

# Personal

## Melbourne

The Reverend James S. Murray, formerly a member of the Archbishop's "Task Force," has been appointed chaplain to the Youth Training Division of the Social Welfare Department and chaplain to the Children's Court.

## Sydney

Five men were ordained presbyters in St. Andrew's Cathedral on June 11. The service was conducted by the Archbishop and the preacher was the Reverend C. E. W. Bellingham. The men ordained were: The Reverends John Trevor Griffiths, Geoffrey Narramore, Moon, Reginald Thomas Platt, Anthony John Humphries and Philip Edward Kitchin.

The Reverend K. Tuttle, formerly of New Zealand, has been appointed Curate-in-Charge of the Provisional Parish of Holy Trinity, Peakhurst.

The Reverend N. G. Gelding has been appointed Curate-in-Charge of All Saints, West Lindfield. He will be instituted by Archdeacon Delbridge on Thursday, July 4. All Saints, West Lindfield, becomes a Provisional District from the beginning of July.

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## NEWS IN BRIEF

### Inter-Church Aid

AUSTRALIAN churches have given more than £1,000,000 since 1951. Gifts to Inter-Church Aid in the first five months of 1963 have reached £144,000. Most of the money raised in Australia each year was received through the Christmas Bowl of Remembrance, an annual end-of-year appeal to the churches. The money has been spent in more than fifty countries to meet the varying needs of people ranging from help in the rehabilitation and resettlement of refugees to the care of the aged and schooling for underprivileged children.

The Reverend R. J. McCall, at present vicar of the Church of the Emmanuel, Oakleigh South, has been appointed director of C.E.B.S. in the Diocese of Melbourne. Linked with this appointment Mr McCall will also be executive chairman of the Standing Committee on Youth Work, a committee of the Department of Christian Education and will also be an associate member of the staff of that department. Mr McCall, who has been active in many facets of C.E.B.S. work over many years, will commence his new duties early in July.

## Tasmania

The Reverend A. J. Broadfield has resigned from St. Helen's as from May 31 and is to take up an appointment in the Diocese of Brisbane.

The Reverend D. G. Hazlitt has resigned from the Parish of King Island as from June 30. The Bishop Administrator has appointed him as Priest-in-Charge of St. Helen's, where he will take up his duty at the beginning of July.

## Overseas

The death has occurred of Mr Ernest Keith Rimmer, founder of the New Zealand Christian weekly paper, "The Challenge." Mr Rimmer, who managed "Challenge" for sixteen years, was 64. Formerly a missionary with the Sudan United Mission, Mr Rimmer was a member of the Board of Directors of the New Zealand Bible Training Institute.

The engagement has been announced of Mr Henry Porteous, an Anglican member of the Christian Literature Crusade (formerly of Sydney Diocese) working in Japan. Mr Porteous is engaged to Miss Valerie Davis, also from Sydney.

The death has occurred in the U.S.A. of Dr. W. W. Tozer, editor of "The Alliance Witness."

### Magna Carta

THE annual Thanksgiving Service to commemorate the signing of Magna Carta was held in St. John's Church, Darlinghurst (Sydney) on Sunday, June 16. The Governor of N.S.W. and Lady Woodward attended the service and the address was given by Sir Garfield Barwick. Lessons were read by the Governor and by Mr Norman Jenkin, Q.C. On display at the service was a century-old facsimile of Magna Carta and a casket of earth from Runnymede.

### Father and Son

IN view of the increased demand for their specialised services the Father and Son Welfare Movement is planning to appoint another full-time Staff Lecturer in the immediate future. At present the Movement is planned well into 1964 for its basic lecture sessions. Last year the Reverend Murray Ling was appointed as Regional Representative for the Hunter Valley and Near North Regional Centre. Mr Ling is very heavily committed with a heavy lecture and counselling program in the Newcastle and surrounding area.

### Missionary Meeting

THE Church of England Boys' Society in the Diocese of Sydney is holding a Missionary Evening in the C.E.N.E.F. Auditorium on Friday, June 21, at 8 p.m. The evening is in support of the work of C.M.S., A.B.M. and S.A.M.S. During the evening trophies are to be presented to the most missionary-minded branch and federation of the society.

### Church Dedicated

THE Archbishop of Sydney will open and dedicate the new church of St. Luke's, Thornleigh, on Saturday afternoon, June 22, at 3.00 p.m. The rector of St. Luke's is the Reverend J. L. Hansen.

## Marriage Series in Newcastle

THE Father and Son Welfare Movement is presenting one of its special "Thinking of Marriage" lecture/discussion series in Newcastle. The series commenced on Thursday, June 13.

The series, which will run for five weeks, is designed for young people contemplating engagement, engaged couples and young marrieds. Specialists drawn from various fields are taking part in the series and already considerable local interest is being shown.

The sessions are being held in The Lounge, Blackall House, 21 Newcomen Street, Newcastle on Thursday, June 13, June 20 (Engagement and After) June 27 (Getting Married), July 4 (Having a Family), July 11 (The Overall View).

The recently concluded "Thinking of Marriage" series conducted in Sydney was attended throughout by approximately 60 couples.

## The Australian

## CHURCH RECORD

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

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## Archbishop's Requiem Communion Criticised

DESCRIBED by the Fellowship of Evangelical Churchmen as involving "an unbiblical view of the nature of Holy Communion," a "Requiem" celebration of Holy Communion was conducted by the Archbishop of Canterbury on June 17.

The service was conducted by Dr Ramsey in the Chapel of Lambeth Palace "in thanksgiving for Pope John XXIII and in prayer for the unity of all Christian people." At the service the Archbishop wore a mitre and a black chasuble.

Although the Church Information Office, in a statement issued to the Press, claimed that the service "followed the Prayer Book Order" observers said that this was not so. According to reports the service followed broadly the 1928 proposals. Additions to the 1662 service were the Benedictus, Agnus Dei, Contation of the Departed and many prayers for the dead Pope.

### Denial of Scripture

The Roman Catholic hierarchy was officially represented by two leading Roman Catholic laymen, present by special permission of the Holy See. Representatives of other churches also attended.

Visitors to Lambeth Palace were greeted by members of the Protestant Truth Society who handed out leaflets describing the service as a "denial of Holy Scripture and a doctrine completely alien to the Church of England."

In his address Dr Ramsey

said: "we are met today ... for the continued remembrance of the sacrifice of the death of Christ and for the benefits which we have received thereby, and it is in this service of our Prayer Book that we make our memorial."

"Amongst the fruits of Christ's passion none are more significant than saintly Christian lives. For one of these we bring today deep thanksgiving to God as we recall his servant Pope John, and commend him to God's light and God's rest."

Referring to moves towards church union, the Archbishop said: "We pray today, therefore, that God will lead all Christians into unity in truth and in holiness. Let us thank Him for the one baptism in which we share already. Let us grieve that as today's liturgy here reminds us we are not yet one in the eucharistic feast."

- WIDESPREAD PROTESTS —page 4
- EDITORIAL COMMENT —page 2

## WORLD-WIDE BIBLE QUIZ

AN Australian man or woman will match his or her knowledge with representatives of more than 20 other countries in an International Bible Contest to be held in Jerusalem, Israel, in September, 1964.

This will be as a result of an Australia-wide selection which is being organised.

Australia will be participating for the first time in this contest. The Australian winner will go to Israel next year to battle out the final in the third International Bible Contest.

The previous two contests attracted participants from many religious denominations and nationalities.

The non-denominational contest has stimulated a deep interest in the Bible, the common heritage of civilised mankind, Mr S. Z. Laor, Consul of Israel, said last week.

Mr Laor was speaking at an inaugural meeting of the N.S.W. division of the contest. The task of the N.S.W. division is to organise the local contest for the selection of a N.S.W. winner who will later meet those from other States.

Sir John Northcott has accepted the Presidency of the N.S.W. division.

Many other prominent citizens have joined the committee which is to include representatives from nearly a dozen different denominations.

The contest is based on proficiency of knowledge of the Book of Prophets.

The Australian winner will be the guest of the State of Israel. Last winners came from Israel and Brazil.

Further details will appear in ACR when released.

## DR. ARNOTT CONSECRATED

THE Reverend Dr Felix Arnott, whose appointment as Coadjutor Bishop in the Diocese of Melbourne was announced earlier this year, was consecrated in St. Andrew's Cathedral, Sydney, on Saturday, June 29.

The service was conducted by the Primate of Australia and Archbishop of Sydney, Dr Gough.

Dr Arnott, formerly Warden of St. Paul's College, within the University of Sydney, will move to Melbourne with his family immediately.



On Friday, July 5, they will be officially welcomed to Melbourne Diocese at Evensong in St. Paul's Cathedral. The service will be followed by an informal welcome in the Chapter House.

Dr Gough acted at the request of the Archbishop of Melbourne, who has been absent from his diocese for a long period due to illness.

The Vicar-General of Melbourne Diocese, the Rt. Reverend G. T. Sambell, attended the consecration service.

Photo: Dr Arnott

## Sunday Liquor Trading?

THE president of the New South Wales Temperance Alliance, the Reverend B. J. Judd, has warned that strong pressure is being brought to bear upon the State Government to permit hotels to open on Sundays.

Mr Judd in a broadcast over Station 2CH quoted a recent statement by the president of the Australian Hotels' Association, Mr B. McInerney, that the A.H.A. intended to approach the Minister of Justice to discuss new hours.

"We propose," said Mr McInerney, "two trading periods of three hours each on Sundays that would not conflict with morning or evening church services."

"If the Government agreed to Sunday trading in principle, we would be happy to allow the Licensing Court to work out suitable hours. We appreciate that the trading periods would tend to vary in different areas due to local conditions."

"In some areas it might be found suitable for hotels to open from the first trading period from 10.30 a.m. to 1.30 p.m. or 11 a.m. to 2 p.m."

"The second trading period would also need to vary to meet local conditions, but most hotelkeepers would not want trading to go beyond 7 p.m."

Promising Markets

Mr Judd further draws attention to claims made by the association on the increase in

liquor consumption in Australia. A recent statement by the A.H.A. said:

"Spending in N.S.W. hotels rose from £60 million in 1951 to £120 million in 1961 and hotelkeepers can look to the future from a position of strength."

Many of the figures Mr McInerney uses are from "A Handbook for Investors," which the Premier, Mr Heffron, has taken with him overseas on his mission to interest investors in N.S.W.

"I think you will find that we have promising markets for the next 10 years," Mr McInerney says. "Just to take retail sales of beer, wine and spirits, the handbook shows that Australians spend about £305 million a year in this field."

"The handbook conservatively estimates that the work force will increase by an average of 30,000 a year up till 1975," he said.

"This means that by 1970 the State should have at least 210,000 extra workers, and by 1975 an extra 360,000 workers."

"On this basis alone we can look forward to significant opportunities to increase business in all departments of hotels every year from now until the mid-seventies and probably beyond."

"If," said Mr Judd, "you knew how close Sunday trading of hotels really is you would do something to make your opinion known to your local member of Parliament and, what is more, you would organise activity in this regard among your friends—and not limit this only to Church people either."

"The only thing," continued Mr Judd, "which weighs with politicians is whether there are votes in a proposal or not. If they think they can do the bidding of the liquor lobby and get away with it, then they will go along with liquor pressure. But if they think that they might lose a lot of votes by introducing Sunday trading, they will think again."

## Mowll Village Dedications

SATURDAY, June 29, marked the opening of a further stage in the development of Mowll Memorial Village at Castle Hill (N.S.W.).

Known as Project 7, three buildings were opened officially by His Excellency, the Governor of New South Wales, and dedicated by the Archbishop of Sydney, Dr H. R. Gough.

Considerable interest centred around Goodwin House, so named in recognition of the services to the Village of Archdeacon C. A. Goodwin, Deputy Chairman of the Management Committee.

Goodwin House will hold sixteen people. The building has been designed to capture the winter sun and exclude the strong summer rays.

Also opened and dedicated were the Wills Dining Room, adjoining Lober House (the main building) and the first stage of the Flexible Chalet Units. The Chalet Units have been constructed from funds donated by people to whom accommodation has been granted. One unit was donated to the

Village by C.E.M.S. as their project for the year.

Earlier in the afternoon cottages on the Western Road — "Carinya," "Cooyong," "Girrah," "ween" and "Moonya" — were dedicated by Archdeacon Goodwin and "Corban" was dedicated by the Reverend R. L. Milne.

At the present time four firms of builders are at work either commencing or completing twelve buildings on the property. When those under construction are completed, 250 people will be in residence. A contract is about to be let which will provide accommodation and other amenities for a further 100 people.

## RAPID GROWTH IN HOUSING FOR AGED

... p. 3



## CHURCH RECORD

JULY 5, 1963

## Decline . . . and Fall?

A storm of abuse broke over Mr Dean Acheson's head when he stated, some months back, that Britain was a played-out second-rate power.

It is perhaps an open question as to whether or not Mr Acheson's observations are true but one unpleasant fact has stood out with increasing clarity in recent months. Britain today has declined both morally and spiritually.

It is unnecessary to draw attention to the scandalous Profumo case — the daily press has done its usual thorough job of revealing all the sordid details of this unhappy affair.

Yet another illustration of this trend in British society today is seen in a recent decision by the august and conservative BBC to allow much greater liberty in the use of language on its radio and TV programs. Some of these "new look" TV programs have already been seen on Australian TV screens and the result is far from edifying. In fact it is extremely difficult to believe that the BBC has actually been responsible for some of the material seen, it has been so distasteful.

Where does the blame for this decay belong? It is, of course, a fact of history that a decline in the standards of morality has preceded the final collapse of a nation in so many cases. But there are, nevertheless, other factors at work. Not the least of these is the failure of the Church in proclaiming the Gospel of Christ and in living under the authority of the Word of God.

In his book "Fading Light" the late Archdeacon Hammond traced the rise of Hitlerism in pre-war Germany against the backdrop of the very same failure of the Church in Germany. "It is," wrote Archdeacon Hammond, "from the compromise between un-

belief and real unadulterated Christianity as it is presented in the Scripture, that we can trace all our present evils. From it has sprung the mediating school in the Church that tries to preserve some few fragments of Christian revelation, and little by little yields its forts to the enemy."

"Isn't that precisely what we see in the English Church today? Isn't that just what the Bishop of Woolwich has been doing? Isn't that what Canon Pearce - Higgins did when he repudiated some of the basic Articles of our Church?"

The Archdeacon reminds us, also in the same book, that State patronage is a great encouragement to enterprising nobodies. "If I find," wrote Archdeacon Hammond, "that I will get preferment and patronage for wild and extravagant opinions, I am thereby encouraged to deliver them, and even to publish them."

And now we have the Archbishop of Canterbury's action in conducting a service, parts of which are not legal in the Church of England, in honour of the late Pope.

How far has the Church in Britain slipped? When a bishop publishes a book denying some of the basic tenets of the Christian faith, when a canon virtually admits to having lied to obtain preferment and when the chief minister of the Church of England conducts a service in honour of the head of a system which is in complete antipathy to the pure Gospel of Christ?

We are not given to prophetic utterances but the future of Great Britain does not bear thinking about. The nation's only hope is for an outpouring of spiritual revival from God Himself and Britain is not alone in this need.

A paper presented at the recent conference organised by the Anglican Church League. It is the fourth to appear in ACR.

## THE PLACE OF THE LECTIONARY

FOR centuries a Lectionary has played an important part in the Services of the Church of England. Our 1662 Prayer Book explains how Holy Scripture is appointed to be read: "The Old Testament is appointed for the first Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed. The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the Morning and once in the Evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed upon divers Feasts."

One interesting sentence from this Prayer Book explanation is that — "Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent be substituted for those which are appointed in the Calendar." Thinking of our present practice one must assume that in this matter either the Ordinary is very lenient, or the Ministers are very lax!

The Prayer Book sets before us the great importance of the right use of a Lectionary to provide our people with the orderly and systematic proclamation of the whole counsel of God in our daily Church Services. If the Prayer Book were diligently followed, not only on Sundays but week-days also, the Old Testament would be read once a year, and the New Testament twice every year (except the Apocalypse), besides the Epistles and Gospels.

The principle is clear: a Lectionary provides us with a chief means whereby we submit to the authority of the Word of God in our congregational worship. Such a principle should never be lost, and if present conditions preclude the possibility of its adequate fulfilment then two possibilities arise: (a) We change the Lectionary to fit the conditions; (b) We change the present day conditions to permit the continued observance of this basic principle.

## Congregational Worship

Taking a realistic view I feel a little of each is necessary. We must never sacrifice the orderly and systematic reading of the Scriptures, but we must be guided by the here and now situation.

What then are some of the problems that face us?

1. **Different Congregations at the one Church:** Taking, for the sake of convenience, the traditional 8 a.m., 11 a.m., and 7.15 (30) p.m. Services, one very often finds that these are three entirely different congregations. The number of Parishioners who attend two or three Services on any one Sunday is very low.

From a Lectionary point of view the 8 a.m. Holy Communion congregation will very obviously become devoid of Old Testament knowledge, and even their New Testament knowledge will be somewhat limited to the Prayer Book readings of the Epistles and Gospels. How is this problem overcome? Do we omit the 8 a.m. Holy Communion Service which has no orderly and systematic reading of the whole body of Scripture? Do we introduce a new order of Service which will contain an Old Testament reading and the Epistles and Gospels read in an orderly and systematic man-

ner? (Here the Church in South India has something to offer by way of example).

## Authority of the Word of God

The final answer to this problem of different congregations worshipping at the one church could well be the provision of a single basic service at which the whole congregation worships and submits itself to the authority of the Word of God, hearing it read in a systematic and orderly manner.

2. **The multi-Church Parish:** Branch churches present many difficulties, not the least being the provision of a Lectionary that will present to the congregations of those churches the whole counsel of God. In a

**By the Reverend Victor W. Roberts, Th.L., Dip.R.E., Rector of St. Jude's, Dural**

branch church there is usually only one service of worship each Sunday, (some of course may have as many as three services). If there is only the one service it may be Holy Communion one week, Family Service the next, Morning Prayer the next and Evening Prayer the next!

## Suitable Lectionary

Under present-day conditions the only services that readily permit the reading of lessons from both the Old and New Testaments are those of Morning and Evening Prayer. Even if the Lectionary used has consecutive Sunday readings, and does not stipulate readings for the week-days, this sequence will be broken when services other than Morning or Evening Prayer are conducted in the branch Church.

These are very real problems, but no Lectionary, no matter how adaptable and suitable, could be so flexible as to adequately answer them all.

3. **Personal Reading of the Scriptures:** When considering the compilation of a suitable Lectionary for Sunday Services, surely it is logical to keep in mind the days between Sundays. The private reading of the Scriptures is all-important and should in some way be related to the Lessons read in the services of the Church.

The 1662 Lectionary assumes that the congregation diligently reads all the lessons from Monday to Saturday that lead up to the lessons that will be read in the church services on the Lord's Day.

Can we assume this about our people today? In this matter one congregation will differ from another to quite a large extent.

A lot depends upon the nature and emphasis of the ministry they receive.

4. **The Length of a Lectionary Cycle:** How long should it take to complete the cycle of any one Lectionary? If the readings are designed for the one service only and are to be read on Sundays and Holy Days only, it is hard to complete the cycle in under 4 years. But if we reduce this by providing lessons to be read during the week-days, can we assume that even the minority of our people will diligently follow them? Is it then better to have a longer cycle and so be sure of our congregations hearing the Word of God in its entirety?

## Present Conditions

This of course may be overdone. If we fill out the existing Prayer Book Lectionary by reading it consecutively at Sunday Services only, it would take something like 14 years to complete the cycle! Applying this to present day conditions, theoretically it would be possible for a child to be baptised while Genesis was the appointed Lectionary reading and confirmed 14 years later, just as the Lectionary reached Malachi! It is very difficult to do anything really worthwhile in under a four-year cycle.

5. **Relating the Prayer Book Epistles and Gospels to a Lectionary:** The reading of the Epistle and Gospel for the day occupies an important part in our 1662 Holy Communion Service. This is a very worthy thing, as it confronts us with the message of the Word of God from which the sacrament of Holy Communion takes its meaning.

## Basic Service

If we followed the pattern for Sunday worship at present set down in the 1662 Prayer Book we would have four lessons of Scripture: at Morning Prayer, one from the Old Testament, one from the New Testament, and then at the Ante-Communion or Holy Communion Service the Epistle and Gospel for the day.

We must admit that at present we have two lectionaries in operation, neither fulfilling the purpose of the Lectionary. We have the Prayer Book Epistles and Gospels read at Holy Communion, and we have an Old Testament lesson and a New Testament lesson at Morning and Evening Prayer.

Is it not possible to devise one basic Service with one Lectionary which will bring both these systems together? If the present system and pattern is to continue we must seek to include an Old Testament lesson and make the reading of the Epistles and Gospels more orderly and systematic.

Continued, p5

## Concern Over English Morality

THE Church Society (England) has issued a statement expressing concern over the decline in the standards of honour and morality in Britain.

The statement says: "The widespread abandonment of the standards of honour and morality which in the past have made the name of Britain fair is a cause of the gravest concern, especially when it is publicly encouraged by prominent churchmen who speak slightly of the historic doctrines of the Christian faith and advocated the breaking of God's commandments."

"We call upon our fellow churchmen to be faithful in proclaiming the need of sinful man for the Gospel of Jesus Christ and to be loyal in their adherence to the doctrine and worship of the Book of Common Prayer and the Thirty-Nine Articles."

"We call upon the leaders of our nation to remember that all authority is of God, and therefore to exercise the power entrusted to them to the glory of Almighty God and to the moral and spiritual, as well as the material, benefit of the people they govern."

"We call upon the directors of the Press, radio and television to use the tremendous power in their hands with responsibility and with consistent respect for truth, honour and morality."

"We call upon all our fellow-Christians to pray earnestly for the blessing of God upon our nation, turning us to Himself once more and revitalising our work and witness by the power of His Holy Spirit."

## SALE OF WORK

MRS H. B. TURNER, wife of the Federal Member for Bradfield, opened the annual "Church Record" Sale of Work in the Chapter House, Sydney, on June 21.

The gathering was chaired by the Dean of Sydney, the Right Reverend A. W. Goodwin Hudson, who, in his opening remarks, stressed the urgent need for literature such as ACR.

The directors of ACR would like to express their sincere appreciation to the many Church groups and individuals who contributed to the success of the sale.

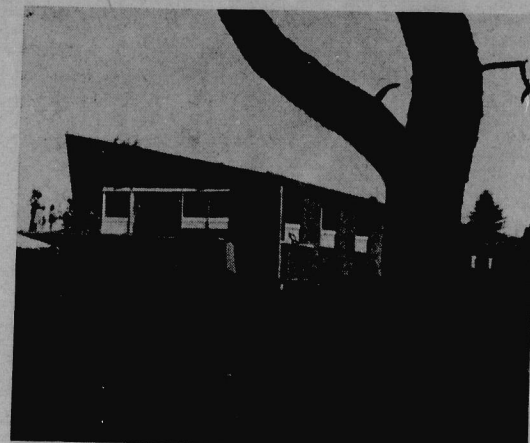
Not only were numerous donations of saleable goods made, but substantial monetary gifts added to the overall total.

A special word of appreciation must go to Deaconess Jean MacDonald, through whose efforts and the efforts of the group of ladies working with her, the sale was made possible.

Proceeds will further the witness of ACR.

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## RAPID GROWTH IN HOUSING FOR AGED



• Goodwin House, in the course of construction.

THE rapid growth in provision of housing for the aged is revealed in the first annual report of the Sydney Church of England Homes for the Aged.

The report recalls that the late Dorothy Mowll, wife of the Archbishop of Sydney, envisaged, in 1957, the formation of a Church Veterans' Village, adjoining the "Gilbulla" Conference Centre at Menangle.

The CENE Board of Management undertook the responsibility of creating this Village, purchasing seventeen acres of land adjoining "Gilbulla" for the purpose.

Owing to the illness of Mrs Mowll there was little immediate progress and it was not until after her death that the Archbishop requested that further

consideration should be given to the project.

The Board decided to look for a more suitable location and finally purchased "Elwatan" at Castle Hill, a property of some 117 acres with a large main house and several smaller ones. Following Dr Mowll's death the Standing Committee of the diocese agreed that the proposed Village at Castle Hill should be the Diocesan Memorial to the late Archbishop and his wife.

A memorial fund, to which the people of the diocese subscribed, reached over £20,000 and the balance of the £75,000 purchase price was made available from a bank loan. With some assistance from the Commonwealth the original old home was transformed into the present Lober House and additions and alterations made to the other buildings on the property.

## Memorial Fund

Apart from the projects at Castle Hill under construction or completed, future plans call for a chapel and hospital accommodation. Sketch plans and an estimate of cost of a suitable chapel building are being prepared at the present time.

The rapid expansion of Mowll Village and the constant demands being made upon the accommodation available caused members of the Committee to take the necessary steps to have the Sydney Church of England Homes for Aged Persons Board duly constituted. Standing Committee passed the necessary ordinance in 1961.

Future developments include the remodelling of a cottage at 8 Cooper Street, Paddington; erection of a Village on land adjoining St. John's, Glebe and erection of self-contained units on land adjoining St. Anne's, Ryde.

When all projects are completed the Board will be providing accommodation in a Christian atmosphere for nearly five hundred people.

FOOD and agricultural organisation technicians say that the world can double its food production in 20 years, and go on increasing it indefinitely.

## Keen Interest In University Mission

DURING the first week of the 2-week Mission: "Two Different Worlds," being held at the University of New South Wales, just on 2,000 students attended Mission meetings.

During Wednesday lunchtime, faculty meetings were held — Professor Carey, Professor of Obstetrics, U.N.S.W., addressed 80 students at the Medical Faculty Meeting; while 50 attended the Arts Faculty Meeting and Rev. P. Newall, who addressed this meeting, later spent 24 hours in discussion with a dozen or more students who were genuinely seeking God, yet unable to accept some of the Lord's claims.

For the Overseas Students' Dinner on Wednesday night, 120 of the 200 invitations were accepted, and the Common Room was packed to capacity. Following Mr Ron Roberts' address, two students raised their hands as an indication that they had that night accepted the Lord. Ten or 12 students later remained to talk with Mr Roberts and Christian counsellors.

As a result of Bishop Goodwin Hudson's temporary indisposition, Dr Howard Guinness was asked at an hour's notice to speak to the almost-300 students who attended the Thursday's meeting.

## Largest Meeting

Dr Guinness brought home a forceful message resulting in 65 students staying on for counselling, and of these at least 20 made definite inquiry regarding the Christian way of life.

For the Fact and Faith Film, "God of the Atom," 125 part-time students packed the Graduates' Room on Thursday night, and were obviously challenged — many joining in the informal discussion groups which followed the film.

The Mission is the talking point of the university, which is noted for its lack of student action, and for the first time in many years students are prepared to talk about Christianity.

The Rt. Rev. A. W. Goodwin Hudson opened the Mission by speaking informally in the centre of the University Coffee Lounge at lunchtime on Monday, June 17. Some 350 students were present and heard the Bishop challenge them by his talk, "The usefulness of your life."

At the first main meeting of the Mission, more than 300 students gathered in the Science Hall the following day, when Bishop Goodwin Hudson built on his earlier talk and went on to point out the emptiness and loneliness of an un-Christian life.

At the after-meeting, 125 students stayed for further discussion, and 80 made definite inquiry regarding the Christian way of life. At least one staff member made a definite decision for Christ at this meeting.

The largest part-timers' meeting ever organised by any Christian body at the university was held at the Union Building on Tuesday night, when 65 students attended.

The Bishop again spoke, and copies of St. John's Gospel were distributed to those who showed interest.

Friday night saw 850 members of the student body and staff present in the Science Hall for the screening of the film "The Robe." Later, the Bishop brought out more forcibly the message of the film, and as a result 30 inquiries were made for further counselling.

## Conference Discusses Youth Sex Problems

"THE Sex Problems of Youth" was the theme of a consultation with clergy and social workers in Sydney led by Professor Henry A. Bowman, Professor of Sociology in the University of Texas, on June 14.

Professor Bowman, in introducing the discussion, referred to sex as an important means of communication when two people are joined in love; it is a means to the overcoming of the essential loneliness of individual human life.

Since Jesus did not condemn sex, but treated men and women as human personalities, our Christian duty is not only to point out evils, but more importantly to help young people to achieve the standards of premarital chastity the Church sets before them.

This would seem to require that every Church should have an active functional educational program. Young people today require help not merely about anatomical details, but more urgently about "permissibility" — they are confused about standards and value judgements.

## Inadequate Training

In view of the inadequate training of the clergy in pastoral counselling and education for marriage, it was suggested that clergy and other leaders should organise discussion groups and "workshops" to try to discover young people's actual problems and needs.

Professor Bowman stressed that though prevention was less dramatic than rescue it was more

important. The thousands of divorces and other failures in marriage, the suffering of children, and the pre-marital problems of young people, make education for marriage on a nation-wide basis essential.

The consultation was held at the Ferguson Hall of St. Stephen's, Macquarie Street.

## SYDNEY EISTEDDFOD

CHURCH choirs that have not previously participated in the City of Sydney Eisteddfod are urged to compete this year.

Miss M. Gunn, organising secretary of the Eisteddfod, stated recently that the entry of new church choirs would be welcomed, not only by the Eisteddfod Council but by the regular competing choirs also.

In addition, the Mixed Voice Choral Championship (limited to 50 voices) includes "An Ode to the North West Wind" (Frank Hutchens) and an Own Choice item

(prizes £50 and £21).

The Organ Contests in this Eisteddfod will probably be judged by Dr Vincent Shepherd. They include the "Ernest Truman" Memorial Church Organ Contest with a prize of 25 guineas and an Organ Recital Contest to which the Organ Society of Sydney awards £10/10/.

The Church Choral Championship will be held on the afternoon of Saturday, September 21, and the Organ Recitals on the evening of Friday, September 20.

For soloists there are many contests including Oratorio, Bach Aria and Sacred Solo. Further details are available from 148 Phillip Street, Sydney (28-3951).

Have something to sell?

See ACR's classifieds  
page 7



# OVERSEAS NEWS

## Confirmation Candidates

THE number of candidates enrolled for confirmation classes in East Germany is as large as the number in the State-sponsored "Youth Dedication" programme, and continues to grow, a meeting of Bavarian pastors in Rummelsburg has been told. Some of those who attend Youth Dedication classes later apply for admittance to the confirmation classes.

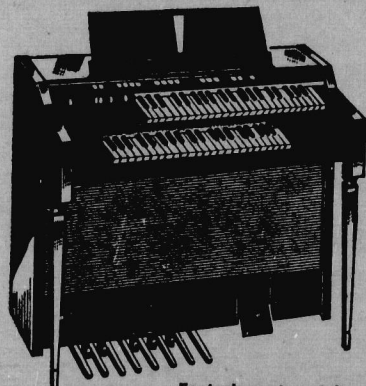
## Plan to Assist Mission Work

A survey is to be conducted to find out whether members of the Church of England in Australia can raise two million pounds per year for missionary work.

The planned survey was announced at a meeting, on Saturday, June 29, of the Overseas Missionary Council in the Diocese of Tasmania.

At present some £300,00 is contributed by Anglican parishes throughout Australia to the work of C.M.S. and A.B.M. The Department of Promotion in the Diocese of Sydney has undertaken to determine whether this amount could be stepped up to the proposed two million.

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## Unapproachable Clergy

TOO many Evangelical clergy were unapproachable and out of touch with their laity according to a speaker at the annual meeting of the Church Society. The speaker, a lay member of the Church Assembly, told the meeting that the laity were inadequately taught, and the drift of young people to Pentecostalism and other sects seemed to be due largely to ignorance of what the Church of England taught. The same speaker told the meeting that the Prayer Book Measure was likely to lead to utter chaos with all its services. Was it right, asked the speaker, to allow heresy as a legitimate alternative merely because some people thought it was true?

## ANGRY PROTESTS OVER REQUIEM

CHURCH groups and individual Christians all over Britain have registered strong protests over the action of the Archbishop of Canterbury in conducting a Requiem Holy Communion.

One rector, writing to the "Church of England Newspaper," expresses the anger of many when he says, "I have been moved to tears before God for this God-forsaking people of England and more especially for this apostatising Church."

"The events of the past months (Honest to God, etc.) heading up into the horror of the past week

have had the final lid put on them by the announcement in your paper that the Archbishop of Canterbury is to celebrate a Requiem Holy Communion for the late Pope.

"In the Church of which I have the honour to be a minister, there is no such thing as a 'Requiem Holy Communion' and the Archbishop certainly does not conduct such a service as my representative.

"Indeed, if such a thing is possible, I repudiate him altogether while he is doing this for he is doing despite to the Blood of Christ and proclaiming by this act 'another gospel'.

## "Another Gospel"

"Let us all pray for him that God may lead him to repentance for it is written: 'If we or an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed' (Gal. 1.8). If ever there was a time when our people needed the true Gospel of God's redeeming grace in Christ, surely it is now and this Gospel must be based on the sure foundation of God's written Word in which it is revealed to us.

Another protest was addressed to the Queen by the Northern Presbytery of the Free Church of Scotland. This statement described the Archbishop's actions as a "shocking perversion of the central ordinance of the Christian Church."

"We regard the Archbishop's conduct to this report as revealing glaring inconsistency, that while professedly as the leading Representative of a Protestant Church, sworn to maintain the 39 Articles of the Church of England, nevertheless disregards the religious observances of his own Church in favour of the Roman Catholic rite, which rests not upon scripture, but tradition, and has been justly characterised by the English Reformers as 'the idolatry of the Mass'.

"We unhesitatingly condemn the reported requiem celebration of the Holy Communion for the Pope as giving offence to the Most High who gave His Divine Son to be the alone Saviour of sinners, and as dishonouring to the work of Christ, 'which is the perfect redemption, propitiation and sacrifice for all the sins of the whole world'."

## "A Diminishing Church"...

It is encouraging to your commentator to find the Bishop of North Queensland quoting him word for word in his recent

## Notes and Comments

Synod Charge, in which he dilated upon the condition of the Church of England in Australia, as evidenced by its compulsive turning away from Australians

for the highest ecclesiastical offices.

Certainly if our Church is to survive as something more than an Olde Englishe museum piece we shall have to drop beating the bounds, blessing the ploughs and baking simnel cakes, wearing mediaeval clothing and headgear, and become Australian. We should follow St. Paul in being ready to be made all things to all men that we might by all means save some (and surely it should not be difficult for a Church the great majority of whose members, both clerical and lay, are Australian born).

## Divisive Controversies

Bishop Shevill is also clearly right in saying that controversies over churchmanship are bitter in the Australian Church, and a fruitful source of division and weakness. It is unfortunately true that no Christian community is as deeply divided on such fundamental questions as the Anglican, and the usual episcopal soothing syrup about creative tensions does nothing to alter this fact.

The Bishop is mistaken, however, in claiming that these differences are more a matter of psychology than theology. Psychological differences can comfortably co-exist; the person who enjoys playing or watching Rugby football does not try to make the man who likes fishing play or watch Rugby instead.

## Rugby Union in Schools

The death of a pupil at a Sydney Church of England school while playing Rugby Union football recently has led to much controversy in the daily papers about the alleged dangers of this game as against its alleged value as a builder of character. Much confident assertion, supported by little evidence but much obvious bias, has resulted. It is not too much to ask that the Church of England should

## Proportional Representation

The Synod of Newcastle Diocese has resolved by a large majority to alter the system of voting in its elections from proportional representation to the first past the post system. This makes interesting reading in the light of the attempt, a few short years ago, to change the system in Sydney Synod elections from the first past the post system to proportional representation.

At that time the "Church Record" strongly opposed the change, on the ground that it was more important that the chief executive of Synod, the Standing Committee, should faithfully represent the majority

carry out an investigation into the number and nature of injuries inflicted in playing this game (perhaps at the expense of Church of England schools, or in conjunction with schools of other denominations), and if the findings warrant it, replace it with something less dangerous. When all is said and done, there are alternative ways of developing character, and it is only a game.

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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 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.

## Loss of Scholars

Dear Sir,

My attention has been drawn to a recent leader of yours in which you lament the departure overseas of two Australian biblical scholars, Messrs Anderson and Morris, and deplore the fact that no attempt was made to provide posts for them here. May I first point out that neither of these gentlemen has ever applied for vacant posts in my department nor, so far as I know, for any openings at Melbourne University? When Australian biblical scholars of adequate attainments apply for posts in our local universities they often attain them.

That there are so few posts in biblical subjects available in Australian universities is largely the fault of the theological colleges and trainee-clergy. Classes in Biblical Studies and Middle Eastern Thought and Culture are available to students as courses for the B.A. degree in both Sydney and Melbourne Universities. In addition, Sydney offers a post-graduate course in the Board of Studies in Divinity whose B.D. degree is highly esteemed overseas, being of higher standard than most overseas B.D. degrees.

Staff is needed to lecture to these classes, and the larger the relevant departments the greater is the number of staff required. Yet most students at our theological colleges ignore these courses, and prefer to take postal courses with overseas universities rather than provide teaching opportunities for men like Morris and Andersen here in Australia.

Unlike the Roman Catholic and Presbyterian trainee-clergy who are keen members of our local universities (since they recognise the great necessity of providing their churches with adequately equipped clergy), our Anglican students rest content with second-rate postal course, external degrees, and the like—a state of affairs which in the future will provide our Church with a body of inadequately educated clergy.

Yours, etc.

E.C.B. MacLaurin,  
Dept. of Semitic Studies,  
University of Sydney.

(Mr MacLaurin is barking up the wrong tree. Our Editorial deplored the failure within the church itself in regard to theological scholarship in our colleges. The role of the universities is another matter but it is still true that theological scholarship (as distinct from a few particular ancillary disciplines) can only at present develop in our theological colleges. The Sydney B.D., whatever its academic standard, is a post-graduate degree open only to full-time members of the university. Its faculty is mostly part-time, and consequently no

real school of study exists in connection with the course, which has a very limited appeal, as the number of students completing it testifies.

Mr MacLaurin is, we believe, mistaken in his claim that "most students at our theological colleges... prefer to take postal courses with overseas universities." No such "postal courses" exist, or are being taken, so far as we know.—Ed.)

## Prayer Book Language

Dear Sir,

My good friend, the Reverend G. S. Clarke, in his address to laymen at the Menangle conference seems to have indulged in the time-honoured game of putting up shut-sallies in order to have something to knock down and of calling out problematical ghosts from non-existent cupboards.

He seems to think that the modernisation of Prayer Book language will produce something like Beaumont's Folk Mass on the musical side. But his guesses are really quite inaccurate and his fears insecurely based.

Would he not agree that the Revised Standard Version of the Bible still seeks to maintain dignity in language and reverence in our attitudes to the time-honoured Scriptures which God has given to the Church? Yet the R.S.V. is an attempt to bring the ancient wording more into line with modern idiom without sacrificing the awareness of the holy "otherness" of God and the reverence due to His Name.

No one need fear that the doctrines of the Prayer Book can be altered. That aspect of revision is carefully safeguarded by the fundamental declarations and the ruling principles of the 1962 constitution.

Incidentally, this would appear to limit persons like myself and many others who will have to accept the doctrine of Infant Baptism as the Cranmerian age thought of it—as the normal baptism service, whereas it seems to me that to be true to the New Testament and the primitive Church adult baptism is the norm and infant baptism a development of that practice in the Christian family.

If it can be proved that the 1962 constitution lays down for all time that this dilemma impinges upon the doctrines of the 1662 Book of Common Prayer which cannot be changed, then we shall have to face a situation where we think that our Church is too strictly tied to Cranmerianism and has departed from N.T. principles. But we shan't be able to do much about it.

This all serves to show that Prayer Book revision under the new constitution is a strictly limited exercise. There is little fear that sweeping doctrinal changes can be accepted by the Church courts.

It would save Mr Clarke and others much time in their teaching adults and catechising children, and free them for more important aspects of evangelism, if such language were modernised e.g. -eth, eschew, comportable, knappeth, alloweth, curate, indifferently, wedlock, ghost, clemency, vouchsafe, generally, briefs, citations, the ordinary,

daily throughout the year—and many others. Ponderous latinisms could very well be discarded now.

Key doctrinal words like grace, redemption, righteousness would obviously have to remain. Why does fear seize church people when suggestions are made for progress?

(Canon) Laurence L. Nash, Prahran, Vic.

## Pretentious Claim?

Dear Sir,

May I explain to the Reverend Ralph Ogden why I consider it pretentious (i.e. "claiming more than is warranted") to assert that the Church of England in Australia is "a part of the one holy, catholic and apostolic Church of Christ." The C.E.A. and the *Una Sancta* are entities of an entirely different order from each other, and consequently their relation is not that of a part to the whole.

The Church of England in Australia is a denomination, a voluntary association promoted by men to assist a large number of particular local churches to exist in a relation of fellowship with each other. It is a product of expediency, not of necessity. It is of recent origin, and could cease to exist, as many other denominations have ceased to exist.

The "one, holy, catholic church," on the other hand is a reality of the heavenly or spiritual realm, perfect and complete before God. Its existence, as well as its holiness and unity, are objects of faith (not of sight), which is why belief in "one holy church" is confessed in the creeds.

Any local congregation of believers on earth (even an Anglican one!) may, if the pure word of God be preached in it, be said to be "the visible church of Christ." But it has this dignity, not because it is "a part of" the *Una Sancta*; rather because it is the local expression or manifestation of the invisible church. Since Christ is in the midst of even two or three who gather in His name, the church may be said to be in that place in its fullness, and such a church is not merely a part of something.

But a denomination like the Church of England in Australia is, despite its name, neither a church, nor a part of a church, in any scriptural sense of the word "church." To claim that our denomination is "a part of the one, holy, catholic church," goes beyond what is warranted, and gives a false significance to what is merely a useful instrument of co-operation and fellowship between Christians of a certain tradition.

May I add in further reply to Mr Ogden that (a) I have nothing but goodwill for the "humble Anglican," (b) my writing a book review for an independent journal has nothing to do with my "office and living," (c) I am myself a regular "man in the pew" in my local church. (Rev.) D. W. B. Robinson, Newtown, N.S.W.

## THE PLACE OF LECTIONARY

... from p2

The solutions to these problems will not be easily found. The principles concerned must be agreed upon before an acceptable Lectionary or pattern of worship will be devised. The following conclusions are reached:

(a) The principle that is all-important behind any Lectionary compilation is that in all our church services (not only Morning and Evening Prayer) a place must be found for the orderly and systematic reading of the whole counsel of God.

## Names Wanted

Dear Sir,

Our church, Holy Trinity, Wentworth Falls, will be celebrating its seventy-fifth anniversary in March of next year, and we would like to have the names and addresses of as many of the early parishioners and their families as possible. A good many folk have come and gone in 75 years but unfortunately we have practically no record of names.

We plan to make it a "Back to Holy Trinity" occasion, with special services on Sunday, March 15, and naturally we would like to be able to send invitations to as many of our former parishioners and their descendants as possible.

Any information on the whereabouts of these folk could be sent to the rector, the Reverend R. K. Hobden.

(Miss) M. E. Attwater,  
on Secretary, Parish Council,  
Wentworth Falls.

(b) A basic service of worship once a Sunday for all worshippers is a pattern that demands close attention. A Lectionary could then be compiled to fit into that pattern, providing orderly and systematic readings from both Old and New Testaments.

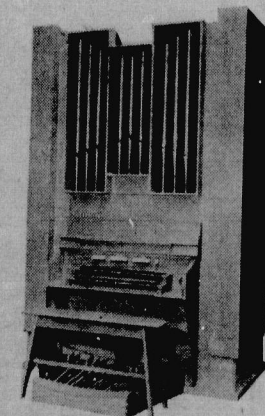
(c) If the present Holy Communion Service should not be altered, then an Old Testament lesson should be included within its framework, and the passages appointed for the day should be revised so as to provide a thorough, systematic and orderly reading of the Epistles and Gospels.

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# Books

## Documents

### THE IMPACT OF THE DEAD SEA SCROLLS

By A. N. Gilkes. Macmillan, 1962. pp. viii and 167. Aust. price 25/-.

One might be pardoned for asking why another book on the Dead Sea Scrolls? And after reading this book one might still be pardoned for asking.

This is not to say that it has no value. It will appeal most to the completely uninitiated as a readable introduction to the history of the discovery of the Qumran material, to the contents of the scrolls and fragments, and to the controversies that have arisen since scholars began to study the material.

The author has a clear advantage in being able to sum up the results of some of the controversies now that time and scholarship have tempered many of the excesses that some earlier writers were given to.

A number of extracts from the translation of T. H. Gaster are used in the description of the literature in a way that is clearly designed for those who want only a summary treatment.

The most useful sections of the book are the summaries of the major developments in the discussion of firstly the dating of the documents, and secondly their relevance to the understanding of the origins and meaning of the Christian faith.

The book is not intended for those who have any knowledge of the subject, and will hold little for them. Those who wish to be initiated would do well to read it now before its latter sections become dated.

—G. GOLDSWORTHY.

## Autobiography

### C. H. SPURGEON The Early Years 1834-1859

Londons Banner of Truth Trust, 1962. Pp.562. Eng. price 21/-.

The autobiography of Charles Haddon Spurgeon was originally compiled by his wife and private secretary and published in four volumes in 1897-1900. The first two volumes, slightly reduced and edited, have now been republished in one by the Banner of Truth Trust at an unbelievably low price.

It is an absorbing story. Few preachers have surpassed Spurgeon in power and attractiveness. He was converted in a little Methodist chapel on a snowy morning in 1850 at the age of 15. At 17 he was pastor

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of a small chapel at Waterbeach, Cambridgeshire. At 23 he was the best-known minister in London, and his long ministry of preaching was well launched.

Through early acquaintance with Puritan theology he became a convinced Calvinist, and exhibited in his evangelism the positive power of the doctrines of grace.

Spurgeon's style is terse, pungent and witty. He is still, in some ways, the best model (in style) for a preacher to imitate. Here in his autobiography the same style gives flow and compelling interest to all he writes.

This is not only a bargain; it is a treasure, which will bring profit to the Christian, young or old, who reads it.

—D. W. B. ROBINSON.

## Churches Cricket Meeting

THE 61st annual meeting of the New South Wales Churches Cricket Union will be held in the C.E.N.E.F. Memorial Centre, Sydney, at 7.45 p.m. on Thursday, July 25. The president, the Reverend W. N. Rook, will preside.

The 1962-63 season proved to be one of the most successful ever enjoyed by the union and more than 150 teams from churches situated within the city and suburbs of Sydney participated in its competitions.

A feature of the past season was the visit to Sydney by teams representing church cricket clubs in Queensland, Victoria and South Australia. An interesting competition ensued, with New South Wales winning the series by a narrow margin and with it the right to hold the "A. E. Lowe" Cup for the ensuing 12 months.

At the annual meeting all arrangements will be completed for the 1963-64 season. The A, B and C grade competitions will commence on Saturday, September 7, and D and E grades on September 21. Any church wishing to have further particulars about the union is invited to telephone either the assistant secretary, Mr J. O. Hardy, tel. 84-1155, or Mr V. R. Hind, tel. 649-9752, or write to Box 2996, G.P.O., Sydney.

Blazers, caps and cups won by various clubs and players during the past season will be presented at the annual meeting. The premiers and divisional winners in the various grades are:

- "A" Grade: Holy Trinity, Dulwich Hill (Premiers); St. Alban's, Epping (Runner Up).
- "B" Grade: Parramatta North Methodist (Premiers); St. Thomas, Kingsgrove (Runner Up); Strathfield Methodist.
- "C" Grade: Earlwood Methodist (Premiers); St. John's, Ashfield (Runner Up); Burwood Salvation Army; Milperra Congregational; Punchbowl Congregational; St. Andrew's, Parramatta.
- "D" Grade (Saturday Morning Competition for boys under the age of 16): Punchbowl Congregational (Premiers); St. John's, Ashfield (Runner Up); St. Mark's, Granville.
- "E" Grade (Saturday Morning Competition for boys under the age of 14): Petersham, Baptist (Premiers); Holy Trinity, Pokhara (Runner Up); Rozell, Methodist; St. David's, West Strathfield.

## Short Notices

### THE TENSION BETWEEN EAST AND WEST

By Rudolph Steiner. Hodder and Stoughton; pp. 188. Aust. Price 31/9.

Ten lectures given in Vienna by the late Rudolph Steiner in 1922. An exposition of the philosophical basis of Rudolph Steiner's views on tension between East and West. Given at a Congress on the philosophy of life.

### THE EVANGELICAL MAGAZINE

May-June, 1963. pp. 48. Eng. price 1/6.

Special articles in this issue deal with the problems associated with youth and Dr Packer writes on "God's Wisdom and Ours."

Also Received:  
CHRISTIAN NEWS FROM ISRAEL. (April, 1963, pp.32)

A BILL to ban organised Sunday sport for which admission is charged, has been published by the Government of South Africa. The Minister of Justice has stated that the bill will be referred to a Parliamentary Select Committee before its second reading. This will give all religious, sporting and other sections a chance to air their views before the measure is enacted.

## Plan To Assist Historic Church

FACED with the problem of maintaining the third oldest church in Sydney, the churchwardens of St. Peter's, Cook's River (Sydney Diocese) have launched a scheme to help meet the high costs involved.

People who have been associated with St. Peter's over its long history are being asked to link themselves with the Church as Friends of St. Peter's.

St. Peter's is the third oldest church in Sydney and reported to be the oldest church in Australia to have been built by free labour. Its foundation stone was laid in July, 1838, and this year the church is celebrating its 125th Anniversary.

During these years thousands of church people have moved to

other localities and factories have replaced dwellings in a large part of the area surrounding the church.

The cost of maintaining effective Christian witness and service in the district is far above the capacity of the present congregation and Anglican population.

Friends of St. Peter's are asked to contribute an annual subscription of £1 and this will entitle the contributor to two newsletters per year, in addition to other material.

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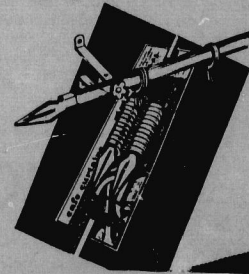
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### MEETINGS

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.

UNEVANGELISED areas of the world are prayed for at a meeting each Thursday in the Board Room of C.M.S. House, 93 Bathurst Street, Sydney, from 12.15 to 1.45 p.m.

## Youth Festival at Coorparoo

Special emphasis was placed on youth throughout the whole weekend of June 21 to 23 at St. Stephen's, Coorparoo (Brisbane).

The delightful surroundings and pleasant atmosphere of Wanganui Gardens provided the background for the opening function on the Friday night. There were 115 people seated for the dinner.

Following the dinner, at which the Dean of Brisbane was present, the rector of St. Stephen's, the Reverend J. R. Greenwood, introduced the guest speaker, the Reverend Jim Winter, from Melbourne.

It was very apparent there was nothing cold about Mr Winter although he hails from the colder climate of the South (Melbourne). With heartwarming enthusiasm, sincerity and direct approach he "laid a foundation," for his series of addresses.

Based upon the simple facts of the great "proclamation" and "teaching" of the New Testament, he painted a picture of a contemporary situation similar in many ways to the earliest days of Christianity, with its struggle for survival amid paganism, ignorance, antagonism and spite.

The key to the way Christians should face this present day situation, he said, was to be found in a study of the world

situation as it was in ancient and Biblical times.

St. Stephen's choir member, Mr Bill McGaw, delighted the guests with his bass voice and Miss Desni Knight provided delightful piano support.

### Courtship

Keynote of the weekend was to provide fun and fellowship for young people with emphasis on the necessity of a Christ-centred life. It was noteworthy that there was an increasing tempo of interest in the talks given by the chaplain and the various talks throughout the weekend, on such topics as the Christian Life and Love, Courtship and Marriage, were of considerable interest to the young people.

After Evening Service on the Sunday night a most enthusiastic gathering of parishioners supported the youth appreciation for the Reverend Jim Winter's work. At the close of the supper many had professed to the resolution of having found faith in Jesus Christ.

The Assistant Curate, the Reverend James Doust, together with his committee, received congratulations on the excellence of the arrangements. Their commendable efforts produced a weekend to be remembered with Jesus Christ at the centre.

## National Trust Appeal

A REPRESENTATIVE committee has been formed to launch an Appeal for £5,000 to repair the historic Church and Rectory of St. Matthew at Windsor. The appeal will be launched by the National Trust of Australia, as the buildings are regarded as of national importance and probably the best of convict architect Greenaway's work.

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# 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 Allan (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

to the Society. Those receiving the badges were:

Miss M. Wright, Cammeray; Mrs Johnson, Drummoine; Miss D. Hogben, Wollongong; Miss Harvey, Concord; Miss B. Gerdes, Drummoine; Mrs Flinder, Abbotsford; Mrs Fulford; Mrs Fulford, Chatswood; or Simmon, Cammeray; Mrs T. Russell, Turramurra.

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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.

### Wangaratta

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.

### Overseas

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 Gold 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, Dugura, 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 Relations 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 Alexei, Patriarch of Moscow and All Russia.

### 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.

## Sydney Church of England Grammar School for Girls

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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

### 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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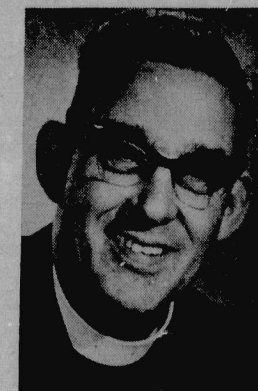
## C.M.S. Meets Federal Budget

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.



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.

## "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.

### 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

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

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 tranquilliser, 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

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

## 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 says 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.

### 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 Thirty-nine 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

## 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 Thirty-nine 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.

## 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.

On other pages . . .

The Service of Holy Communion p2	
N.E.B. Measure Rejected p3	
Use of the Name of God p5	