addison Road, Petersham. LM5621. LM8871.

Departure of Dr Babbage

DR S. Barton Babbage, who recently resigned as principal of Ridley College, will leave Melbourne with his family on Monday, August 5.

After a few days in Sydney and New Zealand the Babbages will fly to San Francisco, where they will stay with the Reverend Frank and Mrs Anderson.

They then plan to motor from San Francisco through Yosemite National Park to Los Angeles where they expect to share in the Billy Graham Crusade. Dr Babbage will be preaching on Sunday, August 18, at All Saints' Episcopal Church, Beverly Hills, the church attended by film magnates and members of the theatrical profession.

The family will then spend some days exploring the Grand Canyon, motoring across the country to Atlanta, Georgia. Dr Babbage will be giving the opening addresses for the Seminary in September as well as his ordinary lectures.

Dr Babbage has accepted an initial appointment of three years and has a heavy program of lecturing and writing ahead of him.

BISHOP LOANE AT TAWAU



Bishop M. L. Loane, who returned to Sydney on July 29 after an extensive tour of South-East Asia, is seen here unveiling a plaque at St. Patrick's School, Tawau (North Borneo). The plaque commemorates the assistance given to the school by CMS in Australia over the last ten years. During this period the school has had a CMS missionary as principal and CMS missionaries as members of the staff. During this period the standard has been raised, new buildings have been completed and there is evidence of much spiritual and material progress. It is hoped to raise the school's standard to that of a full Secondary School in the next few years.

Toronto Prelude

IMPORTANT MISSIONARY MEETINGS

TWO important missionary meetings are preceding the Toronto Anglican Congress. They are the Consultation of Missionary Executives, from July 29 to August 3, and the meeting of the Advisory Council on Missionary Strategy, meeting from August 5 to 8.

These meetings will be of particular significance in the light of the Congress theme: "The Church's Mission to the World." They have as their background five years of research following the Lambeth Conference in 1958, when the bishops meeting together drew attention to certain outstanding missionary needs in the world.

Preparatory studies have been made in each of the areas suggested—African townships; the Chinese of South-East Asia; South America; the Pacific; and Christian literature. The Anglican Provinces concerned have submitted to Bishop Stephen Bayne their own long-range plans for the development of the Church's ministry. As a result, Bishop Bayne has now convened these conferences.

The Conference of Missionary Executives is meeting in Huron College, Toronto, and C.M.S. in Australia is being represented by the Reverend A. J. Dain, Federal Secretary.

Following this conference, Mr Dain will remain in Toronto as an advisor to the Primate of Australia, Dr H. R. Gough, at the meetings of the Advisory Council on Missionary Strategy.

Mr Dain will then attend the opening meeting of the Congress, after which he will fly to England for consultations. He will then pay brief visits to some C.M.S. fields in Africa and Asia before returning to Australia on September 29.

The Advisory Council on Missionary Strategy is, as its name suggests, an advisory body only and cannot lay down a rigid policy for the Church's missionary outreach. However, careful consideration will be given by the various missionary bodies to the recommendations of the Council when plans are being laid for future development.

Tenth Education Sunday Observance This Year

THIS year will mark the tenth anniversary of the first Education Sunday in New South Wales and special services have been arranged in churches throughout the State.

The Department of Education has commended the observance to the community in a statement which reads:

"On this day, school children and their teachers attend Churches of all denominations throughout New South Wales as a fitting testimony to the place of God in their lives and their reliance on His Wisdom, Help and Love.

"Education Sunday aims primarily at strengthening the bonds between Church, home and school as the principal educational media in our community, and at encouraging the attendance of young people and their parents at Church."

150,000 copies of a printed Order of Service have been prepared by the Department in conjunction with representatives of all denominations and these have been distributed to parishes. The Archbishop of Sydney, Dr Gough, has warmly commended this observance to churchpeople. Dr Gough has asked clergy to invite senior pupils and teachers, in particular, to the services.

In the Sydney city area representative voluntary groups of pupils from both departmental and independent will march through city streets to services at the Pitt Street Congregational Church and St. Andrew's Cathedral. Both services will commence at 3 p.m. Lessons will be read by school pupils and the address at the Cathedral will be given by the headmaster of Newington College.

STATE AID STILL LIVE QUESTION

AS this issue of A.C.R. goes to Press, the Federal conference of the Australian Labour Party, meeting in Perth, will be considering a motion from the Western Australian branch of the party, which reads: "That the A.L.P. should oppose any State aid to private schools."

Observers point out that this motion is in direct conflict with a recent recommendation of the A.L.P. Federal Education Committee calling on State Governments to make available to denominational schools science laboratories and science teaching facilities at State schools.

As a similar move was made at the recent conference of the A.L.P. in N.S.W. it is expected that a bitter debate will occur at the Perth conference.

C.M.S. AFRICA SECRETARY

THE executive committee of the Church Missionary Society in Britain appointed the Reverend Brian J. H. de Saram as the Africa secretary of that society at its meeting on July 17.

Mr de Saram will replace the Rev. Canon J. V. Taylor (who has been appointed General Secretary of the Society) and will take up his duties on September 1.

Mr de Saram was a C.M.S. missionary in the Southern Sudan from 1939 until 1959 when he was appointed Men Candidates' Secretary of the C.M.S. at Salisbury Square. He has been in this position until the present time.

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