

Personal

Sydney

Representing Sydney Diocese at the Toronto Anglican Congress will be the Archbishop, Bishop A. W. Goodwin Hudson, Archdeacon H. G. S. Begbie and Mr Justice Richardson.

The Reverend W. Bloxham has been appointed Rector of St. Paul's, Emu Plains. The Reverend W. M. Watts, Rector of St. Peter's, Cook's River, has been appointed Rector of St. Stephen's, Lidcombe. The Reverend M. T. D. Williams has been appointed Rector of St. Augustine's, Bulli. The Reverend J. E. McDonald has been appointed Rector of St. Augustine's, Stanmore.

The Reverend Dr John A. Munro, Federal Director, General Programs, with the A.B.C. since 1961, has accepted nomination for the Parish of St. John's, Dee Why.

The Reverend Brian and Mrs Higginbotham, from St. Paul's, Chatswood, and St. Andrew's, Strathfield, and "Own Missionaries" of St. Thomas', South Granville, expect to leave for C.M.S. work in Tanganyika in April. Mr Higginbotham has served a two-year curacy at St. John's, Parramatta, and Mrs Higginbotham has completed two terms at Deaconess House.

Brisbane

The Reverend A. J. Gerlach, formerly Rector of Bellingen in the Diocese of Grafton, has been appointed Rector of Kilgivan. Mr Gerlach's appointment takes effect from the beginning of March. He will reside at Murgon.

Adelaide

The following men were ordained Deacons on February 24: Messrs P. Atherton (Mount Gambier); R. J. Banks (Holy Trinity, Adelaide); D. G. W. Crispe (Prospect); P. C. Hunter (Christ Church, Nth. Adelaide); H. J. McCann (Port Lincoln); R. E. Pocock (Unley); L. Sutcliffe (Walkerville); R. J. C. Williams (Toorak Gardens) and W. G. West. Priests: The Reverends J. P. Collas (Mt. Gambier); K. M. George (Plympton) and I. B. Missared (Burnside).

The Reverend W. J. Northern has resigned from the parish of Hindmarsh to go to the Diocese of Perth. The Reverend A. B. Williams has resigned as Rector of Minlaton and has accepted the incumbency of the parish of Willunga. The Reverend B. J. O'Grady has resigned as Assistant Curate at the Ceduna Mission.

The Reverend J. H. Wyndham has been licensed as Assistant Curate at the Ceduna Mission.

The Reverend K. S. Chittleborough, formerly of the S.S.M., has been appointed Priest-in-charge of Woomeera, in succession to the Reverend F. G. Hawkes, who has been transferred to a new appointment with the A.R.A.

The Reverend W. Peterson, of the parish of Swansea (Newcastle), has accepted the incumbency of the parish of Loxton.

Melbourne

Dr S. Barton Babbage, Principal of Ridley College, will have the responsibility of all services at St. Andrew's, Rosanna, during the absence of Vicar who is on an overseas trip. Dr Babbage will carry out this ministry until the middle of the year.

The Reverend Peter Newall, Rector of St. Luke's, Clovelly (Sydney), will conduct a Lent Mission at St. Thomas', Moonee Ponds, from March 31 to April 3. The Rector of St. Thomas' is the Reverend G. B. Muston.

The Reverend J. Harvey Brown, Vicar of Holy Trinity, Surrey Hills, was collated as Archdeacon of Kew at Evensong in St. Paul's Cathedral on February 22.

On Wednesday, February 27, the Reverend C. C. Cowling was inducted by Bishop Sambell to the charge of the parish of St. Mary's, Caulfield.

The Reverend C. J. Winter, was commissioned as Chaplain of Mentone Boys' Grammar School on February 22.

On February 20 Licences were issued to the following Heads of Departments of the newly-formed Home Missions Board: Archdeacon R. W. Dann, Director of Evangelism and Extension; the Reverend W. H. Graham, Director of Chaplaincies; the Reverend L. E. Styles, Director of Industrial Mission; the Reverend R. H. Pethybridge, Director of Immigration; and the Reverend M. B. Challen, Director of Parishes in the Melbourne Diocesan Centre.

The Reverend Matthew Shaw, of the S.S.M., Crafer, S.A., has been appointed Warden of the Community of the Holy Name.

The Reverend Lindsay Pace, Vicar of Ferntree Gully, has been appointed to the charge of the parish of Holy Trinity, Balclava, and will be inducted there on Thursday, April 4, by Bishop G. T. Sambell.

Sister Jean Henderson, Matron of St. Margaret's Hospital, Papua, is at present on furlough in Melbourne.

Mr Clarence Bauleh, an agriculturist at the C.M.S. Rose River Mission, is at present on furlough in Melbourne. Mr Bauleh will be married on March 14.

Deaconess Betty Neilson took up her position as Principal of the C.M.S. St. Hilda's Training College at the beginning of March.

The Reverend Kenneth and Mrs Perry, together with their family, left Melbourne on Saturday, March 2, to return to their work with C.M.S. in Klang, Malaya.

The Reverend James Mundia, from Kenya, has entered Ridley College for a year's study. Mr Mundia, who has just completed a month working in the parish of Holy Trinity, Adelaide, was invited to Australia by C.M.S.

CHRISTIAN DRAMA FOR EASTER "Adam and Eve and the Rest of Us," with its sequel "The Winning Side." Available for touring Sydney and environs, March 19-April 14. For information contact: Australian Christian Theatre Guild, Box 573, G.P.O., Sydney

NEWS IN BRIEF

MISSIONARIES on furlough are catered for with the opening of a Home for Missionaries on Furlough at 3-32 Finch Street, East Malvern, on Saturday, February 16. The Home was dedicated by the Archbishop of Melbourne at 3.00 p.m. on that day.

EIGHTEEN flats in a building known as "Horsley Court" were dedicated at Middle Brighton (Melbourne Diocese) on Sunday, February 24, by Bishop G. T. Sambell. The flats will provide accommodation for elderly folk.

OPENED by the N.S.W. Minister for Health, a new Rehabilitation Unit was dedicated by the Archbishop of Sydney at the Chesalon Home, Beecroft, on Saturday, February 23. The unit will be known as the R. B. S. Hammond Rehabilitation Centre.

FOUNDATION Stone of a new hall at St. John's Church, Maroubra (Sydney) was laid by the Archbishop of Sydney on Sunday, February 24. The Rector of St. John's is the Reverend W. P. Hart.

MISSIONARY work worldwide has been featured in a Missionary Exhibition held in the Agricultural Hall, Picton, by the parish of St. Mark's, Picton. The exhibition ran nightly from March 2 to 10 and is the seventh to be organised by the parish. Free buses carried large numbers of people from outlying centres to attend the exhibition and hear speakers outline the needs of the mission field.

CENTENARY of the day on which the Reverend Mesac Thomas was consecrated as first Bishop of Goulburn (now Canberra-Goulburn) will be celebrated on March 25. The anniversary will be marked at a service in the Cathedral on the Sunday prior to that date, March 24, which is Mothering Sunday.

BOWRAL Branch of the Charlton Boys' Home (H.M.S.) will be opened and dedicated by the Archbishop of Sydney at 3.00 p.m. on Saturday, March 16. The Home is located at No. 1 Park Road, Bowral. Twenty-one boys are at present in residence.

Overseas

Miss Lee Appleby, an Australian C.M.S. missionary, was set apart as a Deaconess by Bishop Festo Olang', Bishop of Maseno, at Butere, Kenya, on January 1. Miss Appleby, who has been a missionary in Kenya since 1931 and is at present working as a linguist-translator, is the first woman ever set apart as a Deaconess in Kenya.

Bishop Nigel Cornwall, former Bishop of Borneo, now Assistant Bishop of Winchester, has been nominated by the Bishop of Winchester to fill the new office of Diocesan Secretary to the Winchester Diocese.

Dr Basil F. C. Atkinson of Cambridge, a well-known English Evangelical, recently underwent a serious operation. Latest reports state that the operation was successful and that Dr Atkinson was recovering.

Dr Billy Graham has been ordered by his medical advisers to rest for several weeks. He has been forced to cancel his proposed evangelistic tour of Asia.

YOUTH AND MARRIAGE

RECENT judicial criticism of nearly teenage marriages which had ended in the divorce courts serves to highlight the importance of this year's observance of National Marriage and Family Week from May 12 (Mother's Day) to May 18.

At a Meeting of the N.S.W. Organising Committee of National Marriage and Family Week, the acting-secretary (Mr John Robson) announced that the theme chosen by the National Council for the 1963 observance is "Preparing Youth for Marriage."

It is expected that this theme will be worked out in some detail in various Men's and Women's Organisations, Youth Groups, Churches and other interested bodies.

The Australian

CHURCH RECORD

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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

As a sidelight to the Royal Tour of Australia and New Zealand, the comments of Bishop Hulme-Moir, writing in the current issue of "The Witness," magazine of the Diocese of Nelson (N.Z.) are worth considering:

"The monarchy," says the bishop, "embodies a true Christian conception of the allegiance of free citizens which must be recovered if our democracy is not to decay into Godless tyranny. It draws men of radically different views and beliefs together by a sense of their common traditional loyalty, and their responsibility for the continuance of law and order. This virtue is due, in the main, to the sense of historic continuity of the British Nation and its daughter-nations of which the Queen is the living symbol."

"Some people may seek to dismiss the Crown as of no practical political significance; but these are blind to its great function in countries, creeds, colour and race as the constitutional link between countless peoples of different conditions. The Crown has in hard fact proved the most enduring element of constitutional organisation of the Empire and Commonwealth."

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Dr Graham Cancels Far East Plans

FOLLOWING a period of ill-health, Dr Billy Graham has been forced to cancel plans to participate in the forthcoming Asian campaigns being conducted by the Graham Evangelistic Association.

A message issued in London on March 7 said that "Dr Graham was discharged from hospital last Tuesday night and is considerably improved in condition."

He will continue his convalescence in a warm climate but has agreed to abide by his doctor's decision as far as his own program is concerned.

Dr Graham was recently admitted to hospital with a relapse and a new attack of the pseudomonas infection. It is apparent that this infection is caused by over-fatigue and his doctors have therefore ordered him to have a complete rest.

The Far Eastern crusade, including Hawaii, Manila in the Philippines, Hong Kong, Taipei and Japan will continue in all respects (except for the meeting in Tokyo).

Grady Wilson will take Dr Graham's place in Manila and Dr Leighton Ford will take Dr Graham's place in all other places. The schedule for the Associate Evangelists will be carried out as planned. Dr Graham himself will rest throughout March and through much of April.

Englishman Appointed To Perth

AN archdeacon from England has been appointed Archbishop of Perth in succession to Archbishop Moline who resigned at the end of 1962.

The archbishop-elect is the Venerable George Appleton, M.B.E., Archdeacon of London and Canon of St. Paul's Cathedral. He is 61.

Archdeacon Appleton is a graduate of Selwyn College, Cambridge, and trained for the ministry at St. Augustine's College, Canterbury. After serving at St. Dunstan's, Stepney, he went as a missionary to Burma where he worked for 20 years. He was head of the Divinity School in Rangoon from 1933 to 1941 and Archdeacon of Rangoon from 1943 to 1946.

The archdeacon returned to England in 1947 and from 1950 to 1957 was secretary of the Conference of British Missionary Societies. He is the author of several books.

BISHOP RAY ENTHRONED



ON Saturday, February 16, Bishop Chandu Ray was enthroned as the first Bishop of Karachi, a new diocese inaugurated at the same service.

Bishop Ray visited Australia in 1958 and endeared himself to thousands of church people as he spoke at meetings in many parts of the country. Until now he has been Assistant Bishop of Lahore, West Pakistan.

The new diocese was formed by the splitting of the Diocese of Lahore.

A C.M.S. missionary, Canon S. N. Spence, officiated at the service and the Bishops of Lahore and Dacca also took part in the enthronement. Representatives of parishes and church organisations from many parts of Pakistan, India and beyond, packed the Cathedral for the service.

PHOTO: The Bishops of Dacca and Lahore precede Bishop Chandu Ray and his Chaplain from the Cathedral following the Service of Enthronement and Inauguration.

CONFERENCE SUGGESTS PRAYER BOOK CHANGES

UP to 100 people attended the first resident conference organised by the Anglican Church League at Gilbulla, Menangle, on the weekend of March 17.

Archdeacon Gordon Begbie, the President of the A.C.L., was the host and Mr Justice Richardson, Chairman of the conference. The subject was Prayer Book Revision and a series of papers, followed by discussion, was presented.

The Reverend Victor Roberts spoke on "The Place of the Lectionary in the Service of the Church." Mr Roberts urged, and the conference agreed, that the lectionary is designed to bring before the congregation the whole counsel of God. The lectionary should not be altered in order to relate the lesson to sermon topics or special Sundays, as the lectionary is one of the undergirding principles of the whole liturgy. We need a basic lectionary which all regular worshippers should use.

Continued, page 3.

The letter was signed by: Alfred Coombe (Chairman), H. B. Kerr, Eric Brabham, J. C. Davis, J. H. McCracken, C. G. Sandland, J. R. Story, K. F. Walker (hon. treas.), D. Rogers,

CONTROVERSY OVER LINGUISTICS SCHOOL

In recent weeks there has been persistent criticism of the action of the Summer Institute of Linguistics (Wycliffe Bible Translators) in admitting Roman Catholics to its annual course at Belgrave Heights.

Criticism has been brought to a head by the participation in the current school of a group of Roman Catholic priests. Critics have voiced protests at the use of the Belgrave Heights Convention property for such purposes.

As a result of this the Council of S.I.L./W.B.T. has issued the following statement to "New Life," the paper in which letters containing the criticisms have appeared. It reads, in part: "Sir,—The Council of the Summer Institute of Linguistics and Wycliffe Bible Translators has noted with deep regret the correspondence in your paper in connection with the present School of Linguistics being held on the Convention property at Belgrave Heights.

"In order to avoid further embarrassment to the Council of the Belgrave Heights Convention, it wishes to announce publicly that the Council of S.I.L./W.B.T. has decided to hold future Linguistics Schools on some other site.

"In less than 30 years God has opened the countries of Mexico, Alaska, Peru, Guatemala, Ecuador, Philippines, Bolivia, Brazil, New Guinea, Vietnam, Ghana and Colombia to Wycliffe workers and, in addition, work has commenced amongst our own Australian aborigines.

"Today there are over 1,300 workers in those countries sharing in the supreme task of translating Holy Scripture.

"In addition, it has without charge trained over 6,000 missionaries of every society.

"Wycliffe's basis of belief is evangelical, reformed, and Protestant.

"Its work is receiving the wholehearted support of the United Bible Societies, as well as Dr Billy Graham (one of its Directors), Dr Oswald Smith, and Dr Larry Love."

The letter was signed by: Alfred Coombe (Chairman), H. B. Kerr, Eric Brabham, J. C. Davis, J. H. McCracken, C. G. Sandland, J. R. Story, K. F. Walker (hon. treas.), D. Rogers,

W. J. Oates, Lois Weymouth.

Commenting on the situation "New Life" says: "The letter published over the signatures of most (if not all) of the present S.I.L./W.B.T. Australian Council . . . completely sidestepped the main issue which is even greater than the admission of non-evangelicals to the course."

"New Life" further draws attention to the fact that the attitude of S.I.L./W.B.T. to Roman Catholicism generally has in recent years raised a considerable storm in North and South America. One result was the withdrawal to avoid embarrassment to other societies of these twin societies from the Interdenominational Foreign Missionary Association with which most of the "faith" missions are linked.

Wycliffe Workers Shot in Vietnam

TWO members of the Wycliffe Bible Translators were killed in South Vietnam by Viet Cong guerrillas on March 4.

Shot down without apparent reason or provocation were translators Elwood Jacobsen, a native of Foreston, Minnesota, U.S.A., and Gaspar Makil, Wycliffe's Filipino member. Also killed at the Viet Cong roadblock 66 miles north-east of Saigon on the Dalat highway was a Vietnamese driver from another vehicle. One of Makil's four-month-old twins, Janie, and his three-year-old son, Thomas, were seriously wounded by the burst of gunfire; Janie died the following day.

The Wycliffe party of nine, comprising the Jacobsen and Makil families, was travelling by Land Rover in a convoy of some 30 vehicles stopped by the guerrilla roadblock. When the roadblock was encountered, instructions to stop and leave the vehicle were obeyed.

According to the Associated Press, Mrs Jacobsen commented on the events, "It took about 15 minutes and then it was all over."

"We hear much moaning about our divisions. There may be some that are to be deplored among ecclesiastical confederacies, but in the spiritual Church of the living God, I am at a loss to discover the divisions which are so loudly proclaimed. It strikes me that the tokens of union are much more prominent than the tokens of division . . ."

—so said C. H. Spurgeon in a sermon preached in 1866.

— See article, Page 2.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY: Forbes Street, Darlinghurst. MOSS VALE: Sutor Road, Moss Vale. NORTH SYDNEY: "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville. The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

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NEW TESTAMENT GREEK

Classes in Elementary Greek are held at MOORE COLLEGE, CARILLON AVENUE, NEWTOWN each Tuesday of term at 6 p.m. Current term commences March 5. Educational standard required is Matriculation. Cost for course £3 per year and the text book Machen's Greek Grammar.

CHURCH RECORD

MARCH 28, 1963

Co-operation or Separation?

The participation of Roman Catholic priests and nuns in Summer Schools conducted by S.I.L./W.B.T., as well as that organisation's co-operation with Roman Catholics on the mission field have both been sources of concern for some time to many Christians in this country and overseas.

In the U.S.A. the matter was brought to a head by the withdrawal of S.I.L./W.B.T. from the Interdenominational Foreign Missionary Association. In Australia no similar action has been taken but the organisation has decided to find another location for its annual Schools, rather than cause further embarrassment to the Belgrave Heights Convention Council.

It is unfortunate that an organisation which has been so used of God, both in direct translation work of its own and in teaching its methods to members or other missionary societies, has become the centre of this controversy.

Such a state of affairs is not, of course, unusual in the course of Church history. Within the pages of the New Testament itself we find Christians at variance, each being certain in his own mind of the rightness of his viewpoint. In the final analysis it is good to remember the Scriptural injunction: "Let each be fully persuaded in his own mind."

Commenting on the latest move in the dispute, "New Life" points to the fact that the basic issue is "the policy of fraternisation with governments, and with religious bodies opposed to

the Gospel, in order to gain advantages for the advance of that Gospel. In other words, it appears to some to be a classic example of that insinuated to St. Paul (Romans 3:8)."

"New Life" poses the question: "Is the course of action under criticism justifiable by Scripture or any other sound grounds?"

"The liberal views of S.I.L. would allow teaching of its linguistic skills to Mohammedan priests if by that means entry might be gained for its translators into some restricted areas.

"Surely," says the paper, "this is a warped policy of expediency—a strange form of bargaining to gain a spiritual end."

"New Testament history shows that Christianity thrived by conduct diametrically opposite to that now introduced. It stood uncompromisingly independent, enduring opposition and persecution. Its behaviour was not based on expediency and it sought neither the fraternisation nor the patronage of governments or religion.

"When in later years it did just that, its power as a spiritual force declined. The lesson surely is that it is a mistake to take ourselves out of the place of absolute dependence upon God."

This is an interesting debate which is sure to continue for a long time. It raises the whole question of fraternisation with Rome. This is becoming a burning topic today—joint participation with Rome in various activities being more and more frequent. The answer to the question is becoming increasingly urgent.

"That they all may be one . . ."

A New Year sermon preached by C. H. Spurgeon on the first Sunday of 1866. Reprinted, in a slightly shortened version, from the Evangelical Magazine.

Neither pray I for these alone, but for them also which shall believe on me through their word; that all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. (John 17: 20, 21).

THE most tender and touching prayer of the Master, contained in this chapter, opens up to us His inmost heart.

He was in Gethsemane, and His passion was just commencing; He stood like a victim at the altar, where the wood was already laid in order and the fire was kindled to consume the sacrifice: lifting up His eyes to heaven, with true filial love gazing upon His Father's throne, and resting in humble confidence upon Heaven's strength, He looked away for a moment from the strife and resistance unto blood which was going on below. He asked for that upon which His heart was most fully set. He opened His mouth wide that God might fill it.

Unity Desired

This prayer, I take it, was not only the casual expression of the Saviour's desire at the last, but is a sort of model of the prayer which is incessantly going up from Him to the eternal throne.

There is a difference in the mode of its offering; with sighs and tears He offered up His humble suit below, but with authority He pleaded enthroned in glory now; but the plea is the same; that which He desired while still below, is that which His soul panteth after now that He is taken up and is glorified above.

It is significant, that the Saviour should in His last moments not only desire the salvation of all His people, but should plead for the unity of the saved ones, that being saved they might be united. He was not satisfied that the members of His body should each of them be saved as a result of His death; He must have those members fashioned into a glorious body. Unity lying so very near the Saviour's heart at such a time of overwhelming trial must have been held by Him to be priceless beyond all price.

It is of this unity that we shall speak: first of all, upon the unity desired; then upon the work necessary—namely, that the chosen be gathered in; thirdly, upon prayer offered; fourthly, upon the result anticipated; and, fifthly, upon the question suggested.

These words of the Saviour have been perverted to the doing of a world of mischief. Ecclesiastics have fallen asleep, which, indeed, is their ordinary condition; and while asleep they have dreamed a dream—a dream founded upon the letter of the Saviour's words, of which they discern not the spiritual sense.

They have proved in their own case, as has been proved in thousands of others, that the letter killeth, and only the spirit giveth life. The ecclesiastics have dreamed of a great confederation, presided over by a number of ministers, these again governed by superior officers, and these again by others, and these topped at last by a supreme visible head who must be either a person or a council; this great confederacy containing within itself kingdoms and nations, and becoming so powerful as to work upon states, to influence politics, to guide councils, and even to gather together and to move armies.

True, the shadow of the Saviour's teaching, "My Kingdom is not of this world," must have caused an occasional nightmare in the midst of their dream, but they dreamed on; and what is worse, they turned the dream into a reality, and the time was when the professed followers of Christ were all one, when looking north, south, east, west, from the centre of the Vatican, one united body covered all Europe.

And what was the result? Did the world believe that God has sent Christ? The world believed the very opposite. The world was persuaded that God had nothing to do with that great crushing, tyrannous, superstitious, ignorant thing which called itself Christianity; and thinking men became infidels, and it was the hardest possible thing to find a genuine, intelligent believer north, south, east or west.

All professors were one, but the world believed not: the fact being that this was not the unity which Jesus so much as thought of. It was never His intention to set up a great united body to be called a Church which should domineer and lord everywhere over the souls of men, and comprehend within its ranks, kings, princes and statesmen who might be worldly, ungodly, hateful, sensual, devilish.

It was never Christ's design to set up a conscience-crushing engine of uniformity; and so the great man-devised machine when it was brought to perfection, and set to work with the greatest possible vigour, instead of working out that the world should believe that the Father had sent Christ, wrought out just this, that the world did not believe anything at all, but became infidel, licentious and rotten at the core.

Yet people dream that dream still: even good people do so.

Unity Proposed

But what did the Saviour mean, "That they may be all one: as thou, Father, art in me? We must begin at the beginning. What were the elements of this unity which Christ so anxiously desired?"

The answer is very distinctly given us in this chapter. The unity was to be composed of the people who are here called "they": "that they all may be one." Let your eye run down the chapter to see who they are. Look in the second verse: "That he should give eternal life to as many as thou hast given him."

The unity proposed then is of persons especially given to Jesus by the Father. It is not of all men who happen to dwell in a particular province, district, or city, but a unity of persons who have received, not common life as all have, but life eternal.

Special persons, then, who have been quickened by God the Holy Ghost, and have been brought into vital union with the Person of the Lord Jesus are to be one. Further, they are described in the sixth verse as persons to whom God's name has been manifested; they are people who have seen what others never saw, and have beheld what others cannot know.

They are men given out of the world, so the verse tells us,—chosen men, taken out from the ordinary mass—not, then, the mass. They are described in the

ninth verse as being prayed for by Christ, in a sense in which He never prays for the world at all. They are people, according to the tenth verse, in whom God is glorified; in whom the name of Jesus shines with resplendent lustre.

Look the whole chapter through, and you will discover that the unity which the Master intended was that of chosen persons who by the Holy Spirit conferring life upon them are led to believe in Jesus Christ; a unity of spiritual-minded men, who live in a realm of spirit, prize spiritual things, and form a confederacy and a kingdom which is spiritual and not of this world.

The one Church of God, of what is it composed then? Is it composed of the Church of England, Congregation union, the Wesleyan Conference, and the Baptist body? No, it is not. Is not the Church of England a part of the Church of Christ, and the Baptist denomination a part?

Mystical Unity

No, I deny that these bodies, as such, unrefined and in the gross, are a part of the great unity for which Jesus prayed; but there are believers united with the Church of England who are a part of the body of Christ, and there are believers in all denominations of Christians . . . who are in Christ Jesus, and consequently in the great unity. There are in the visible Churches a certain number of God's elect ones, and these are of the body of Christ; but their fellow professors, if unconverted, are not in the mystical unity.

Christ's body is not made up of denominations, nor of presbyteries, nor of Christian societies; it is made up of saints chosen of God from before the foundation of the world, redeemed by blood, called by His Spirit, and made one with Jesus.

Among others, there is the bond of the same origin. Every person who is a partaker of the life of God, has sprung from the same divine Father. The Spirit of God has quickened all the faithful alike. No matter that Luther may be very dissimilar from Calvin; Luther is made and created a new creature in Christ Jesus by that same fiat which created Calvin.

All believers have the same aim and object. There may be, there will be much that is not of God about the man, much of human infirmity, defilement and corruption; but still the inward spirit within him which God has put there, is forcing its way to the same perfection of holiness, and is meanwhile seeking to glorify God.

Above all, the Holy Spirit, who indwells every believer, is the true fount of oneness. Though the manifestations may vary, yet the same Spirit of God works the same graces, the same virtues, the same excellencies, and thus helps all saints to prove themselves to be of one tribe.

This is a very different bond from that which men try to impose upon each other in order to create union. They put straps

Continued, p.4

CONFERENCE SUGGESTS CHANGES

From page 1.

lar worshippers will be instructed by, no matter what might be the circumstances of a multi-church parish or the present distinction between Holy Communion and other services.

Mr Roberts emphasised (i) that in all our church services a place must be found for the orderly and systematic reading of the Word of God through the consistent use of the lectionary. (ii) that a basic service for the whole congregation each Sunday would be the ideal service for which to design a lectionary. (iii) that if the present pattern of worship in our parishes cannot easily be adapted to this, then at the very least an Old Testament lesson should be included within the frame of the Holy Communion and the Epistles and Gospels revised so as to enable a more comprehensive and systematic reading of the New Testament Epistles and Gospels.

The second paper was read by the Rev. W. J. Lawton on "Confirmation in the Light of Prayer Book Revision." He quoted Professor Geoffrey Lampe of Cambridge to illustrate the fact that our Confirmation service is not related to anything either in the New Testament or in the early or mediaeval church. The essential principle of Confirmation is that the children should ratify their vows before the congregation.

The imposition of the Bishop's hands as a sign of fellowship is strictly incidental to this important pastoral requirement. Baptism is the sacrament of the gift of the Spirit according to the New Testament and our Confirmation service ought not to be altered in such a way as to depress Baptism by making it appear a mere preliminary to Confirmation. In particular, the confirmation of persons baptised as adults is based on a principle unrelated to the rest of the Prayer Book and could well be discontinued. It was not provided for by the Reformers but added in 1662 at the last revision.

The Rev. Harry Goodhew discussed the Baptismal Services in relation both to their history and the modern problems surrounding their use. He demonstrated that the alternative services provided in 1928 and those contained in the report submitted by the Church of England Liturgical Commission to the Archbishop of Canterbury and York in 1958 are not as biblically based as our present service. He pointed out that the principal difficulties are those raised by a lack of understanding of the meaning of church

membership today and consequently by a lax and thoughtless administration of the sacrament. Three improvements in the service itself were suggested: First, a more explicit reference to God's covenant. Secondly, some modification of the statement "seeing now this child is regenerate" and the accompanying prayer, to indicate that our confidence rests on the promise of God rather than on the performance per se of the rite of Baptism. Thirdly, the removal of the misleading notion about "sanctifying this water to the mystical washing away of sin" which was not part of Cranmer's work and which introduces a note for which, for example, there is no parallel in the service for the Lord's Supper.

The Principal of Moore College, the Reverend D. B. Knox, conducted a Bible study in the Chapel on the Doctrine of Worship. He showed how the language of worship in the Old Testament related to the ritual of sacrifice is widely taken up in the New Testament, but referred there never to ritual acts but to the whole faith and behaviour of Christian people as being their worship acceptable to God.

In particular, the New Testament speaks of Christian worship as consisting in preaching the Gospel (Romans 15: 16, Philippians 2: 17), sharing our money with those in need (Hebrews 13: 16), thanksgiving (Hebrews 13: 15) and the whole life of obedience to God's will (Romans 12: 1).

The most vigorous discussion took place following papers by the Reverend Dudley Foord and the Reverend David Crawford who advocated the need for a single basic Sunday service for the whole "body of Christ" in a parish, instead of our present fragmentation of services (and of the Prayer Book). Mr Crawford suggested ways in which our present services might be adapted to make this practicable, without necessarily adopting the "Parish Communion" idea that it was only the Communion service which needed to be preserved for this corporate purpose.

Many contributors drew attention to practical difficulties, but Mr Foord, in particular, refused to budge from his plea that the principle involved (i.e. the corporate worship of the Lord's people "with one accord in one place") should be accepted before being put off by pragmatic fears.

The Reverend D. W. B. Robin-

son spoke on the adequacy of the 1662 Order of Communion in setting out precisely what we ought to be doing in remembrance of Christ according to His ordinance. He outlined the history of the Communion service in relation to the type of prayer which in various ages had been thought desirable in connection with the receiving of the sacrament. He showed that Cranmer's decision in 1552 to remove from the prayer before the sacrament any idea of an "action" (apart from a petition for a right and effectual receiving of the sacrament) was a wise one and that every attempt made since 1552 to restore to the prayer some form of *anamnesis*, whether or not accompanied by a distinct act of oblation, detracted from the particularity of the sacrament which consists essentially in the act of receiving the elements. These modern rites are at best ambiguous, e.g. the new Canadian Book and 1928, and at worst erroneous, e.g. the South African Prayer Book which makes an oblation to God of "this holy bread of eternal life and this cup of everlasting salvation," using the words of the Roman canon of the mass.

Our present book is clear of all this. If it could be beyond doubt that the *anamnesis* ("wherefore mindful . . . we make the memorial") is merely an anticipatory rehearsal of the action of receiving the communion, shortly to follow, as in 1549, such an *anamnesis* might be allowable, but the difficulties in the way of producing such an innocent formula and the pressures in the direction of an unreformed doctrine of the sacrament are so great, that our wisdom is to leave the shape of our present service intact.

The Reverend G. S. Clarke read a valuable paper on the Style and Language of our Prayer Book and offered a vigorous defence of this style against attempts to provide a modern style. He claimed that though minor alterations of specific words and phrases might be desirable, the language of our present Prayer Book is a more suitable vehicle for its liturgical purpose than anything which has been, or is likely to be, devised in modern times.

A session was devoted to discussing the position of the Prayer Book under the new Constitution, the procedures for revising it and the safeguards against alteration not consistent with its doctrine.

Each day began with a prayer meeting and on Sunday morning a service of Morning Prayer, Litany and Holy Communion was conducted. This service was abbreviated, but not in any of the usual ways. It was desired to exhibit the sequence and structure of these three services held in conjunction. So, while on the one hand all the Psalms were said, a long Old Testament lesson, many offertory sentences and the long exhortation (together with a normal length sermon and two hymns), a number of repetitions were omitted; for example, the Lord's Prayer was said only once instead of five times, the collect once instead of twice, there were two prayers for the Queen instead of four, one penitential sequence instead of two, and the petitions in the prayer for the Church militant which had already occurred in the Litany were omitted. The whole service occupied 78 minutes and was found to be a singularly coherent form, and a moving experience for all who took part.

Nepalese Pastor Still in Prison

Over two years have now passed since Pastor Prem Pradhan was imprisoned for his faithful witness to Christ in Nepal.

Recently, according to reports reaching the Victorian Christian paper, "New Life," the pastor's contacts with the outside world have been severely restricted, his Bible has been taken from him and he is not permitted to write letters.

Pastor Prem was one of eight Nepalese believers imprisoned in November, 1960. The other seven

were released late in 1961 but there has been no remission of the pastor's sentence.

Prem graduated in 1958 from the Oriental Missionary Society's Bible School in Allahabad, India, and set himself the task of preaching the Gospel in Nepal, a country where official antagonism towards the Gospel has always been strong.

The American paper "Christian Life" is quoted by "New Life" as describing the growth of the work in these words:

"Within three years, a Nepalese Christian Church was born in several areas, struggling for breath in the stifling atmosphere of persecution within the family circle, social ostracism, and government threats. This was Satan's long possessed domain. Not one inch would be relinquished without bitter contest. Faithful Nepalese continued to preach, teach, and baptise. Standing behind them, Western missionaries pushed open new doors of opportunity through medicine, agriculture, and education.

"Nepal still possesses an ancient law which terms it a crime against the government for a Nepalese citizen to change his religion, or for another to cause him to do so. A Nepalese citizen is a Hindu simply because he was born a Nepalese. It is not a question of religious conviction, but of loyalty to the King. The law was welded against a group of young Christians in Western Nepal."

INCREASED RESTRICTIONS IN SUDAN

A NEW decree issued by the Government of the Sudan forbids missionaries carrying on "educational, agricultural, commercial or industrial activities."

The new regulations also forbid the publication and distribution of books, newspapers, pamphlets, gramophone records or tape recordings by missionary societies without the written permission of the Ministry of Home Affairs.

Roman Catholic sources in Khartoum have reported that the Sudan Interior Minister, General Mohamed Ahmed Irwa, has announced that 143 Christian missionary teachers who had been asked to leave the country have been replaced by Sudanese Christian teachers under the country's Sudanisation policy.

A Government official was quoted as saying that some interested parties had tried to make unfounded propaganda against the Sudan, exploiting "this normal decision necessitated by Sudan's internal situation."

He added that, immediately after independence, the Sudan had decided to shoulder full educational responsibilities throughout the country.

EASTER PLAYS

A SUAVE serpent in a dinner suit is an important character in the Australian Christian Theatre Guild's Easter production. From March 18 until Easter the Guild is performing "Adam and Eve and the Rest of Us" and its sequel, "The Winning Side," in Sydney and beyond.

"Adam and Eve and the Rest of Us" begins outside Eden, with Adam and Eve realising that they have lost contact with God. A Deliverer has been promised, but they are unable to understand the promise. They think it may apply to Cain—but he, instead of killing the Serpent, kills his own brother. Other inadequate Deliverers follow: Moses, Saul, Absalom, and some of the prophets.

The Serpent's commentary links the various episodes together. The first play ends with the angel's promise to Mary that the true Deliverer is about to come to His people.

Episodes

"The Winning Side" continues the story with episodes from the life of Christ, concluding with the Crucifixion and Resurrection. The Serpent's apparent victory turns to defeat.

Both plays deal with their subject in a modern Australian idiom. They are performed in modern dress, by a cast of five—three men and two women—who play a total of nearly 40 characters. A.C.T.G. is performing at a number of Churches, but some touring dates are still available. For further information, please contact Box 573, G.P.O., Sydney.

Notice to Contributors

News of Church life in Australia (and beyond) is always welcomed by A.C.R.

Contributors are, however, frequently disappointed by non-appearance of news supplied. This is generally due to late arrival at the A.C.R. office.

In general, contributions should be in hand some days before the date of issue.

Copy, typewritten for preference, should be sent to: The Editor, Australian Church Record, 511 Kent Street, SYDNEY, N.S.W.

IMPORTANT: The editor reserves the right, for reasons of space shortage or otherwise, to refuse publication of any material supplied.

THE APOSTLES' CREED

For a helpful and detailed discussion of the Creed, read TO TAKE IT UPON HIMSELF

By B. W. POWERS 6/- from booksellers everywhere

First Director of Chaplains Appointed

THE Archbishop of Sydney has created a new position of Director of Chaplains and has appointed the Reverend Rudolph F. Dillon, Rector of St. George's, Hurstville, as the first Director.

Mr Dillon will also be appointed an Honorary Canon of Saint Andrew's Cathedral. Both appointments will date from July 1 this year.

The appointment is for a full-time Director of Chaplains and Mr Dillon will resign his parish. The Director will be responsible for the co-ordination and oversight of the work of Hospital, Court and School Chaplains and will build upon the work carried out by The Venerable F.W. Tugwell, who for some time has

been Archdeacon in charge of Chaplains.

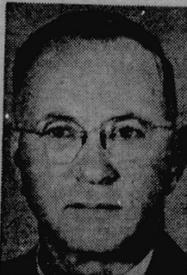


PHOTO: The Reverend Rudolph Dillon

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OVERSEAS NEWS

Spanish Churches Reopened

TEN Protestant churches have been reopened in Spain recently with the permission of Spanish authorities. An organisation known as the Commission for Protestant Defence had sought the opening of six other churches but these still remain closed. The Government also refused Protestant requests to open new churches in three Spanish cities. The affiliations of the churches reopened were: four Evangelical, three Brethren, two Baptist and one independent.

"That they all may be one . . ."

Continued from p.2

around the outside, they tie us together with many knots, and we feel uneasy; but God puts a divine life inside of us, and we wear the sacred bonds of love with ease.

We hear much moaning about our divisions. There may be some that are to be deplored among ecclesiastical confederacies, but in the spiritual Church of the living God, I am at a loss to discover the divisions which are so loudly proclaimed. It strikes me that the tokens of union are much more prominent than the tokens of division. But what are they?

First, there is a union in judgment upon all vital matters. I converse with a spiritual man, and no matter what he calls himself, when we talk of sin, pardon, Jesus, the Holy Spirit, and such themes, we are agreed. We speak of our blessed Lord. My friend says that Jesus is fair and lovely; so say I. He says that he has nothing else to trust to but the precious blood; nor have I.

If the Spirit of God be in us, we are all agreed upon great points. Let me say that among true saints the points of union even in matters of judgment are 99, and the points of difference are only as one.

In experimental points, as face answereth to face, so doth the heart of man to man. Only get upon experimental topics concerning soul dealings with God, leave the letter and get to the spirit, crack the shells and eat the kernel of spiritual truth, and you will find that the points of agreement between genuine Christians are something marvellous. But this union is to be seen most plainly in union of heart.

I am told that Christians do not love each other. I am very sorry if that be true, but I rather doubt it, for I suspect that those who do not love each other are not Christians.

Fellow Citizen

Do not suppose that the world will ever be convinced so as to believe in Christ, and to be saved by the unity of the Church. It is not anticipated in this chapter that the world ever will be saved. That is not dreamed of the whole chapter through.

The world is spoken of as something for which Christ does not pray, whose enlightenment is not anticipated, but that world, though it weeps, and wails, and curses, and abhors, shall be made distinctly to recognise the divinity of Christ's mission when it shall see the entire unity of the Church.

Gospels in Pidgin

THE first edition of the four Gospels in Pidgin English for New Guinea — 20,000 copies — will be delivered to Lae in mid-March. The rush of advance orders has been so great that a second edition also of 20,000 copies is to be printed immediately. The printing cost of the first edition is 12/ a copy; £12,000 for the edition, the selling price has been fixed at 3/.

The N.S.W. Auxilliary of the British and Foreign Bible Society is aiming to raise £5,000 in gifts toward bridging the gap between the cost and selling price.

There is the question. It is not, are we members of a Christian Church? "I know how you get at it," you say. "A certain number of churches are evangelical and orthodox; they make up orthodox Protestantism."

Now, I am a Baptist. Very well. I am a Baptist, and the Baptist Churches are orthodox, therefore I am a Christian. I am an Episcopalian, and Episcopacy is one branch of Protestantism. Very well, I am a Protestant, I am a Christian. But that is your carnal way of talking. You may be very grievously mistaken, if that is your argument.

Eternal Life

But can you go another way to work and say, "I have received eternal life for I have believed in the Lord Jesus Christ, and I am given of the Father unto him"? Why then, you come at it directly. Being one with Christ, you are one with His people; but when you are looking for this unity, look not for an outward but for an inward thing.

But are you alive by the life of Christ? Does God dwell in you, and do you dwell in Him? Then, never mind about a thousand differences: if you are in Christ and I am in Christ, we cannot be two, we must be one. Let us love each other with a pure heart fervently, Let us live on earth, as those who are to live together a long eternity in heaven.

Let us help each other's spiritual growth. Let us aid each other as far as possible in every holy, spiritual enterprise, which is for the promotion of the kingdom of the Lord; and let us chase out of our hearts everything that would break the unity that God has established. Let us cast from us every false doctrine, every false thought of pride, enmity, envy, and bitterness, that we whom God has made one may be one before men, as well as before the eye of the heart-searching God.

It is the living children of God that make the unity, it is the living ones that are bound together. There will be no fear about that—Christ's prayer takes care of us, that we shall be one. As for those of you who are joined with us in visible fellowship, and are not one with Christ, may the Lord save you with His great salvation, and His shall be the praise.

Where the Spirit of God is there must be love, and if I have once known and recognised any man to be my brother in Christ Jesus the love of Christ constraineth me no more to think

U.S. Decline

VARIED statistics published by the churches recently suggest that the pattern of their life is changing. In the U.S.A. the percentage of the American population who are members of churches or synagogues has declined for the first time in almost a century, according to the "1963 Yearbook" of the National Council of Churches in America. The decline was fractional—only one-fifth of 1 per cent—but, combined with other trends, it may indicate a levelling off in the growth rate of religious bodies. Roman Catholic membership is given at 42,876,665, an increase of 771,765, or 1.9 per cent over the previous year's total when the percentage gain was 3.2 per cent. The top four Protestant church groups in the U.S.A. are the Baptists (21,369,223), Methodists (12,632,442), Lutherans (8,340,183) and Presbyterians (4,327,261).

of him as a stranger or foreigner, but as a fellow citizen with the saints. If I come across a man in whom there is the Spirit of Christ, I must love him, and if I did not I should prove I was not in the unity at all.

I think I hear someone saying, "but I cannot see this unity." My answer is, one reason may be because of your want of information. Shall the Master show you His plan? Is the Divine Architect bound to take you into His studio, to show you all his secret motives and designs?

Not so; wait awhile and you will find that all these diversities and differences among spiritually-minded men, when the master-plan comes to be wrought out, are different part of the grand whole, and with the astonished world you will then know that God has sent the Lord Jesus.

See what carnal-mindedness does with Christ's teaching. Jesus says, "That they all may be one; as Thou, Father, art in me," "I know what that means," says carnal-minded: "they are all to worship after the same fashion, and use the same ritual." That is all poor carnal-minded knows about it; he confounds the outward with the inward, and misses the Lord's meaning.

There are many chosen ones who have not yet believed in Jesus Christ, and the Church cannot be one till these are saved. Here is work to be done—work to be done by instruments. If you would promote the unity of Christ's Church, look after His lost sheep, seek out wandering souls. If you ask what is to be your word, the answer is in the text—it is to be concerning Christ.

Every soul that believes in Christ is built into the great gospel unity in its measure, and you will never see the Church as a whole while there is one soul left unsaved for whom the Saviour shed His precious blood.

Go out and teach His word! Tell out the doctrines of grace as He has given you ability. Hold up Christ before the eyes of men, and you will be the means in God's hand of bringing them to believe in Him, and so the Church shall be built up and made one. Here is work up and made one. Do not sit down and scheme and plot and plan how this denomination may melt into the other; leave that alone. Your business now is to go and: "Tell to sinners round what a dear Saviour you have found." That is God's way of using you to complete the unity of the Church.

Notes and Comments

Queen at Presbyterian Service

It is to be hoped that no one is misled into thinking that any criticism of the Queen's attendance at Presbyterian Church services while in Australia represents the majority view of Church of England people. Most Australian Anglicans have no objection at all to this.

The criticisms are the product of Anglo-Catholic hostility to non-episcopal Churches—a hostility which does not antedate the Oxford Movement of the 1830s and 1840s. (Earlier hostility to Presbyterians on the part of Anglicans was political rather than religious, as is shown by the fact that it was directed against English and not Scottish Presbyterians.) The official Anglican attitude towards the Presbyterian Church of Scotland is indicated by the Bidding Prayer set out in the Canons of 1603, which directs prayer for "Christ's Holy Catholic Church . . . especially for the Churches of England, Scotland and Ireland." In 1603, while there were Protestant episcopal Churches in England and Ireland, the Church of Scotland was non-episcopal and Presbyterian in its organisation, as it is today. There is therefore no basis for the frequent Anglo-Catholic claim that the Church of England does not

regard the Presbyterian Church as part of the Holy Catholic Church. The peculiar position of the Queen as a member of two independently organised Churches which are not formally in communion with each other (though not formally out of it either), is due to three facts. The first is that Scotland is not a colony or dependency of England, like Malta, but a previously independent kingdom united with England in 1707 by an international treaty which safeguarded the Presbyterian establishment; the parliament of the United Kingdom could not under this treaty disestablish the Church of Scotland (as it could the Church of England). The second is that (unless and until the Church of England is disestablished) the Churches of England and Scotland are equally established in their respective countries; Scottish Episcopalians are non-conformists as far as the Scots are concerned. The third and most vital is that both Churches are Protestant and essentially similar in doctrine, as a comparison of the Thirty-nine Articles and the Westminster Confession will make clear.

The frequently made allegation that the present custom of the sovereign of attending Presbyterian worship in Scotland originated with Queen Victoria (because of an imputed but entirely imaginary anti-Anglican bias on her part) is completely without foundation. Every British sovereign since the Treaty of Union of 1707 has worshipped in Presbyterian Churches when visiting Scotland as a matter of course.

The Future of Arnhem land

The development of the aluminium project at Gore, near the Methodist Mission at Yirkalla, while it does not immediately affect Anglican missions in the Arnhem Land reserve, is of very considerable significance in the long run to all Churches engaged in aboriginal missionary work.

When the Arnhem Land reserve was established in the 1930s it was understood that it would be permanently unviolated, and that the interests of the aborigines were to be not merely the primary but the only consideration in it. This hope has now been proved illusory; economic advantage is going to be primary, even if aboriginal welfare is still a factor borne in mind.

The Government proposes to use royalties from the aluminium

Another English Archbishop

The Church of England in Australia certainly has much for which to thank those who have come here from England as clergymen, particularly in the early days. In fact, if they had not come, there would have been no Church of England here at all. But it must be disappointing to all who long to see it autonomous not only on the constitutional level but in its life and work that the unbroken tradition of importing Englishmen as Archbishops has been continued by the Diocese of Perth. The new Archbishop, like every other Australian Archbishop, is to be an Englishman.

No reasonable person would object to the appointment of a man, who like the former Archbishop Booth of Melbourne, had served the whole or even a substantial part of his ministry here before becoming an Archbishop. But whatever the special gifts of those who come here for the first time as Archbishops, it is hard to see how they can give an effective lead in the peculiar conditions which obtain in this country until they have been here for a considerable period. When, as in this case, the new Archbishop is already 61 years old, this must appreciably shorten his useful life in the position.

The tradition of appointing Englishmen seems to be wearing thin in vice-regal circles. Is it not time that we dropped it? The Presbyterians do not insist that their Moderators should be Scottish, nor the Roman Catholics that their Cardinals and Archbishops should be Irish or Italian.

Books

Sermons SUPPLEMENTA CALVINIANA

An Account of the Sermons now in course of preparation.

By T. H. L. Parker. London, Tyndale Press 1962, pp23, English price 2/.

When Calvin was in Geneva, he preached twice on Sundays and daily through the week. He preached hundreds of sermons which he never committed to writing. But over 2,000 of his sermons were taken down by a hired stenographer, and at the end of the 18th century the Geneva library still possessed 44 volumes of his manuscript sermons.

In 1805, however, the librarian sold the lot to a couple of booksellers, and, as crowning indignity, sold them by weight!

Since then, 17 volumes have, one way and another, been recovered, and are being published for the first time by an editorial committee under the auspices of the World Reformed Alliance. In this Tyndale Historical Theology Lecture for 1962, Dr Parker—at one time book reviewer for the Australian Church Record—gives an account of the discovery of these manuscripts and of the work of editing in hand. He himself recently received the degree of D.D. at Cambridge for his work on Calvin, and is one of the editors of the new work. —D.W.B.R.

Also received:

THE BANNER OF TRUTH, Nos. 28 and 19, February, 1963. Pp. 72, Eng. price 2/. Feature article: "The Forgotten Spurgeon."

THE EVANGELICAL MAGAZINE, January-February, 1963. Pp. 48, Eng. price 1/6. Articles by C. H. Spurgeon, H. M. Carson, W. J. Grier and others. St. MARK'S REVIEW, February, 1963. Pp. 36, price 2/6. Articles by H. Palmer and J. Heuss Review articles by Dr C. Duncan and Bishop Burghman.

INTER-CHURCH TRAVEL. Catalogue of tours arranged by Inter-Church Travel.

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Dialogue

MARTIN BUBER AND CHRISTIANITY

A Dialogue Between Israel and the Church.

By Hans Urs von Balthasar. Harvill Press, London, 1961. Pp127, Aust. price 18/9.

This book is a translation from the German of a Roman Catholic scholar's discussion of the work of the great Jewish writer, Martin Buber. As so few of Buber's works have been translated this could have been a useful introduction to them.

However, Balthasar is attempting somewhat more than a description of Buber's works. In this ecumenical age he is attempting to carry on a dialogue between the Jewish and the Christian faiths, with Buber as the representative of modern Judaism.

For those who are interested in the work of presenting Christianity to the Jew this book could be quite useful on a philosophical level. For others who wish to study Buber through his I and Thou know how difficult his works can be and Dr von Balthasar's dialogue does not smooth the way. —N.S.P.

Church Concerned About Baptism

An interesting development in concern shown over children baptised in a church is reported in the "N.S.W. Presbyterian."

The Session of the Port Kembla Church decided over 12 months ago to undertake a special study on Baptism. As a result of this, two important decisions were made, says Rev. Alan Hewitt, Director of the Department of Christian Education.

1. The Session is to pray regularly for children baptised within the parish and for their parents that the Baptismal vows may be fulfilled.

2. Elders will visit each child baptised and their parents on the anniversary of the baptism.

Since then, at each monthly meeting of the Session the first item of "Business arising from the Minutes" is "Baptism" for which the procedure is as follows:

- (i) Receive reports from elders who have carried out baptismal visits during the month.
- (ii) Review the Baptismal Register and arrange visits for the current month.
- (iii) The Moderator leads Session in prayer for the children who have been baptised within the parish and for their parents.

Continued Next Column.

SPACE AND SPIRIT

THIS is the title of the next Science Weekend organised by the Research Scientists Christian Fellowship for fourth and fifth year secondary school students.

The weekend is to be held at the Methodist War Memorial Youth Centre, "Elanora," Wesley Street, North Narrabeen, from March 29 to 31, 1963. It will be the tenth such weekend arranged by the Fellowship in conjunction with the Inter-School Christian Fellowship and the Crusader Union of N.S.W.

About one hundred and fifty students from schools within a distance of 100 miles from Sydney are expected to attend. The aim of the weekend will be to consider some of the latest facts and theories resulting from space research and what significance they have for our spirit.

Scientists from various fields will be present to discuss any question students may have and to advise on careers in science. Inquiries may be addressed to — The Registrar, Science Weekend 1963, 29 Gordon St., Clontarf, N.S.W. (Phone XJ6855, Sydney).

Salvation Army Leader's Visit

General Wilfred Kitching, world leader of the Salvation Army, arrived in Australia on March 21.

The General, who became World Leader in 1954, will address the annual Congresses of the Salvation Army in Brisbane, Sydney and Melbourne. He is accompanied by his wife.

General Kitching's father was for many years private secretary to General Booth. He was commissioned as an officer in 1914 and for ten years was in charge of evangelistic centres in Britain.

In 1946 he became second-in-command of the Salvation Army in Australia, Southern Territory, with headquarters in Melbourne. Two years later he was given full command of its forces in Sweden.

From Previous Column.

This report from Port Kembla is encouraging to the Christian Education Department in its endeavours to emphasise the importance of the whole congregation accepting responsibility in the Christian nurture of the child.

The Session as the elected court of the congregation is charged with the task of seeing that this responsibility is fulfilled. At Baptism the minister receives the child into the membership of the congregation and commends him or her to the whole congregation with the words of our Lord Jesus Christ "Whoso shall receive one such little child in My Name receives Me."

WHAT MAKES A HAPPY HOME?

Winning essay in a Christian Family Year competition conducted in the Diocese of Nelson, New Zealand. The writer of the essay is thirteen-year-old Elspeth Hulme-Moir.

I have been asked to write an essay on "What makes a happy home," and, first of all, I would like to deal with "a home." We need to understand just what we mean by a home, before we can decide what makes it happy.

A home must be a building of some sort, but that is not the most important thing. Before it is properly a home there must be people living in it. Even then, to be a "home" means something more. It has to be the centre of the family life.

They will depend upon it for shelter and protection. If it is a true home, sacrificial love will help to make, develop and keep it.

The Christian believes that such a home can be built only when God is part of it.

The parents have set an example for the children to stand by. Respect, love, truthfulness, honesty, thoughtfulness and obedience, are all essential. There should be no place for envy or jealousy of others. Instead, they should put themselves last, and do all they can to help the other person. This is helped by family prayers, study of the Bible and the setting aside of Sunday for family worship in God's House.

The need for happy Christian homes is very great. These days there are a lot of broken homes, but there should be none, because in the marriage service you pledge yourselves "for better, for worse" for richer, for poorer, in sickness and in health, to love, cherish and obey, till death us do part."

This became very clear to me as I listened to the marriage service very recently in the cathedral. As God never intended people to walk out

on each other, they, especially the Christians, should stick it out, even though times may be difficult; and, if there is no other reason, then because of the hurt and harm it does to the children.

Happiness is something which grows inside you. There is no doubt that if the parents in a home are happy, the children will be happy also. It is in little ways that this sort of happiness is developed in a home. To learn to be thoughtful is a big thing. So often parents, or older friends, are not thoughtful in little ways and are too busy sometimes in doing things, or helping people outside the home, they let their tiredness and worry upset those inside who are looking up to them for help and understanding.

Obedience on the part of children is very important, too, because it saves mother or father from continually having to find fault. This should also mean no "grizzling" for obedience which is given grudgingly, making everyone unhappy is not really obedience at all. Above all there needs to be love. If people really loved one another as Jesus said they should, they would not get angry with each other so easily.

Fighting between children and quarrelling with parents must make any place unhappy and in a Christian home, more than anything else, those who live in it want to show their love for God by loving one another.

"Happy is that people whose God is the Lord"—Ps. 144, and, "Except the Lord build thy house, they labour in vain that build it"—Ps. 127.

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Letters

Psychiatric Hospitals

Dear Sir, Why is it that so many clergy make it part of their work and feel it their responsibility to regularly visit patients in the General Hospitals in their area, but somehow evade and obviously feel no responsibility to make any contact with patients in Psychiatric Hospitals (sometimes merely called "Private Hospitals", but a little enquiring on the part of the clergy would enlighten them).

I know this is true because I, myself, have been in two General Hospitals and two Psychiatric Hospitals over the past few years. In both the General Hospitals there were regular visits from the clergy (I must admit that at North Shore they had a full time Chaplain) but this was not the case in the Psychiatric Hospital (although at one of these they too, had their own Methodist Chaplain).

I realise during my recent time in hospital, I was fortunate because several clergy friends called and brought me strength and comfort from the Word of God and assurance of their prayers—but what of the other Anglican patients (and not only Anglicans either)?

Certainly the assistant minister from the local church paid regular visits to one patient who was presumably one of his congregation—but no apparent effort was made to contact any other Anglican patient. After this particular patient left the hospital—so the visits from the local minister ceased!

For my part a count it a privilege to have spent my three months in hospital as during that time I was able to speak to a few of the things of God.

And, I suppose, while local clergy continue to evade their responsibility in this sphere of hospital ministry (which is VITAL), God will still deign to use His children who are patients, to minister in a small way to their fellow patients.

This ministry is vital—it is rewarding—the great majority of such patients, as I saw it, long for some spiritual help and comfort in their distress. Why then is it a ministry which is so neglected?

"Concerned,"
Epping, N.S.W.

Bishops and Unity

Dear Sir,
My Rector tells me that in this Diocese the Reserved Sacrament, the Real Presence, and the use of Vestments (and one presumes from local practice that arduous confession, Mariolatry, and the "processing of the Sacred Host" at Eastern) have been passed by Synod as the standard practice of the Diocese.

This is the diocese of the "Red Book Case," and one wonders through what legal loophole the Synod is able to flout the requirements of the 39 Articles and the Prayer Book of 1662.

Is it not more honest to say that the policies of any Diocese are determined by its Bishop? Either the Bishop is a militant advocate of the 1662 Prayer Book, or he is a militant variationist, if he introduces or sanc-

tions existing variations the law has been deliberately violated. If the Church can't keep the law, how can outsiders be expected to? Indeed, how can such a Bishop still be regarded as a spiritual father in God?

To lamely say that "traditionally, the Church of England is broad enough to embrace all variations existing" might be very comforting to Anglicans, but for the Church outside our Communion it expresses our failure to be honest with ourselves. The divisions and rivalries between our Dioceses, make us the laughing-stock of other episcopal churches, and the source of incredulous wonderment to the non-conformists.

Regardless of the scriptural rights and wrongs of the variations in Churchmanship, regardless of the need for revision of the 1662 Prayer Book, and regardless of the tradition of various Dioceses, the fact remains that the 1662 is the legal Prayer Book of the Church of England in Australia.

All "parties" have a legal common ground in this Book, from which to build a united and strong Church of England in Australia. The need for every Diocese to recognise that common ground, and willingly come into line, and start from the beginning. But will they?

If the Church is sincere in its prayers for unity, let the diocesan Bishops lead the way, practically.

Yours sincerely,
J. Spencer,
West Dubbo, N.S.W.

Revitalising Preachers

Dear Sir,
I was interested to read in your recent issue of the fervent resolve made by the Reverend John Boyes, Vicar of Saltash. One wonders whether he is blessed with an assistant curate. If not, who will do the preaching on the ordinary Sundays?

I agree in principle with much that the Vicar says, but I agree even more with the spirit of your leading article. The ordained priest of our Church is solemnly charged—"be thou a faithful dispenser of the Word of God." His commission is equally clear in the Ordinal—"take thou authority to preach the Word of God." No amount of sentiment, excuse or casuistry can alter this clear, explicit responsibility.

All parish clergy can easily permit themselves to be cluttered up with the "serving of tables," but a glance through the service of Institution and Induction is a good discipline and tonic. What better exercise early in Lent? A vision of that journey around a Church, led by archdeacon and wardens, recalls certain promises and priorities.

An equally good discipline is a study of, and meditation upon, one's Ordination vows—all of them. When parishioners are becoming too demanding, or too efficient in organising one's clerical life, it is salutary to point out these vows to them. In most cases the laity are unaware of their existence. To them the Vicar is a bewildering combination of business man, ambulance man, society butterfly and scapegoat.

Where can sermon material be found, apart from the obvious places such as study, library, etc? Surely, from one's daily offices, meditations, daily experiences. A sermon should be a living experience, however little time there is to dash it down on paper.

It should be clearly ex-

pressed, in homely but restrained language. It need not be long, but it should be relevant. But it is a "must" at almost every Service, even if hand-shaking at the door has to be reduced or eliminated afterwards.

No priest worth his salt ever misses his annual retreat or clergy school. Nor does he leave his study (unless unavoidably) on Saturday nights. For he must not only prepare sermon—he must prepare himself.

Yours sincerely,
(The Reverend) R. E. Sherlock
Coonabarabran, N.S.W.

Finances

35 years ago, on October 10, 1927, owing to the unexpected absence of the Rector of Manly, I had the honour of moving in the Diocesan Synod the St. Matthew's Manly Mortgaging Ordinance.

It provided, inter alia, for the creation of two new Districts (to be known as West Manly and North Manly) and endowed each with £250 p.a. out of the new church shops on the Manly Corso to provide means to carry out Church work in needy surroundings.

With increasing prosperity the West Manly area blossomed into 3 self-governing Districts (an example rapidly followed by North Manly).

Two of the new parishes have claimed preferential rights to West Manly's allocation of shops rentals on the Corso. May I, as draftsman of the Ordinance, say definitely there are no such "rights"—the Ordinance provided for an allocation of part of the shop rents to needy parishes, so when they ceased to be needy they lost any rights they may have possessed.

It would be a pity if a Clause in the Ordinance intended to promote the extension of the Church in the needy portions of the original Manly Parish should give rise to dissension at this juncture.

Yours faithfully,
(Rev.) W. J. Owens
East Roseville, N.S.W.

Women's Convention

Dear Sir,
I have read with interest the letter which is in today's copy of your paper under the heading of "Challenge," written by Ethel Stevens.

The letter, I may say, is an unfair one on two counts. I have rung the following recitatives: Ryde, Eastwood, Carlingford, Epping, Pennant Hills, Thornleigh and Normanhurst. None of these churches has had any notification of the Christian Women's Convention. One would expect that courtesy at least should have been extended to the churches nearest to the convention site! Particularly to the one in whose parish it is held!

May I say, too, that Ethel Stevens must have no real knowledge of life in a rectory at the weekend! With the best will in the world most of us would not be able to attend from sheer pressure of work, but most of us would be prepared to hand out the information to our church women.

I do hope that Ethel Stevens may reconsider this ill-considered letter and give us the benefit of the doubt in regard to "witnessing to the Power of God."

Yours sincerely,
Beryl Johnstone,
Beecroft, N.S.W.

RELIGIOUS BEST-SELLERS

SIX leading religious bookshops in England were asked to list their six best-selling religious books of 1962. Results were as follows:

W. G. Foyle: 1, The Church of England; 2, God of a Hundred Names; 3, Our Living Bible; 4, Soundings; 5, Peake's Commentary; 6, Readings in St. John's Gospel.

Blackwell's: 1, Patristic Greek Lexicon, Fasc. II; 2, Von Rad (G); O.T. Theology I; 3, Peake's Commentary; 4, Council and Reunion; 5, Weiser (A); The Psalms; 6, Heidegger (M); Being and Time.

Haffer's: 1, Rome and Canterbury; 2, Peake's Commentary; 3, Soundings; 4, God of a Hundred Names; 5, Oxford Bible Atlas; 6, Exodus.

Movshyn: 1, Sundry Times Sundry Places; 2, But God Comes First; 3, Anglicanism in History and Today; 4, Council and Reunion; 5, Peake's Commentary; 6, Soundings.

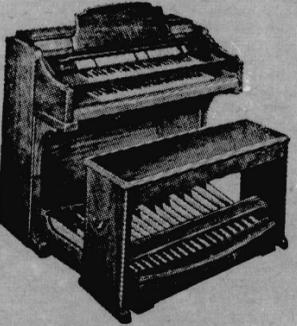
S.P.C.K. North of England: 1, Peake's Commentary; 2, Oxford Bible Atlas; 3, From First Adam to Last; 4, Birth of the New Testament; 5, Council and Reunion; 6, Thomas Cranmer.

East of England: 1, Peake's Commentary; 2, Looking at the Vatican Council; 3, Prayer Book Commentaries; 4, This Church of England; 5, Income Tax for the Clergy; 6, Old Testament from within. South of England: 1, Peake's Commentary; 2, Council and Reunion; 3, Concise Bible Commentary; 4, Income Tax for the Clergy; 5, Seeking and Finding; 6, Belief of Christendom.

West of England: 1, Peake's Commentary; 2, Path to Glory; 3, This Church of England; 4, Readings in St. John; 5, Burning Coals of Fire; 6, Oxford Bible Atlas. London: 1, Peake's Commentary; 2, Introduction to the Theology of the New Testament; 3, History of Israel; 4, Escape from Loneliness; 5, Expository Preachers' Notebook; 6, My God, Scripture Union and C.S.S.M.: 1, The New Bible Dictionary; 2, By Searching; 3, The Reformation in England; 4, Hudson Taylor and Maria; 5, Studies in the Sermon on the Mount; 6, Dr Sangster ("Church of England Newspaper").

No objection will be raised by the Israeli Ministry of Religious Affairs to the establishment of a Christian chapel on board Israel's largest ocean liner "Shalom" now under construction. This was reported to Israel's Parliament by Dr Zerah Wahrhaftig, Minister for Religious Affairs, in rejecting a motion that the chapel be barred. The proposal had been made by a member of the leftist Mapam Party.

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Limitations to Religious Liberty found in Malaya

A delegation of representative leaders of the Christian Churches in the British colonial States of Sarawak and North Borneo have expressed concern for the limits of individual religious liberty they encountered on a tour of inspection in the Federation of Malaya last month.

The Church leaders were from the Church of England, Roman Catholic and Methodist Missions in the colonies, the Sidang Injil Borneo (a 30,000-strong indigenous Protestant Church) and the Seventh Day Adventist Mission.

Together with Brunei and Singapore, the States of Sarawak and North Borneo are scheduled to be merged with Malaya to form the Federation of Malaysia later this year.

The tour of inspection in Malaya was made at the invitation of the Government of the Federation of Malaya. The four principal cities of Malaya and the city of Singapore were visited between January 28 and February 13 this year.

As a result of what they saw on the tour, the Christian leaders have stated that they feel they must act on the advice of one Malayan Government spokesman "If you don't want a State religion for your State of Sarawak and North Borneo, make sure you don't have one."

In statements made in Borneo, the two delegates from the Sidang

ment just has to say no to him because that would make things complicated (sic)."

"It is generally believed among the Churches in Malaya that any attempt to preach to the Malays will incur restrictions on the Church.

"We brought this question up in our discussion with the Government and we received three different replies—

"At Penang the answer was, according to the Chief Minister of Penang, 'It is a sad thing that everybody in Malaya is perfectly free except the Malay. It is the Malay who is not free.'

"At Ipoh the second answer was given to us which was something like this, 'An adult Malay is completely free to choose any religion he likes, but the children are not to be indoctrinated by other religions.' This answer came from the Social Welfare Officer at Ipoh.

"The third answer we heard was from the Permanent Secretary of External Affairs at Kuala Lumpur. He said, 'A Malay is completely free to change his religion and become a Christian.'

Following on their return to Sarawak after the tour, Mr Selang and the other delegate of the Sidang Injil Borneo, Mr Balan Selutan (who is Vice-president of the Sidang Injil Borneo), wrote to the Chief Secretary of the Colony of Sarawak at Kuching, requesting that the widely demonstrated desire of the Sarawak people not to be bound to Islam as a state or national religion, should be respected.

"We have reason to fear," they wrote, "that there would be a diminishing liberty in practice if not in theory. Not only does the rapidly growing Christian community fear a national religion, but also our non-Christian friends among the indigenous people and the Chinese community share this fear, as was expressed to the Cobbold Commission.

"We believe that, according to the present situation, there is more freedom for Christians, Malays and other religionists alike in Sarawak than there is in Malaya."

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The significant problems, he feels, lie in the fields of schooling, the liberty for Malays and classification of the indigenous people as arbitrarily Moslem.

"When we inquired . . . we found that Christian religious instruction can be given in Christian schools within school hours provided that the teacher was not paid by the Government. Christian religious instruction can be given in Malay schools even, if there are 15 Christian pupils in that school, but it is clear, of course, now that this must be outside school hours . . . the thing that makes it look a little unfair is that Islam is taught within school hours. We can infer therefore that Islam being the national religion does take precedence over other religions in this respect."

"Another problem regarding education is one of zoning . . . If a Roman Catholic parent (for instance) wants to send his child to a Roman Catholic school which is seven miles away when there is a school perhaps two miles away from home, the Gov-

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Classified Advertising

Advertisements lodged for insertion in these columns should be prepaid. Rates: 4d per word, minimum 3/-. Receipts will not be forwarded unless specifically requested and such requests should be accompanied by a stamped and addressed envelope.

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MEETINGS

MISSIONARY speakers will be heard at the CMS Rally, conducted in St. John's Parish Centre, at 8 p.m. on Saturday, April 6. Bishop Clements will be the chairman and a report will be given by the Reverend G. M. Fletcher.

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The Australian Church Record ANNUAL MEETING

Notice is hereby given that the Ordinary General Meeting of the shareholders of the Church Record Ltd. is duly called for Wednesday, 3rd April 1963, at 4.45 p.m. at the Company's office, 511 Kent St., Sydney. The Annual Balance Sheet will be presented at the meeting and the election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

Personal

Sydney

The Reverend A. F. Donohoo, Curate in the parish of St. Mary, Balmain, has been appointed Rector of St. Peter's, Cook's River. Mr Donohoo will take up his appointment at the end of April.

The Reverend A. W. Quee, Curate-in-charge of the Provisional Parish of St. Luke, Mascot, has been appointed Rector of St. Silas', Waterloo. Mr Quee will also have the oversight of

The Reverend R. McG. Simpson, formerly curate in the parish of St. Paul's, Lithgow, has been instituted as the Curate-in-charge of the Provisional District of Ermington-Rydalmere.

Mr Peter Watts is taking up duties as a Counsellor at the Charlton Home for Boys, Bowral. Mr and Mrs J. Brooks (Birrington parish) have been appointed as Assistant Counsellors at Castle Hill. Earlier this year Mr and Mrs N. Mann (Ermington parish) began work at the Glebe home.

Well-known Baptist leader and former President of the N.S.W. Council of Churches, Dr E. H. Watson, entered hospital recently for surgery.

Canon Ernest Cameron, rector of St. Luke's, Mosman, and rural dean of Manly. Mosman, is to be farewelled at a special gathering in the parish hall on Friday, March 29, at 8.00 p.m. The Archbishop will preside. Canon Cameron was inducted to St. Luke's in August, 1937 and was appointed rural dean in 1949. In the same year he was appoint-

ed an honorary canon of St Andrew's Cathedral.

The Reverend O. W. C. Cooper, formerly rector of St. Stephen's, Bellevue Hill, has been appointed Immigration Chaplain following the resignation of the Reverend R. Fraser (A.C.R., Feb. 28). He will be assisted by the Reverend A. C. Yuill.

The Archbishop preached at the Centenary Synod in Goulburn Cathedral on March 24, and will be present at the enthronement of Bishop Strong as Archbishop of Brisbane on March 28.

Melbourne

The Reverend T. R. H. Clark, Vicar of St. John's, Camberwell has been appointed Rural Dean of Camberwell in place of the Venerable J. Harvey Brown. Mr Clark's appointment is effective as from March 12, 1963.

The Reverend Philip Kitchen, formerly Curate of St. Silas', North Geelong, has resigned from that Parish to transfer to the Diocese of Sydney.

Tasmania

The enthronement of bishop Davies as Bishop of Tasmania will take place on May 24 at 7.00 p.m.

Overseas

A Japanese clergyman who went to England as Church Missionary Society bursar from 1949 to 1951 and studied at Wycliffe Hall, Oxford, has been elected Bishop of Osaka in the Nippon Sei Ko Kai (the Anglican Church in Japan), and will be consecrated on April 28. He is the Rev. Toshio Koike, who has recently been Rector of Christ Church, Ashiya, in the Osaka diocese. He is the third Bishop of Osaka, and a notable feature of his election is that he was chosen on the first ballot with a clear majority.

Four former Chaplains of the Fleet and about 50 past and present naval chaplains will be at Westminster Abbey on Monday, March 25, when the Archbishop of Canterbury will consecrate the Venerable John Armstrong as Bishop of Bermuda and the Azores. At the time of his nomination the Bishop-designate was Chaplain of the Fleet and Archdeacon of the Royal Navy.

NEWS IN BRIEF

BRANCHES of the Mothers' Union throughout the Diocese of Sydney were represented at the annual Festival held in St. Andrew's Cathedral on March 25 at 11.15 a.m. The preacher at the service was Bishop Goodwin Hudson, Dean of Sydney. Following the service a luncheon was held in the Lower Town Hall.

CONSULTATIONS between representatives of Australian churches and missionary organisations are being conducted in Sydney by the A.C.C. and the National Missionary Council on March 28 and 29. The meetings are taking place in the C.E.N.E.F. Auditorium.

PORTABLE chapels are being made for interments at the new Pine Grove Memorial Park, Rooter Hill (N.S.W.). The Park, being developed on a 171-acre site bounded by the Great Western Highway and Wallgrove Road, is the first such memorial park to be established in N.S.W. The portable chapels will provide seating accommodation and protection from inclement weather.

ADDITIONS to the church of St. Philip's, Box Hill North (Melbourne Diocese) were dedicated by the Archdeacon of Kew on Sunday, March 17.

SMIGGIN Holes is the location of the Southern Cross Ski Lodge, built by the Church of England Youth Department. It will be opened officially on Saturday, May 4. The first house-party organised by the Youth Department will be held in the Lodge on the weekend of June 7-10.

YOUTH in the Wollongong area will be able to hear the Reverend David Sheppard at a Youth Rally on Friday evening, March 29. On Sunday, March 31, Mr Sheppard will speak at a Men's After Church Meeting at 8.30 p.m. in the Crown Theatre, Wollongong.

Australians Confer With Asian Leaders

SIX Australian Church representatives have left to attend an eight-day conference with Asian Church leaders at Singapore.

They are Bishop R. Richards (Church of England), of Bendigo, Victoria; the Reverend N. Faichney (Presbyterian), of Victoria; the Reverend S. I. Weeks (Methodist), of Victoria; the Reverend N. Cocks (Congregational), of New South Wales; Mrs Joan Coates (Methodist), of Wesley College, Prahran, Victoria; and Mr A. McCutchan, of Queensland.

The conference, one of three being held in different parts of Asia, has been organised by the East Asia Christian Conference. Delegates are being asked to consider whether the churches in Asia and the Pacific, including Australia, should not make an urgent re-evaluation of their work.

Addressing a similar conference at Madras in February the Reverend Alan A. Brash, E.A.C.C. Inter-Church Aid Secretary, noted that Asia's 500 million population was increasing by 50,000 persons daily.

Introspective

"Despite all our churches have done to serve them, the misery and need of Asia's peoples increases. We, as churches, react by conducting introspective studies of ourselves and concentrate on the building up of the religious community, which, despite our best efforts, refuses to grow," he declared.

"We don't need any new ecumenical statements or lists of agreed principles. We have talked too much. There is a whole series of ways and plans which give us direction for action strongly, evangelistic action together, and we do not use them."

Melbourne Ordinations

EIGHT men were ordained priests and four men made deacons in Melbourne on March 17. The ordaining bishop was Bishop Geoffrey Sambell, Vicar-General.

Those ordained priests were:—The Reverends A. O. Baker, I. F. Brown, H. A. J. Dineen, P. J. Harvie, S. H. Iggulden, R. P. Robins, N. A. W. Stone and T. McL. Thorn.

Those who were made priests were:—Messrs P. J. Corney, R. K. Moffat, A. H. Pappas and D. O. Robarts.

The preacher at the service, which was held in St. Paul's Cathedral, was the Reverend Martin Rogers, Examining Chaplain and Domestic Chaplain to the Archbishop of Melbourne.

Bible Society President

ARCHBISHOP LORD FISHER of Lambeth has accepted an invitation from the British and Foreign Bible Society to become the Society's first ordained president. The society has been without a president since the death of Lord Sankey in 1948. Lord Fisher has been a vice-president since 1940. In welcoming Lord and Lady Fisher at a reception held at Bible House, Queen Victoria Street, E.C., on Wednesday last, Sir Robert Hutchings, chairman of the society's general committee, said that the first president of the society was Lord Teignmouth, at one time an official of the East India Company. A later president was the Earl of Shaftesbury, and it was during his long term of office, from 1851 to 1885, that the foundation stone of Bible House was laid by the then Prince of Wales. Sir Robert pointed out that some portions of the Scriptures have now been translated into 1,202 languages, and 380 new translations and revision projects are now in hand in the Society's translations department.

Dr G. B. Bearham, chairman; Revd. Canon L. L. Nash, deputy chairman; Revd. Colin J. Cohn; Revd. H. S. Kidner; Messrs. E. W. Stockton, A. G. Hooke (hon. treasurer); R. J. Mason (hon. secretary).

Address correspondence to: c/- Messrs. Hooke and Graham, 400 Collins Street, Melbourne.

The Australian

CHURCH RECORD

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

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

SIDELIGHTS ON THE NEWS

THE Rev. Francis Trousdale, rector of Ramsden Crays in the diocese of Chelmsford, is to retire from his benefice at the end of March, after having been incumbent of the same parish for 49 years. Mr Trousdale, himself the son of an Essex clergyman, was instituted as rector of Ramsden Crays in the autumn of 1913, when the parish was still in the diocese of St. Alban's. "My predecessor was here for 40 years, so the parish has had only two of us in 90 years," he comments.

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Industrial Missioner in Industrial Parish



OVER 400 people attended a Welcome Tea held on Sunday, March 24, in the parish of St. Paul's, Cleveland Street, Sydney. The tea was held to mark the visit of the Reverend David Sheppard and Mr Brian Booth.

BISHOP'S BOOK RAISES STORM

Considerable controversy has been aroused in both England and Australia by the publication of a book, "Honest to God" by the Bishop of Woolwich (England), Dr John Robinson.

Bishop Robinson attacks many of the fundamental doctrines of Christianity. "The whole schema," says the bishop, "of a supernatural Being coming down from heaven to 'save' mankind from sin... is frankly incredible to man 'come of age'... The full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," supposed to have been "made" on Calvary requires, I believe, for most men more demythologising even than the Resurrection."

The English "Church Times" comments that "it would seem very difficult to reconcile with even a vestigial loyalty to the Creeds his rejection of the belief in God as Father or even as a Person at all, his attitude to the Incarnation, Passion and Resurrection of the Lord Jesus, his attacks on 'religion'."

The late Bishop Barnes was criticised by the then Archbishop of Canterbury for retaining episcopal office, for far less."

The book, published by S.C.M., has called forth widespread criticism not only from churchpeople, but from those beyond the Church. One English newspaper posed the question as to whether or not Dr Robinson should retain his episcopal office.

The "Daily Mail" on March 19 pointed out in a leading article that if Dr Robinson's views were right Christian doctrine would, of course, be undermined. "The Athanasian creed would become meaningless, the Virgin Birth and the Resurrection unacceptable." If the Bishop wishes to explore his "extremely remote theory," the national

WIDESPREAD CRITICISM OF LIQUOR ACT CHANGES

The move by the N.S.W. Government to amend the Liquor Act to abolish the 6.30 to 7.30 p.m. meal break has called forth widespread criticism.

The president of the N.S.W. Temperance Alliance, the Reverend B. G. Judd, has accused the Government of a flagrant breach of faith.

Mr Judd said that on September 20, 1962, he had led a deputation which interviewed the Minister for Justice (Hon. N. J. Mannix) concerning this matter. The Minister gave an assurance that the Government had no intention of abolishing the tea break. He said that the A.L.P. Conference was in favour of its retention. "I wonder what has caused the Government to change its mind since last September, and to give the hotels an additional hour's

trading," said Mr Judd. "It is this kind of thing which makes it difficult for us to place any faith in assurances given by Ministers of the Crown."

Critics of the new legislation point out that in the 1954 Referendum the majority in favour of 10 p.m. closing was only 9,792 out of a total of nearly two million voters. It is also significant to note that 54 electorates voted for 6 p.m. closing out of a total of 94—over 57 per cent.

Mr Judd draws attention to the fact that the promise of the tea break was a most important factor in inducing people to vote for 10 p.m. closing.

Advertisement

At the time of the Referendum the liquor interests inserted advertisements in the Press saying:

"REMEMBER. With 10 p.m. closing, hotels will be required by law to close bars and lounges between 6.30 p.m. and 7.30 p.m."

When introducing the Second Reading of the Bill in Parliament on 22/12/1954, the Attorney-General said: "As was mentioned at the time of the Referendum, provision is being made for licensed premises to close between 6.30 p.m. and 7.30 p.m. in order to prevent, if possible, persons going to hotels immediately they cease work and remaining there until the close of trading at 10 p.m."

"It is felt that the promise of the 'tea break' was an important factor in the minds of many of those people who voted for 10 p.m. closing. The Government feels it is obliged to legislate in this regard, at least for a preliminary trial period."

See editorial comment, page 2.

Betting Report Released

AS A.C.R. went to press the much discussed report of the inquiry into legalised off-course betting was released. The report calls for an off-course totalisator system of betting. Full details of the proposals and the background details of the presentation of the Churches' case at the inquiry will appear in the next issue of A.C.R.

"... in Papua and New Guinea, where alcoholic drink was little known to the people in their native state, we, the nominally Christian people, have brought alcoholic drink within easy reach of the people."

—See article, Page 7. ➔

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