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C. OF E. "DELEGATE" TO VATICAN

It is understood that the Archbishop of Canterbury has appointed Canon Bernard Clinton Pawley, who has been Treasurer of Ely Cathedral since 1959 to be his personal delegate to Cardinal Bea, the new head of the Ecumenical Secretariat in Rome.

The Secretariat has been set up to study relationships with non-Roman Catholic Churches. Its ten members are drawn from eight countries.

Patteson Centenary at Norfolk Island

The consecration of John Coleridge Patteson as Bishop of Melanesia 100 years ago was commemorated on St. Matthias' Day (February 24) at the Patteson Memorial Chapel on Norfolk Island.

The Chaplain at Norfolk Island, the Rev. Barry Marsh, and the Chaplain for Youth in Sydney Diocese, celebrated Holy Communion in the Chapel.

Bishop Patteson was martyred in 1871 at Santa Cruz.

Prominent Youth Worker Killed

We regret to report the death of Mr Barry Willis, who was killed in a fall while rock-climbing at the Three Sisters, Katoomba, on March 4.

Mr Willis, who was a parishioner of St. Stephen's, Bellevue Hill, Sydney Diocese, was a practised rock-climber. He was very active in the work of the Crusader Union, and had also been active in the work of the Sydney Diocesan Youth Department. He was the superintendent of St. Stephen's Sunday School.

Sydney Training For Youth Leaders

For the second year running, 120 young people from the metropolitan parishes in Sydney Dioceses began on March 6 the Youth Leadership Training Course.

The course is sponsored by the C.E.B.S., Girls' Friendly Society, and the Youth Department.

This course will finish in May. In June a similar course will begin in Wollongong for the southern parts of the Diocese, and in September another for the western parishes.

Positions Vacant

WANTED, Christian woman to care for woman of 87 in her home in Scone. Reply by letter to Miss Barwick, Kleran's Creek, R.M.B. 167, via Scone.

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For Sale

INSPECT the range of News Bulletins available from C.M.S. Bookshop. Check your order for Easter. Plan ahead. A sample Catalogue available for viewing.

Personal

The Rev. Edwin Badger, Rector of Euroa (Wangaratta Diocese), has accepted the warden-ship of St. Columba's Hall in the same diocese and the superintendency of the College Districts. Mr Badger is a Bachelor of Arts of Bristol University and a Bachelor of Divinity of London University. He was for some time a missionary in Japan.

In addition to those mentioned in the "Church Record" of February 15, the Archbishop of Melbourne made the following men deacons in St. Paul's Cathedral, Melbourne, on March 5: Messrs L. F. Bartlett, A. L. Browne.

Mr K. W. Jones, senior history master at Barker College, Sydney, has been appointed headmaster of Mentone Grammar School, Melbourne.

Dr Paul White, the original jungle doctor, is going overseas to Tanganyika and other places early in April.

The following appointments have been made in Melbourne Diocese:

Rev. H. A. Hall, Th.L., from Flinders to St. Stephen's, Highett.

Rev. A. A. Smith, B.A., Th.L., from Grafton Diocese to All Saints, Niddrie.

Rev. A. R. Clark, from Mount Duneed to St. Mark's, Reservoir.

Rev. B. J. Thewlis, from Bog-nor Regis, England, to St. George's, Reservoir.

Rev. A. F. Pattison, Th.L., as vicar of new parish of Holy Trinity, Ringwood East.

Rev. S. C. Moss, B.A., Th.L., to St. George's, Malvern.

Rev. G. W. A. Kircher, Th.L., from Precentorship at Cathedral to St. Paul's, Malvern.

The Rev. M. J. Clarke, Th.L., has resigned from the parish of Dandenong, Melbourne Diocese.

The Rev. Donald Cameron, Lecturer at Moore Theological College, Sydney, and Curate at St. Paul's, Chatswood, has been appointed Chaplain at "Carramar" Hostel for unmarried mothers.

The Archbishop of Sydney and Primate of Australia, the Most Rev. H. R. Gough, has become President of the Inter-Varsity Fellowship of Evangelical Unions in Australia.

The Rev. E. G. Buckle, Rector of All Saints', Ainslie, Canberra-Goulburn Diocese, has been elected a Canon of St. Saviour's Cathedral, Goulburn.

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CHURCH RECORD

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GREAT IMPACT ON LOCAL DISTRICT

The Protestant Churches of Nowra and the Shoalhaven district, New South Wales (including the Church of England), combined in a Crusade from March 3 to 19.

A great impact has been made on the local community, as well as on the participating Churches.

MANY DECISIONS NOTED

The total attendance at all Crusade meetings was 7,400. 230 decisions for Christ were recorded. Several meetings were attended by over 700 people. These included the "home" nights, the youth nights and the final meeting.

These figures are the more impressive when it is borne in mind that Nowra is a town of about 5,000 people. In addition to local residents, people from as far afield as the Southern Tablelands of New South Wales attended the Crusade.

Sixty per cent of those who made decisions are over the age of 14, and about five per cent of them had no previous link with any church. However, many who were completely out of touch with any church attended the meetings.

Fifteen meetings were held in the marquee at Nowra recreation ground, and numerous other meetings were also addressed by Dr Mitchell and his associates, Messrs Dick Shipway and John O'Hara.

Ridley College Commencement

The commencement of Ridley College's academic year recently was attended by the Archbishop of Melbourne and addressed by him and the Very Rev. Dr S. Barton Babbage, Principal of the College.

The diplomas of the Australian College of Theology were presented to successful students by the Archbishop, who is President of Ridley College. They included one second-class honours Th. Schol. and two first-class honours Th. Ls.

The Principal referred to the resignation of the former Vice-Principal, the Rev. Dr Leon Morris, to become Warden of Tyndale House, Cambridge. He spoke appreciatively of Dr Morris's loyalty and support and of his outstanding scholastic attainments. He also welcomed the Rev. Dr Frank Andersen as Vice-Principal.

Dr Babbage mentioned that the College was offering 22 different courses this year, and that a four-year course of training for the ministry had been inaugurated. There are 79 students in residence this year, including one from Pakistan (the Rev. Sadik Masih).

During the evening Bishop Donald Baker, a former Principal of the College, made a presentation to Dr Morris, who was in Melbourne at the time to wind up his affairs in Australia.

Rector's Comment

These other Crusade meetings included combined Church services and School Scripture classes. There were meetings held in hangars at the R.A.N. Air Station, H.M.S. Albatross.

A number of navy men were among those who made decisions. Officer cadets at the Naval College, Jervis Bay, were also addressed at a parade; and there was a businessmen's luncheon in Nowra.

Among those who made decisions for Christ were a couple on the verge of breaking up their marriage, and a shire councillor and his wife and son, after years of back sliding.

One factor contributing to the success of the Crusade was the faithful attendance of choir members, counsellors and ushers at the meetings.

The Rector of Nowra (the Rev. Bryce Wilson) commented to the "Church Record":

"The Crusade has been one of the greatest things ever to happen to our Church and shire. Christians have been strengthened and are praying and witnessing as never before; fringe members have come into a real living faith in Jesus Christ; outsiders have been contacted and challenged with the claims of the Gospel. The most popular topic of conversation in Nowra is the Crusade and Jesus Christ."

Progress is now being made in leading the new converts through Bible study groups and similar gatherings into a solid spiritual foundation for the future.

NOWRA CRUSADE MEN'S LUNCHEON



Dr Ralph W. Mitchell speaks at a Businessmen's Luncheon in Nowra School of Arts Annex on Wednesday, March 15. This was one of the highlights of the Shoalhaven Crusade. Dr Mitchell is standing. Seated next to him is the Rector of Nowra (the Rev. B. C. Wilson), and second from him is the Curate at Nowra (the Rev. O. Weaver).

RESPONSE TO MANCHESTER CRUSADE GREATEST YET

Preparations for the forthcoming Billy Graham North of England Crusade have met with a greater response to date than any previous Crusade in the Graham Team's experience, according to an evaluation by the Rev. Walter Smyth, Crusade Director.

Mr Smyth pointed out that the Ministers' Seminars conducted in the Manchester area during the past fortnight had been attended by more than 800 ministers, and some 200 leaders of other religious bodies which do not have "ministers" as such. This number is almost double the attendance at similar seminars elsewhere in the world.

Linked with the unprecedented interest on the part of so many ministers is the rapidly increasing number of individuals who have enrolled as Prayer Partners for the Crusade. The "Crusade Bulletin," issued to all Prayer Partners, had previously been in duplicated form, but beginning with the last issue it was necessary to print it in order to keep up with the increase in readers.

Commenting on this fact, Mr Smyth said, "While it is true that some Crusades have had more Prayer Partners than others, it

that it has been necessary to work late in the evening to even acknowledge the requests for blocks of seats.

With the vast facilities of the Maine Road Stadium at the Crusade's disposal, it will not be necessary, as previously, to put a severe limitation on the number of seats that can be booked, but virtually unlimited numbers of reservations can be allocated. The layout of the stadium, and the planned location of the platform, will make any seat in the huge arena a good one.

The response being received in Manchester is similar to that in the Team's efforts in Florida, U.S.A. In weekend rallies at strategic cities throughout the State, the attendance was consistently 18,000 and 20,000 which was remarkable in view of the small population in the cities visited.

The Florida Crusade had its focal point in the three week series of nightly meetings in Miami Beach, continuing from March 5 to March 26.

Only a limited number of special one-day meetings will intervene before Dr Graham and his associates come to Britain for the first public meeting scheduled for Swansea, Wales, at St. Helens Grounds on Wednesday, May 24.

Florida

Another indication of interest and anticipation for the Crusade is the initial response to the announcement that blocks of seats could now be booked for persons planning to attend the meetings in groups. The Manchester Group Reservation Office has experienced such a response

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THE AUSTRALIAN CHURCH RECORD

MARCH 16, 1961

Jews, Turks, Infidels and Heretics

One of the more whimsical passages in the Prayer Book is the Good Friday collect with its prayer for "all Jews, Turks, Infidels, and Heretics." Amusement at this phrase is not unknown among our worshippers.

Yet this is one of the most memorable of many memorable prayers in the Prayer Book. Its intense expression of yearning that these classes of people might be reconciled to their God and to His people is not easily shaken off, once it has been appreciated.

The inclusion of "Infidels," etc., in the prayers for Good Friday is a reminder to us all that Easter is a missionary season. We gladly repeat that "Christ died for the sins of the whole world" at this time, and do not always remember the obligation that puts on us to tell the whole world. We do not stop to consider those large sections of mankind still not reconciled to their God.

Among us, and largely unnoticed by us, there are those who at this time have celebrated the Passover in memory of the past graciousness of God to their people and yet for whom the present graciousness of God typified by our Easter has no meaning.

And if it has no meaning, it is because we have not made it meaningful to them. We cannot excuse ourselves by saying they have rejected the message of God in the past and would do so again; because in every age there have been those Jews who have accepted that message once it was brought to them.

We cannot excuse ourselves by saying this is a matter for the whole Church. It is; but it is equally the responsibility of every individual Christian who has a Jewish neighbour. If we pray for the reconciliation of these people and do not attempt to play our part, we are hypocrites.

To the sixteenth century Christian the Turks represented alien power determined to stamp out Christian civilisation. This century has its alien power determined to stamp out Christian civilisation; and that power has gained control over more than a third of the world's population.

Here the ordinary Australian Christian can use

only one weapon: but that is the most powerful one that he has. He can pray for the Communist world, not only on Good Friday but throughout the year. We must not let our fear of Communism prevent us from praying for the conversion of Communists. The reformers prayed for the Turks; we must pray for the Russians and Chinese.

We live in an age when the voice of infidelity is often better reasoned than the voice of Christianity which answers it. In every age there has been a falling away from the faith, and this will continue until the Lord comes.

Yet we have a responsibility to infidels as well as to other classes. Those of us best fitted for the task must aim to out-think the infidel, meeting argument with counter argument.

None of these people we have prayed for is likely to respond easily to a Christian's overtures to him, and the person who has rejected the faith he has been taught may be the least responsive. Yet he, too, is a person for whom Christ died.

Last in this list comes the class of people which must cause the evangelical Christian greater sorrow than any of the others. Those who hold unorthodox doctrines because of the training they have had, and who are thus led aside from true faith in the Christ who died for them are in a tragic position.

Many a Christian has attempted to win over such a person and has found himself baffled by the rigidity and emotional nature of the other's training.

There still remains one supplement to our prayer which will impress such a person and break through all the prejudices of his training by confronting him with the power of God. It is a holy life.

Our true response to the Resurrection is given in the epistle for Easter Day. "If ye then be risen with Christ, seek those things which are above..." If we obey our Lord in this, the world will have no answer, and our witness to true faith will go out with all the winsomeness that God can give it.

Easter is no time for smugness induced by large congregations and overflowing offertories.

Christ Did Rise!

(By the Right Reverend K. J. Clements, Bishop of Grafton and Bishop-elect. of Canberra and Goulburn.)

"But the glorious fact is that Christ did rise from the dead." (J. B. Phillip's paraphrase of the first half of Verse 20 of Corinthians, 15.)

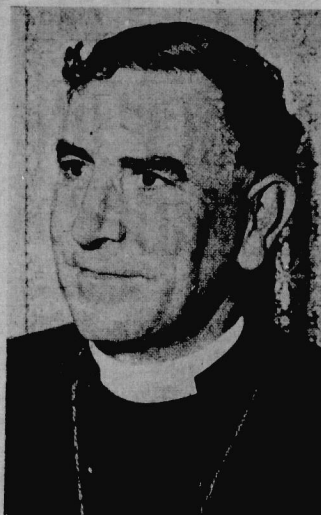
On this coming Easter Festival, the Christian Church throughout the world celebrates the Resurrection of Jesus the Christ. In Jerusalem, Athens, Rome, Moscow, Canterbury, New York, Capetown, Tokyo and Delhi, indeed in every country, there will be men, women and children rejoicing in the power of the Love of God over sin and death itself.

But there will be multitudes who will know no fellowship with the Church of God in its rejoicing. There will be no song in the hearts of many of those amongst whom we live and work. For them there will be no conviction that the sinfulness of man and all the tragedy that flows from it is not the last word. They will not know that there is another life for man, beginning here and which reaches to Eternity, for those who commit themselves to Christ. They will be denied that experience of the power of God that fills His Church with thanksgiving and rejoicing on Easter Morn. But, in fact, do all our fellow-Christians have this Faith and rejoicing? Are there not many amongst us who wish that they had and yet have not?

For them, as for us all, the words of St. Paul with which we began sound the strong note of hope renewed; "But the glorious fact is that Christ did rise from the dead." One essential qualification of an Apostle was that he could from his own direct experience give witness to the resurrection of Jesus Christ. The Apostle Paul, though as one, "born out of due time", shares the authentic witness with the original Apostles. For many today, however, it would seem that the marvellous news of the Resurrection is too marvellous to be true. With that assumption they explain away the Apostolic Witness.

But has this witness been truly examined? Have we, in all truth, faced the Witness of the Apostles? Have we brooded over it or have we written-off the resurrection narratives as being too good to be true? Let us look at something of the nature of this witness. First, there are the Gospel narratives and, second, the effect of the appearances upon the witnesses themselves.

We cannot, here, consider all the appearances. One will suffice. St. Thomas was absent when Our Lord made himself known, "where the disciples were assembled for fear of the Jews." Thomas could not believe; "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Here is doubt right at the heart of the gospel narrative. What a blessing to doubters today to find their mood matched amid the



The Right Rev. K. J. Clements

Apostolic band! Thomas demanded direct physical evidence in great detail. Within eight days it was offered to him. He was invited to apply the tests he required. His unbelief was overwhelmed by the presence of the One whom he now knew not only as "My Lord" but as "My God."

Here in the heart of the Gospel is doubt succumbing to belief, to conviction that in the Person Jesus Christ, God had expressed himself as perfectly as it is possible for Him to express himself in one Human Person. There is also the conviction that neither the sin of the World nor Death itself could destroy that life. Here was a unique life. "The glorious fact is that Christ did rise from the dead."

Let us now think of the second aspect of the Witness. Let us think not of what they saw and knew but of the effect upon them of what they saw. Think of those Apostles. They were young men, very young. They had responded to Christ's call to leave their ordinary working lives that they might spend their time with Him. In this way he sought to pass on to them his insights into the nature, purpose and power of God, the One whom he knew as "Father". They did not find it easy but they did find it exhilarating. They knew they were living in the presence of real goodness and that goodness was a power that changed men's lives. It gave new hope and faith in life. It caused the diseased spirits of men to find healing and new joy and vitality both in body and spirit. This kind of life was worth living. There was purpose in it. Although they could not always follow His teachings and frequently misunderstood His meaning, they could not misunderstand the goodness of His person. It was good to be with Him. It was a cleansing experience. It gave them new life.

And then the World struck. He was arrested and, so it seemed, that life was destroyed upon the Cross. All their hopes and new-found faith were destroyed with Him. Now they knew broken hearts, black despair and a great fear of the Jews,

Such was their state until the Third Day. Then they were transformed! Their despair is turned to joy, their hearts are filled with faith and their fears give place to a great courage and personal abandon which led them to face the dangers of the world, even unto death, but never to renounce their faith in the Risen Christ.

Before we can justly or even reluctantly gloss over the Resurrection we must honestly face, amongst other things, two facts; the conviction of St. Thomas and the transformation of the Apostles. What converted St. Thomas? What transformed the Apostles? The Christian finds the only possible answer in the Resurrection of Jesus Christ, in the glorious fact that Jesus Christ did rise from the dead.

The glorious fact, yes, indeed, the glorious fact and glorious because that fact revealed the Glory of God! This fact of the resurrection of Christ is God's Seal upon the Life and Death of Jesus the Christ. Jesus is Truth. The world, despite all its pomp and circumstance, is unreal unless permeated with the spirit of the Love of God.

This means that the spirit of true welfare of persons is the Love, of genuine concern for the spirit of the Eternal. It was perfectly shown forth upon the Cross. When men really see that perfect love of God in Christ, they see also, in contrast, their own unworthy selves. They see their need of someone to save them from their own self-love-sickness. In Christ they find the answer. A true acceptance of Jesus as Lord and Saviour begins the process in which we may participate in and grow in the Love of God. No such love, no stand for truth or justice or righteousness made in this spirit is lost. It is taken up and used in the economy of God's good Providence. This is our faith this Easterday. May our hearts with thankfulness and joy, reflect the conviction of Saint Paul, "The glorious fact is that Christ did rise from the dead."

Intercommunion an Urgent Problem

A four-day consultation on the celebration of Holy Communion at ecumenical gatherings has concluded in Geneva with a statement stressing the urgency of the issue and calling upon the churches to examine the problem far more deeply than they have thus far done.

The two-part statement was formulated by twenty-nine theologians and youth leaders from several churches and half a dozen European countries and the United States. The meeting was sponsored jointly by the Youth and Faith and Order Departments of the World Council of Churches.

Council of Churches: Important Decisions

Important decisions were made by the Australian Council of Churches at its Annual Meeting at "Gilbulla," Menangle, near Sydney, early this month.

Matters under consideration included a proposed ecumenical institute, a revised budget, the purchase of a large house, a World Christian Mission and a consultation on Christian work in universities.

The Rev. Frank Engel, recently secretary of the World Student-Christian Federation in East Asia, was appointed to the Council staff for twelve months to work out plans to establish an ecumenical institute. Members of the Council spoke highly of Mr Engel's devotion and intense interest in this task and of his special qualifications for it.

The committee which had been investigating the possibilities of such an institute reported that the time was not ripe for the appointment of a director, but recommended Mr Engel's appointment to assist the committee in reaching decisions, seeking sources of financial support and establishing the organisation required. A problem as yet unsolved concerned location (must the institute have a fixed base from the start, and if so, where?).

The purposes of the institute needed to be worked out in further detail, reported the committee and, to assist in this, key laymen were being brought together shortly in several cities. One purpose is to bring about more effective encounter between churchmen and men outside the Church in order to involve the Church more deeply in solving problems men face in modern society.

Counsellors for Confirmees

Fifteen of the senior young people at St. Clement's, Mosman (Sydney Diocese), acted as counsellors in the preparation of the 110 young people confirmed at the Church last year.

The duties of these Counsellors included sharing a cabin with four or five confirmees at a special confirmation house party during the week-end prior to the Confirmation Service. In this way each Counsellor was able to get alongside a number of confirmees and as opportunity offered during the week-end to bring them nearer to Jesus Christ.

This year it is planned to train the counsellors to assist in preparation for Confirmation and to run a camp immediately after the confirmation evening (during School holidays) for the keener confirmees who are able to go. The Counsellors have been formed into a committee who will advise and assist the Rector in understanding and following up each young confirmation candidate.

Copyright Clash Over New Bible

Eyre and Spottiswoode Ltd., the Queen's Printers, who hold a patent to print the Authorised Version of the Bible, have claimed that this extends to "The New English Bible," which they claim to be able to print and sell without any regard to the copyright of the Oxford and Cambridge University Presses.

The University Presses have rejected this claim. They say that they took the initiative and bore the cost of preparing the new version, and that their rights in the new translation are not a privilege bestowed by the Crown but are theirs by right of private enterprise. They declare that they will in due course license others to publish the new Bible, but that the new version is not a standard or authorised version accepted by Protestant ecclesiastical authorities.

Also, they state that there were a number of Biblical scholars who took part in this project but were unconnected with any of the Protestant churches.

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Budget

The Council's budget for 1961, carried at the previous annual meeting, was revised in the light of recent developments. The amount the Churches are asked to contribute was reduced by £1,830. The provisional budget accepted for 1962 is for the same total as for 1961. After this decision was reached, delegates met in denominational groups to discuss how their own Church would meet its responsibilities.

The Council approved the action of its Resettlement Department in purchasing a house in Strathfield, N.S.W., as a home for 25 aged White Russian refugees. The property had been bought for £17,500 and a further £2,500 will be spent on equipping the home, which will be managed by a board of five churchmen.

A recommendation was carried to request the World Council of Churches to adopt the conception of a World Christian Mission. Moving the resolution, the Rev. Alan Walker said, "At Amsterdam, we said we intend to stay together; at Evanston, we said we shall grow together. The Third Assembly at New Delhi should declare, we shall go on mission together."

Church contributions during the past year to the Council's general account from New South Wales equalled those of all other States put together.

Contributions from the Church of England were larger than from all other Churches put together. Increased contributions from the Church of England in Victoria, Tasmania, Queensland and New South Wales were received, while that Church contributed £170 out of the total of £193 in South Australia. In Tasmania, the Church of England contributed 93 per cent of the State total.

New members who joined the World Council of Churches Fellowship in 1960 numbered 947, an increase of 20 per cent.

BISHOP MEETS CRICKETER



The Bishop Coadjutor of Sydney, the Right Reverend Marcus Loane, meets Australian Test Cricketer Peter Burge at St. Stephen's, Coorparoo, Brisbane. The Bishop was preaching at St. Stephen's on Sunday, March 12th, when he was in Brisbane for the special meetings in connection with the 30th anniversary of the printing of the Authorised Version of the Bible.

Peter Burge, who is a keen member of St. Stephen's Church, was to leave the following day on the first stage of the cricket tour of England. He will play matches in Tasmania and Western Australia before going on to the United Kingdom.

Bishop Loane and Peter Burge last met in November, 1951, when Peter attended Evensong in the Cathedral at Lahore, Pakistan, during the second Test match between Australia and Pakistan. Bishop Loane happened to be the preacher on that occasion.

Bishop Marcus Loane is a keen cricketing enthusiast.

C.M.S. Sponsors Visits By Overseas Students

The Church Missionary Society of Australia has sponsored the visit of four overseas students to Australia this year.

All four students are from missionary dioceses in which the C.M.S. is working.

Two young men from Tanganyika are studying in Sydney. One, Mr Samuel Makamba, is the first African to attend any type of medical course in Australia. He is studying at the New South Wales College of Nursing and will sit for the Sister Tutor Diploma examination at the end of this year.

Mr Makamba has been assisting with the training of nurses at the C.M.S. Hospital at Mvumi, where he himself began training twelve years ago. He will take charge of the tutoring work at Mvumi on his return to East Africa. Mr Makamba is married and has three children.

Mr Francis Ntuka is from the Uha country in the Diocese of Central Tanganyika. He is doing the second year of the Th.L. course at Moore Theological College, Limuru, Kenya, in 1960. He will spend two years in Australia, under a scholarship provided by Moore College and C.M.S.

For the last six years he had

First Pakistani Theolog.

A young woman from Kerala State in South India is attending Deaconess House in Sydney. She is Miss Saramma Abraham, a member of the Mar Thoma Syrian Church. Before she left India for Australia, Miss Abraham was assisting with the work of the Mar Thoma Women's Training Institute in Kottayam, in the Diocese of Malabar. She will do the first year of the Deaconess Diploma Course.

The first Pakistani to study theology in Australia, the Reverend Sadiq Masih is visiting Victoria this year at the invitation of C.M.S., and will study under a scholarship offered by Ridley Theological College in Melbourne. Mr Masih was educated at the C.M.S. High School in Narowal, West Pakistan, and did his theological training at Khatauli in India. He was ordained in 1943 and worked in the Diocese of Lahore at Pattoki and Clarkabad.

For the last six years he had

Dr. Fisher To Remember Martyred Bp.

When the Archbishop of Canterbury goes to Uganda next month to inaugurate the new Province of Uganda in Namirembe Cathedral, an English family with three generations of service to the Church there will be represented.

Miss E. Hannington, of Hurstpierpoint, Sussex, has accepted an invitation to attend the ceremony in the Cathedral on April 16. Miss Hannington, who is secretary of the Uganda Diocesan Association in the United Kingdom, is the granddaughter of Bishop James Hannington, who was murdered at Busogo, Uganda, in October, 1885.

Her father, the Rev. J. E. M. Hannington, subsequently baptised the chief who had murdered the Bishop, when he in turn went to Uganda to serve as a missionary.

Meanwhile, preparations for the Archbishop's visit are going ahead in Uganda. The Rukuruto (Council) for the Toro District has voted a sum of 5,000 East African shillings (£250) to be spent when Dr Fisher goes to Toro during his visit in April. The bulk of the money will be spent on a tea-party for the Archbishop.

MARRIAGE AND FAMILY WEEK

The first National Marriage and Family Week will be held in Australia from May 8 to 14. The week has four aims.

- (1) To urge that the welfare of the family receives primary consideration in our society.
- (2) To help families achieve harmony and contribute to the life of the community.
- (3) To help men and women appreciate the nature and responsibilities of marriage.
- (4) To offer young people guidance designed to foster sound man-woman relationships.

The week is sponsored by the Australian Council of Churches, the Australian Council for Christian Education, the Father and Son Welfare Movement and many other bodies. The patrons in New South Wales will be the State Governor, Lt.-Gen. Sir Eric Woodward, and Lady Woodward.

At a meeting of representatives in connection with the forthcoming week on March 8, Professor A. P. Elkin said: "We have to create in the minds of those who are about to be married, who are married, who were married and still married that this family business is a vocation."

Mr C. O. Healey, Headmaster of Sydney Grammar School, said: "Without stable family life we have very little chance to achieve much with the children; it is a measure of the strength generally of family life that so much is achieved."

been located at the Cathedral of the Resurrection in Lahore, assisting the Archdeacon of the Cathedral, The Venerable Jawahir Masih, and is also Chaplain to the Pakistan forces in the Lahore Cantonments. Mr Masih is married and has six children.

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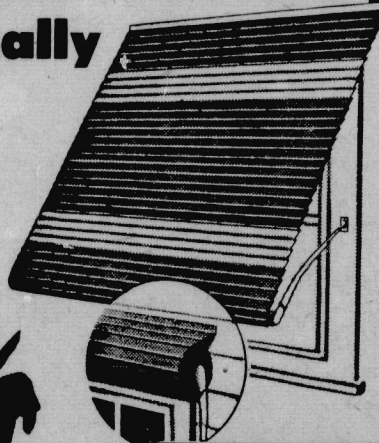
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Notes and Comments

Dr. VERWOERD'S DECISION

The decision of Dr. Verwoerd to withdraw South Africa from the Commonwealth both raises and solves some acute problems. It must be borne in mind in the first place that the matter would not have arisen at all but for the fanatical Boer hatred of Britain that made the majority of white South Africans vote against continuing as a dominion under the crown.

One significant reaction to this decision was the jubilation of many African leaders within South Africa, who saw it as the result of condemnation of South Africa's racial policy not only outside the Commonwealth but also within. So much for the glib argument that concern for black South Africans necessitates a policy of appeasement. One would have thought that this attitude had received its quietus in World War II. For the same argument was used before it began, but events invalidated it. ("We can't help the Jews and non-Nazis in Germany by opposing Hitler. That will only anger him and make him more inflexible. We must try to conciliate him, and so gradually influence him to be more moderate.")

The means is never justified by the end. To compromise with evil in the hope of producing a good result is always wrong. Despite the difficulties Britain will now doubtless experience in its protectorates of Bechuanaland, Swaziland and Basutoland, and the possible future embarrassment for Australia if this case is used as a precedent for Commonwealth interference in internal matters (e.g. the white Australia policy and New Guinea), there can be no question that the moral status of the Commonwealth has been enhanced by what has happened.

Your commentator is well aware that many Christians (not only in the Dutch Reformed Church) contend that apartheid is not in theory incompatible with Christian principles. But surely none will deny that as put into practice it is quite un-Christian, and that membership in the Commonwealth of a country that does such things, whatever the theory behind it may be, is an embarrassment to other members of the Commonwealth.

Australian Anglicans will not need to be convinced of the value of the Commonwealth of Nations. They should pray that in God's providence it may be preserved and strengthened as a moral force, to the glory of God. We should also pray for South Africa, particularly for its white and coloured Christians. The future for that country and its people looks bleak indeed.

APARTHEID IN THE PRESS

Most Australian papers are probably opposed to apartheid both in theory and in practice, and so probably are most Australians. But there appears to be a campaign by journalists and organs of opinion in southern Africa to present news from their area in such a way as to mould the attitude of readers in favour of apartheid.

This seems to be true in particular of news presented in the more "popular" papers — the ones that go in for "human interest" stories. They often contain items that show the Africans as still savages at heart, but rarely if ever give news that shows what they are capable of and what they have achieved in the arts of civilisation.

One Sydney Sunday paper recently devoted almost a page to a story about witch-doctors and how they help Africans in Southern Rhodesia to do football pools. The story was illustrated by a picture of a witch-doctor in what would no doubt be described in the idiom of this paper as "traditional garb."

Now no newspaper in Asia would have the slightest difficulty in presenting Australian news items in the same light. Is it any more civilised to follow the advice of astrology columns than to follow that of a witch-doctor? And does the fact that many Australians do the former make them unfit to govern themselves, or prove that they are inferior to Asians?

Unfortunately, few readers of items such as these would stop to think of this. They would just be unconsciously led to think that apartheid is not so bad after all. Now it may not be so bad, but whether it is or is not is a matter for rational argument, not for hidden persuasion of this kind.

A POPULAR SUPERSTITION

By now many of our readers will have seen the "New English Bible" translation of the New Testament for themselves, and will have formed their own opinions about it.

One popular and obviously absurd superstition needs exploding. Many writers, including even the Archbishop-designate of York, are saying or implying that the new translation is better than the Revised Standard Version because it is an entirely new translation and not a revision of previous translations.

If it were true that a new translation must be better than a revision, how could we account for the pre-eminence of the Authorised Version, which is a revision of revisions of the original versions of Tyndale and Coverdale? One would surely expect, a priori, that a version that took into account previous versions and was free to incorporate the best features of them would be better than an entirely new one, because it would benefit from the accumulated wisdom of previous translators.

Furthermore, many will not agree that the new version is in fact superior to the Revised Standard Version. The new version is handicapped by its begetters' low doctrine of Scripture. Dr. Dodd has explicitly rejected the doctrine of Biblical infallibility himself, and his influence on the new version has clearly been great. He says in his article about the new version: "When the meaning is decided upon, it is re-thought in English."

Such a procedure leaves no place for the verbal inspiration of the Bible (which is as much a doctrine of the Bible as the doctrine of the deity of Christ). Though the Revised Standard Version translators also rejected the true doctrine of inspiration, theirs was a literal translation, and it is therefore compatible with verbal inspiration.

"Christ... suffered for us, leaving us an example."

The first epistle of Peter shows us how completely Peter changed his attitude to the sufferings of Christ.

On this subject Christ Himself had taught His disciples three things: (i) that the Christ must suffer; (ii) that the purpose of His suffering was to save men; (iii) that similar suffering is equally inevitable for all who would follow Christ. Peter did not at first welcome any of these truths.

It is from his first epistle that we learn how completely he came to accept them. For in its five chapters there are no references to our Lord's ministry and miracles, with which Peter was so familiar, but there are no less than eight explicit references to Christ's sufferings.

Peter speaks of them, too, in these three ways: (i) as divinely appointed for God's Christ; (ii) as the one ground of our redemption from sin; (iii) as something in which "Christians" must expect to share. It is these three ideas which we find all set closely together in 1 Peter 2:21: (i) Christ suffered, (ii) for us, (iii) leaving us an example, that ye should follow his steps. Let us then consider these three ideas one by one.

Suffering

(i) The way of suffering is the divinely appointed road for the Christ. This is the way by which He was destined and called to enter into His glory. "The sufferings of Christ and the glory that should follow" was the great theme of Old Testament prophets. This is what the Spirit inspired them to foresee and foretell. See 1 Peter 1:10-12; and compare Luke 24, 25-27.

It is these same truths which have here clearly become the great theme of Peter's testimony. He was privileged in a unique way to be a witness. The two outstanding things which he saw, and which he singles out for special mention, are "the sufferings of Christ" and "the glory that shall be revealed." See 1 Peter 5:1.

So the thought and the sight of Christ suffering are not to be resented and refused. Rather are his sufferings to be welcomed as His road to glory. No cross, no crown.

(ii) Christ suffered for us. Christ did not thus suffer because He Himself deserved to suffer. For He had done no wrong. Peter here gives significant testimony to Christ's sinlessness. As one who had lived on the closest terms of intimacy with Jesus, Peter testifies that He never failed in deed or word. He "did no sin, neither was guile found in His mouth."

Yet the suffering which He bore was unquestionably the penalty due to sin; and He bore it in its full extreme form right up to public execution on a tree as a criminal, before the eyes of men and under the curse of heaven. The simple, sufficient, staggering explanation is that when He thus bore sin's penalty, it was the penalty of "our sins", not His own sins, that He bore. There is here explicit witness to what is sometimes called

The way of the Cross (1 Peter 2.19-25)

(By the Rev. Alan M. Stibbs, Vice-Principal of Oak Hill Theological College, London)

"penal substitution". So rightly do we sing, "In my place condemned He stood". "We believe it was for us He hung and suffered there."

Example

This, too, He did consciously judgment due to our sins, and deliberately, submitting to it at God's hand as a righteous believing that through it there would come vindication of His own righteousness for the benefit of His people. Compare Rom.

4. 25. Its purpose was thus to bring to an end the hold of sin in our lives, and to make possible for us a return to Him from the wandering of sinful self-will, and the living of a new life of righteousness.

(iii) "Leaving us an example, that ye should follow his steps." None can truly follow Christ in this world without being prepared to share in His appointed lot of suffering and reproach. This means, on the one hand, sometimes suffering

unjustly, and yet, on the other and, suffering for righteousness' sake. "For even hereunto were ye called," writes Peter to those who had "for conscience toward God" to "endure grief, suffering wrongfully."

So, when it happens, it should be, for those who have the eyes or the faith to see it so, an occasion not for resentment, but for thanksgiving and rejoicing. For "this is acceptable with God."

Also, such suffering is for the Christian, as for the Christ, not a dead end, but God's way into greater heavenly glory. So "if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf."

Also, "rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4, 12-16).

A Prayer: the Collect of the Second Sunday after Easter. Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

A. McC.

Bp. of Johannesburg Resigns

The Church Information Office announces that the Bishop of Johannesburg (the Right Rev. R. Ambrose Reeves), who was deported by the South African Government on September 12, has resigned his see, to take effect on March 31.

In a letter to the Archbishop of Cape Town the Bishop states:

"While I am most reluctant and distressed at having to end my episcopate in South Africa as a result of the action taken by the South African Government, I am convinced that it is in the best interests of the work of the Church in the diocese of Johannesburg that I should do so without further delay."

Bishop Reeves, who is 61, was consecrated Bishop of Johannesburg in 1949.



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Macmillan's Tribute To Authorised Version

"IN this age, when our moral standards never seem quite to match our material progress, the Bible provides something especially precious—a unique heritage, beyond all price unique, at once a consolation and an inspiration.

The Prime Minister said this when he joined the Archbishop of Canterbury and other Church leaders and the Lord Mayor of London at a reception held in Stationers' Hall, in London, on February 16, to celebrate the 350th anniversary of the publication of the Authorised Version.

It was at Stationers' Hall that the final manuscripts of the Authorised Version were prepared for the printing press. The

work took nine months.

Mr Macmillan spoke of the Authorised Version as the greatest and most successful publishing effort of all time. He confessed that he had been brought up on the Authorised Version, and he loved it. He read it to himself, and he read it aloud in church on Sundays. In his opinion it was the best of the versions so far produced.

"This is one of the occasions where one is entitled to say the old is better. I personally like my 'old wine in old bottles' rather than in the strictly more accurate 'wineskins' of the Revised Version.

"I cling to the 'faith, hope and charity' of this week's epistle rather than 'faith hope and love.' I know that charity has a bad name these days, but the Greeks had three words for love—how right they were—and charity is one of the best."

Mr Macmillan described the literary qualities of the Authorised Version as "great." It had always seemed to him extraordinary that, despite the centuries spanning the Old and New Testaments, despite the contrasts in thought and language between the two, the Authorised version had managed to preserve an essential unity of beauty and of style.

Christian Book Week

A new venture by the Church of England in Gympie was felt to be abundantly worthwhile when a Christian Bookshop concluded a week of display and trading on February 26. Staffed by the Student Workers in the Parish, the Bookshop service is to introduce to the reading public much specialised Christian literature that is largely unknown.

A wide selection of Bibles and Prayerbooks; Devotional, Doctrinal, Missionary and Biographical Works; Teaching Aids and Materials and an extensive range of Children's Books were displayed on brightly covered tables, flowers and cooling fans added to the attractiveness of the Bookshop.

Public interest proved to be widespread throughout the South-eastern Shire and the fact that over £140 worth of stock was sold during the week is an encouraging indication of the need that there is for Christian literature to be made more readily available in the suburbs.

The only expenses encountered were for local advertising. The shop space being made available free of charge by the manager of Kiara Pty. Ltd., owners of the Arcade in which the Bookshop was located.

Archbishop-Designate Of York

The Right Rev. F. D. Coggan, Bishop of Bradford, and Archbishop-designate of York, will be elected by the Dean and Chapter of York on Monday, June 26, his election will be confirmed on July 5; he will do homage on his appointment to the Queen on July 7; and he will be enthroned at York Minster on September 13.

Matron Mildred Symons, of Chesham Parish Nursing Homes and Parish Nursing Service, was welcomed home from abroad on Tuesday, March 14, in Sydney Chapter House.

Elizabethan Heritage

"This was the style that was born in the great Elizabethan age, when England contained five million souls of whom perhaps less than a million could read. We have never quite recaptured the directness and simplicity of Elizabethan speech.

"Today, the Bible has been translated into literally hundreds of languages. The British and Foreign Bible Society (which had organised the reception) had translated and published some part, if not all, of the Bible in no fewer than 860 languages.

"Fond as I am of the Authorised Version, I feel sure it is right to take a fresh look, from time to time, even at familiar passages, in the light of the latest discoveries of modern scholarship and of the archaeologists."

The Archbishop described the Authorised Version—he said he had grown up with it, too—part of the national inheritance. "The life of the Church rests on the linked faith of individual Christians, and their faith is bound to get astray and twisted unless it is fed and nourished on the Bible. Christ can never be known unless instinct, imagination and reason are all disciplined by the Word of God made known to us through Scripture."

Books

"STUDIES IN CHRISTIAN DOCTRINE," by H. Maurice Rellon. Macmillan, 1960. 270 pp. Aust. price 34/9.

Dr Rellon was one time Professor of Dogmatic Theology and Professor of Biblical and Historical Theology in the University of London. "There comes a time in a man's life," he says in the Introduction, "when he feels that he ought to gather up the fragments that remain of his contributions to the study of Christian doctrine. This book is the result of such a gathering."

What then we have here is a collection of articles on various aspects of Christian doctrine written over the past half century. Each chapter is a separate entity in itself. Yet there is an overall unity in the work which is hard to define but which one senses as he moves through it.

The chapter headings reveal more of the contents than could any description of mine.

1. The Christian Conception of God, Immanence and Incarnation.
2. Patristicism.
3. Nestorianism. (a) Nestorius the Nestorian, (b) Two Ancient Christologies.
4. The Person of Christ in Recent Discussion. (a) The Doctrine of the Eucharist, (b) Christ and Metaphysics.
5. A Study in Sacramentalism. (a) The Church, (b) The Incarnation and its Extension in the Church and Sacraments.
6. The Dynamic Sacramentalism of St. Gregory of Nyssa.

Here is a well-written, clear and lucid work by an outstanding Anglo-Catholic thinker. An Evangelical, while disagreeing with much that Dr Rellon says in the last two chapters, can suck no small advantage from the weighty scholarship which oozes from the pages of the first four chapters. Reading the last two chapters, however, gives a valuable insight into all that is best (and worst) in Anglo-Catholic theology today.

E. G. NEWING.

Illawarra C.E.B.S. Camp

There was a tremendous increase in the number of boys attending the Illawarra district camp of the Church of England Boys' Society this year.

Usually about 40 boys attend, but this year 130 were present. The camp was held at Lake Illawarra. The chaplain and speaker at the camp was the Rev. John Turner, C.E.B.S., Director in Sydney Diocese.

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ALCOHOLISM

Sir,

The rather astounding claims made by the visiting American expert on alcoholism, Mrs Marty Mann, must have confounded many people, who like myself have spent many years in close contact with alcoholics and have had the experience of surveying the economic and physical damage it inflicts on the nation.

Many of their statements are distinctly puzzling and will not tend to assist in eradicating this social evil.

The statement "That alcohol is not evil" is a direct contradiction of the findings of many experts and its leading part in influencing crime, road accidents, divorce, ill health, poverty, juvenile delinquency and economic chaos, have been most apparent over many years as is violent deaths and virtual slaughter on the roads.

It was the British Prime Minister, Mr Lloyd George, who in 1917 made the statement, "that Britain was at war with two enemies, Germany and the Liquor Traffic, and of the two the latter was the more menacing." This statement is true today as witness the plight of France with a 10 per cent population of alcoholics, which problem is one affording more worry to the statesmen than any other.

Mrs Mart Mann advocates "drinking in moderation as doing no harm," but it must be very plain that the most blatant alcoholics must have commenced his drinking activities in a moderate strain before commencing a more extreme habit of drinking. Hence the advice submitted is strange coming from one who stated she had been an alcoholic and should know that the total abstainer is placing himself in an impregnable position as regards any temptation to tend to alcoholism.

The "disease" claim is one which has no sound basis in fact, as the over-indulgence in any of life's routines will induce ill health, not because the person is suffering from a disease, but because they lack the moral strength to control their proclivity and the over-indulgence is physiological, not physical.

This was aptly illustrated by the late Archbishop R. B. S. Hammond in his magnificent campaign against the drink evil, when he saved many alcoholics by revitalising them with a strong Christian and moral purpose. As a member of the police force I met some of them and their story is one of a triumph over an evil by being helped back to a useful life and a knowledge of their power to overcome alcoholism by Christian precepts.

Yours faithfully,
Elton Lewis.
Balmain, N.S.W.

A PRAYER

Dear Sir,
May God graciously grant faith, wisdom and courage to those responsible for the contents of the "Church Record," so that the trumpet of the A.C.R. may always give no uncertain sound in these days of departure from the truth which our forefathers loved and gave their lives for.

Yours faithfully,
(Mrs) L. Evans.
Eastwood, N.S.W.

Letters

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

EUCCHARISTIC SACRIFICE

Dear Sir,

Many of your readers will be grateful for Dr Packer's closely reasoned article on "The Eucharistic Sacrifice" in your issue of March 2. It is good to have a frank recognition that the modern Anglican versions of this doctrine are not the same as "the sacrifice of Masses" taught in the later Middle Ages and condemned by our Articles.

One is grateful also for a renewed insistence that the Sacrament of Holy Communion is first and foremost and above all things, a means of Grace, "God's sacramental offering of Christ to men," but surely this does not preclude the possibility of a sacrificial response on the part of the worshipper? Such response is clearly intimated in the Prayer Book itself and there is no need to change the shape of the 1662 Communion Office to make this plain.

(There follows a lengthy quotation from page 45 of C. F. D. Moule's book, "The Sacrifice of Christ.")

The last sentence, which I have quoted, makes it plain that in Prof. Moule's opinion, as in my own, the Prayer of Oblation is in the right place in the 1662 rite (i.e., after the Communion of the people), but it is a grievous impoverishment of that rite to say that the doctrine of Eucharistic sacrifice is thereby "ruled out."

Yours faithfully,
(The Rev.) J. Harvey Brown.
Surrey Hills, Victoria.

FIRST RECTOR OF LAWSON DIES

The Rev. Horace McWilliam died in Bellerive, Hobart, Tasmania, on February 18, at the age of 83.

Mr McWilliam was born in Christchurch, N.Z., and educated at Shore, North Sydney. He was trained for the ministry at St John's College, Armidale and ordained in 1909.

He became Vicar of Mungindi and first Registrar of the then newly formed Diocese of Grafton, before coming to Sydney Diocese in 1920. He was curate and first Rector of Lawson from 1920 till 1931, when failing sight necessitated his retirement. He became totally blind in 1935.

Mr McWilliam's son is the headmaster of Glamorgan C. of E. Grammar Preparatory School, Geelong, and his daughter is the wife of the Rev. A. R. B. Morrisby, Rector of Milton, N.S.W.

VESTMENTS

Dear Sir,

If one could be convinced of the implication inherent in your comment on my letter (16.3.61), regarding the vestment law of the Sydney diocese, that the laws of God's Church are irrevocably divine, and not, as I suspect, a consensus of exclusively collective and even theological opinion, then perhaps one could charitably tolerate the rigidity and almost suffocating doctrinal aridity of the diocese. But I am sure some of your readers would like to know what the Christian native should do now that it has recently become a law of one of God's Churches in South Africa that blacks and whites may no longer worship together? The natives' choice is threefold. He can abandon the Church altogether; he can tolerate the law and hope that charity will reveal it; or, by implication from your editorial comment, as a Christian, he ought to obey the law and presumably, with good grace. If Christians can believe that an injustice when "divinely" imposed by a "law" of God's Church ought to be obeyed without question, then they will believe anything.

The situation is analogous to this diocese where those Anglicans who regard the vestment law as unjust, variably tolerate it and hope that eventually charity will prevail. But this is to digress from the whole point of my letter which was that the law on banning vestments was not framed by those who understood the meaning and proper liturgical use of vestments, but by those who were dominated by medieval suspicion and a sacred literalism in doctrinal matters. The only alternative for a body of Christians who refuse to develop with the times is to stagnate and die, and already there are signs of a Calvinistic requiem hanging over the Sydney diocese.

Yours faithfully,
J. R. Blair.
Naremburn, N.S.W.

(Nothing our correspondent says in this letter affects the conclusions of our editorial of February 16 or our comment on his previous letter.—Ed.)

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The first systematic excavation of the ancient Dead Sea oasis of Ein Gedi, headed by Professor B. Mazar, of the Hebrew University of Jerusalem, has found evidence of a rich and flourishing settlement in ancient times.

The delights of this oasis are used as a comparison for his love by the author of the Song of Solomon (1.14).

The finds made at the sites include a wealth of pottery and other items, bearing out Ein Gedi's fame as a spice and vine-growing centre, referred to in the Bible and other ancient literary sources.

The settlement, covering an area of nearly two acres, on terraced slopes, was established during the period of Israelite activity—presumed to be roughly 625 B.C. until the destruction of the First Temple in 586 B.C. Dwellings were built of bricks on stone foundations, with adjoining courtyards and store-rooms.

Israelite Ein Gedi lasted, however, Professor Mazar said, only 50 glorious years. One theory holds that it was built by Josiah, King of Judah, and was completely destroyed by fire, perhaps by the Edomites who invaded Judea during the destruction of the First Temple. Thanks to that ancient fire, the archaeologists found many items exactly where the early inhabitants had left them.

A large-scale para-military operation to open up the hidden archaeological treasures of the Dead Sea caves is planned for March. Last year, a similar expedition unearthed the invaluable Bar Kochba letters, written by the first "President" of ancient Israel.

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