

Personal

Melbourne

The Reverend Lindsay Pace was inducted to the charge of the parish of Holy Trinity, Balacava, on Thursday, April 4, by Bishop Sambell.

Sydney

Mr William Nagenda, one of the leaders of the Revival Movement in East Africa, is visiting Australia in April. On Anzac Day, April 25, Mr Nagenda will speak at the Convention at St. Paul's Church, Chatswood, at 3.30 p.m. and 7 p.m. From Australia Mr Nagenda will go to Indonesia, where he will join Mr Roy Hession for a convention ministry in that country and in Pakistan.

The Reverend A. M. McLaughlin, Assistant Minister in the parish of St. Silas, Waterloo, has been appointed Curate of St. Mary's, Balmain.

Perth

The Vice Chancellor of the University of Western Australia (Mr S. L. Prescott), who is a lay Canon of St. George's Cathedral, will leave for an extensive overseas tour in April. Mr Prescott's advice and interest concerning the Cathedral matters is very much appreciated by the Dean and other members of the Chapter.

STUDY groups of St. Mary's Parish Church, Woodford (England) consider that many of the Old Testament Psalms are "not in keeping with the Christian tradition" and as a result have produced a "New Testament Psalter" containing 55 passages, pointed for singing in churches. The words are taken exactly as they appear in either the A.V., the R.S.V. or the N.E.B. A seven-inch extended-play disc has been produced, containing four of the Psalms, together with some comments on their origin and use by the Rector of the parish.

Yedioth Abaronoth, newspaper published here reports that the Israeli Minister of Religious Affairs is preparing a bill which would prohibit the conversion to another religion of Jews living in Israel, if those conversions can be proven to have resulted from "material advantages given to converts by the missions."

The newspaper said that the bill would require every Israelite who is converted "to prove that the motive for his conversion was solely for reasons of faith."

THE CHURCH OF ENGLAND EVANGELICAL TRUST (N.S.W.) (Registered under the Companies Act)

The Trust is empowered to administer bequests under wills and property or funds set aside by Deed of Gift for Religious, Charitable and Educational Purposes, in particular, the promotion of the Protestant and Evangelical Principles of the Church of England.

VICE-CHAIRMAN: Archdeacon R. B. Robinson.
SECRETARY: R. A. Cole.

All communications to be addressed to the Hon. Secretary, Box 1227, G.P.O., Sydney.

Overseas

The Suffragan Bishop of Theford (the Right Rev. M. P. G. Leonard, D.S.O.) has received the Queen's permission to resign his bishopric. His resignation will take effect on September 25.

GIVE A SUBSCRIPTION TO ACR AS A GIFT TO A MISSIONARY

NEWS IN BRIEF

RECENTLY opened at the Royal Children's Hospital in Melbourne, an interdenominational chapel, known as the "Poolman Memorial Chapel," was dedicated on Wednesday, April 3, by Bishop Sambell, Coadjutor-Bishop of Melbourne.

FITTED with modern equipment, a science laboratory was opened at Claremont College, Randwick, on Saturday, March 30. The laboratory was dedicated by Bishop R. C. Kerle. It has been built to enable the school to adopt the syllabus contained in the Wyndham Report. Finance was raised by the Parents and Friends Association and parents of scholars.

OPENED on Sunday, March 31, the new Church of St. Stephen's, Normanhurst (Sydney), was consecrated by the Archbishop of Sydney at a service at 11.00 a.m. on that day.

AN AGREEMENT has been signed which provides for the establishment of a special Church of England section—to be called "The Garden of Repose"—at the Pine Grove Memorial Park, Rooky Hill, N.S.W. Sections of the Park are to be allocated to various religious groups.

SYDNEY Town Hall is the location of the annual Home Mission Society's Diocesan Festival, to be held on May 3. Parishes throughout the diocese are taking tables at the tea and inquiries should be addressed to H.M.S. at 511 Kent Street, Sydney.

A THREE DAY school on the Dead Sea Scrolls will be conducted by the Department of Semitic Studies at Sydney University on May 20, 21 and 22. The program will cover the period from 10.00 a.m. to 10.00 p.m. each day and details are available from the Board of Education, 26-6428.

Preparing Youth for Marriage

Preparing youth for marriage is a vital and exacting task, yet it is one that is immensely rewarding, for it leads to increased stability in home and family life, and a higher moral and spiritual tone in the community as a whole.

This is the task to which the 1963 observance of National Marriage and Family Week is giving prominence, and already there are signs of increasing interest in this matter from widely divergent sections of the community.

The often-asked question, "Why should young people today need to be prepared for marriage?" received a firm reply from a young nursing sister recently.

"To put it in their own language," she said, "it's simply because they haven't a clue as to what it all means."

But youth today is so sure of itself, so full of confidence, so certain that it "knows all the answers"—and that is precisely why so many teenagers and other young people find themselves in trouble.

In recent weeks a widely read home magazine has published an article by a leading overseas obstetrician in which he discusses "the problem of the unmarried mother."

Freedom

He speaks of the sexual freedom which exists between young people today, and says that he "cannot help feeling sorry" for both parents and young people in the situations in which they find themselves.

To the question, "How can I protect my growing daughters?" he says, "Frankly, I don't know the answer."

That there is — or at least, should be — an answer is the thought behind the theme selected for this year's observance of

STATISTICS

ACCORDING to recent surveys conducted by UNESCO, 60 per cent of African children do not attend school at all. Of those children who enter a course of study only 40 per cent complete the course to primary level and only 4 per cent of youths between 12 and 18 receive any further education.

National Marriage and Family Week: "Preparing Youth for Marriage."

The Rev. W. G. Coughlan (Director of the Marriage Guidance Council of N.S.W.) has accepted the position of Chairman of the N.S.W. Committee of the National Marriage and Family Week Movement.

Committee

The Committee, already representative of the Churches and many civic bodies and community organisations, has been strengthened this year by the addition of the Rev. A. L. Hewitt (Director of Christian Education for the Presbyterian Church), the Rev. Ivan Kilvert (representing the President of the Baptist Union of N.S.W.), Mrs. K. B. Roughley (Secretary of the Mothers' Union) and Miss G. Strong (representing the Associ-

ated Youth Committee of the Department of Physical Education).

A sub-committee is preparing materials for use with youth groups, and men's and women's organisations co-operating with the observance of National Marriage and Family Week, and these should be available shortly after Easter.

A comprehensive book-list is also being compiled to assist those who are interested in developing the theme of the week in their local situations.

National Marriage and Family Week is under the patronage of His Excellency, the Governor of N.S.W., Sir Eric Woodward, and has the support of many civic and religious leaders.

Further information may be obtained from Mr John Robson, Acting Honorary Secretary, P.O. Box 70, Haymarket.

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CHURCH RECORD

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

C.E.N.E.F. Memorial Centre, 511 Kent Street, Sydney, N.S.W. Phone 61-2975.

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

An interesting move has been made by a Sydney parish to hold evening services at an earlier hour during the winter months. The parish is St Alban's, Epping (with the branch Church of All Saints, North Epping), and as from May 5 (through to August 25, both dates inclusive) Sunday evening services will commence at 5 p.m. rather than 7.15 p.m. The services will conclude by 6 p.m. and the rector, the Reverend Noel Rook, has urged families to worship together at these services.

FOLLOWING the recent Historic Buildings competition conducted in the Sydney area by "The Sydney Morning Herald," news has come to hand of a "Better Church Grounds competition" being conducted in the Manchester Diocese of England. The competition is in three classes: the churchyard which shows the greatest improvement during the period; the church ground which shows the greatest improvement during the same period; and the best church ground or churchyard in the competition area. There will be a prize of £5 for the winner of each class. Judging on the state of some churchyards in this country this might prove a worthwhile idea. The prize need not necessarily be of a monetary nature. Perhaps a plaque or other non-monetary form of prize would be more acceptable.

Sydney Missionary and Bible College

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

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

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

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S.

There is a Correspondence Course in New Testament Greek. Stencilled notes on all Biblical subjects are available for private study. Optional course for L.H. also available.

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THOUSANDS JOIN IN GOOD FRIDAY WITNESS



A procession of more than 5,000 people marched through the streets of Sydney as part of this year's Good Friday Anglican Witness. Commencing at the southern end of Hyde Park, near Queen's Square, the procession weaved its way along Elizabeth, Market, George and Bathurst Streets, re-entering the park at its northern end.

Here the marchers joined with several thousand waiting in the park and took part in an open-air service of witness, conducted by the Dean of Sydney, Bishop A. W. Goodwin Hudson. The preacher at this service was the Archbishop of Sydney, Dr H. R. Gough.

The procession was led by a band, followed by the Archbishop, Coadjutor Bishops and other Church leaders. Representative groups marched under the banners of various Church organisations, those of C.E.B.S. and G.F.S. being particularly large.

A colourful cross-section of diocesan life was seen as Church banners and flags were mingled with occasional signs reading "Ye must be born again" or "Prepare to meet thy God." Reaching the entrance to Hyde Park, the Archbishop, together with the other bishops and archdeacons, took up positions where they could view the marchers coming to the rally.

The Cathedral choir led the singing of the opening hymn, "There is a Green Hill Far Away" as the great crowd joined in united witness to Christ.

In his address the Archbishop posed the question: "Why do we call today 'Good Friday'?" Rather, said the Archbishop, it should be called "Bad Friday" or "Black Friday."

"The day commemorated the shocking scandal of the handing over to death of the most perfect man and the greatest teacher who had ever lived. This Friday is 'Bad Friday' because we commemorate the failure of man."

The Archbishop said that the Cross of Christ gave the

lie to Humanism. "Man makes the Cross an emblem of self-sacrifice," said Dr Gough. "He distorts it, so much so that when an artist depicts the Cross in all its ugliness men will not accept his interpretation."

"You and I," said the Archbishop, "cannot avoid identification with the crime of Calvary."

Storm Continues On Book

In a TV interview the Archbishop of Canterbury has denounced the views of Dr Robinson (author of "Honest to God") as "utterly wrong and misleading."

"It is utterly wrong and misleading," said Dr Ramsey, "to denounce the imagery of God held by Christian men and women and children—imagery that they have got from Jesus himself, the image of God the Father in Heaven—to say that we can't have any new thought until it is all swept away."

The interviewer, Mr Kenneth Harris, asked the Archbishop whether the image of God presented by the Church today corresponded to the ordinary man's thinking. "The Bishop of Woolwich has written a book, and he says point-blank that it does not. He thinks our image of God ought to be modified, must go. Do you think he's right?"

"The Bishop of Woolwich's book begins with something very misleading," Dr Ramsey replied. "It is really a caricature of the ordinary Christian's view of God."

"When the ordinary Christian speaks of God as being up there or as God being beyond, he does not literally mean that God's in a place beyond the bright blue sky. He's putting in poetic language, which is the only serviceable language we have got, that God is Supreme . . ."

"When the Bishop goes on to say that God is deep down and we must think of God in depth, well, I would say that I have always done that. I have always believed and have always taught all through my time that God is

deep down as well as beyond." Related to all this, Mr Harris continued, was the question of who Christ was. Many people seemed to think that he might have been a very great man, perhaps the perfect man. "The question is whether he was also something else beyond, God. Now, which was he?"

"We believe that Christ was and is divine," the Primate replied.

The Evangelical Alliance has issued a statement expressing "its deep concern at the views expressed recently by the Bishop of Woolwich in his book 'Honest to God,' which by their very nature tend to undermine the authority of the Bible and are likely to cause many to stumble."

"It is the opinion of the Evangelical Alliance," the statement continues, "that the expression of such views, and the publicity that has been accorded to them, can only do grave disservice to the cause of true religion."

The statement continues, "The formularies of the Church of England and many of the Free Churches, based as they are on the Scriptures, seek to express what Christians believe as to the nature and person of God. Theories which are being currently propounded illustrate the barrenness of the situation which arises when the Holy

Scriptures are no longer regarded as being entirely trustworthy and supreme authority in all matters of faith and conduct. They underline the fact that a return to the Bible is the greatest need of the hour."

"The Evangelical Alliance urges Christian people everywhere to pray for a revival of religion which alone can meet the desperate moral and spiritual condition facing Britain at the present time. It believes, furthermore, that every true spiritual awakening means, in fact, a rediscovery of Biblical Christianity."

N.Z. Merger Talks Suggested

THE Church of the Province of New Zealand is to consider the possibility of taking part in talks on union with other Churches. Diocesan Synods are expected to discuss this year the question whether the Anglican Church shall seek union with other Churches. If they agree to this course, legislation will probably be promoted in General Synod next year. The Presbyterian, Methodist, Congregational and Associated Churches of Christ in New Zealand have for some years been negotiating a basis of union. A draft declaration has been approved by the negotiating committee and will be voted on by the respective church congregations in 1965. The Anglican Church so far has only engaged in exploratory conversations.

"Episcopacy was accepted as an important strand in the coming unity which is God's will for His Church, but in such a way as to accept unambiguously the ministries of the churches to

CHURCH UNION REPORT

The report of the Joint Commission on Church Union has been published along with a recommended basis of union for the Congregational, Methodist and Presbyterian Churches. The report bears the signatures of all members of the Commission but includes a reservation signed by seven members—three Presbyterians and four Methodists. These members cannot accept the introduction of episcopacy through the Church of South India simultaneously with the consummation of Union.

The plan for the new ordering of the life of the united Church (to be known as the "Uniting Church in Australia") emphasises the concept of oversight (episcopacy).

"The personal expression of episcopacy is essential to the life of the Church, for such persons are called to represent the true Episcopos of souls (1 Peter 2:25) and in their personal office as 'father-in-God' they bring the oversight of the Church to focus without laying sole claim to its authority until 'the chief Shepherd shall be manifested' (1 Peter 5:4)."

"Our Churches have recognised this necessity on the congregational level and, forced by modern developments in society to see the importance of trans-congregational levels of the Church's life, they would be justified also in providing personal as well as corporate episcopacy at that level.

"Because this form of office is acceptable in the New Testament, is widely attested in church history, including our Protestant tradition, is justified by the Church's need in contemporary society and also helps to symbolise the wider unity of the Church, we recommend its adoption at the time of union."

The proposal includes establishing a Concordat with the Church of South India. "Episcopacy was accepted as an important strand in the coming unity which is God's will for His Church, but in such a way as to accept unambiguously the ministries of the churches to

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APRIL 25, 1963

Linguistics Statement

Following our editorial comment in the March 28 issue on the question of participation of Roman Catholics in Summer Schools conducted by S.I.L./W.B.T. we have been asked to publish further information. By way of presenting the other side of the question we are reprinting below extracts from a letter written to "New Life" by Mr A. Coombe, Chairman of the Australian Council of S.I.L./W.B.T.

Sir—We are sorry to note that despite your impartial Editorial of February 21, under the heading, 'R.C. Priests at Linguistics School', there is still a great deal of confusion as to the modus operandi of S.I.L./W.B.T. "The S.I.L., as you pointed out in this article, is an Academic, and therefore a non-sectarian body. For this reason alone it may not distinguish between types of students. The school of autonomous, and is wholly maintained from school fees. All gifts to S.I.L./W.B.T., unless otherwise designated, are used for its translation program and the support of its workers.

"In academic circles, S.I.L. reputation is high. It gives to, and shares in, the pool of international knowledge and scholarship. In return, it gladly offers to Governments the benefits of its learning and experience.

For instance, at the request of the Commonwealth Government, it has agreed to pass on to the National University knowledge it may acquire, in the course of its translation program, of the past history and habits of the Aborigines of this country.

"The powers that be are ordained of God, and S.I.L./W.B.T. believes that, as Christians, we should render service to such powers in the spirit of the Lord Jesus, whose whole life was one of service to all men.

"That this has the blessing of the Lord is seen in the fact that opportunity has been given for personal testimony to Presidents, Government officers, and business and professional men who otherwise may not have had opportunity of hearing the Gospel.

"Your Associate Editor seems to think that the reason why R.C. priests have been allowed to do the Linguistics Course is that S.I.L./W.B.T. may gain some advantage.

"In point of fact, S.I.L./W.B.T. has incurred the enmity of the R.C. Church more than most evangelical bodies, because a large part of its work is in R.C. countries.

"It accepts R.C. students to the School not only because it is an academic body, as mentioned above, but primarily because it believes this is what the Lord Jesus Christ would have it to do, for He said, 'Love your enemies, bless them that curse you,

do good to them that hate you and pray for them which despitefully use you and persecute you.' (Matt. 5:44).

S.I.L./W.B.T. rejects the distinctive doctrines and teachings of the R.C. Church as any other evangelical body, but it also remembers that the members of that Church are those for whom Christ died.

It is humbled by the fact that some of these people have come to know the Lord because, whilst students at a Linguistics School, they were shown Christian love, kindness, and courtesy.

There are some strange things happening in the R.C. Church today, one of which is the return to the reading of the Bible.

No, the Word of God is not bound, and we can rejoice when the Scriptures are translated, even though it be an imperfect translation, or by R.C. priests; for example, the translation into English by Ronald Knox and the Confraternity Version by American R's.

Christians should pray that those who translate the Scriptures and those who read them may believe that Jesus is the Christ, the Son of God.

Once more S.I.L./W.B.T. asks readers of your paper to consider again the unmistakable signs of God's approval on the work of Wycliffe.

Is this approval shown in spite of Wycliffe's policy towards R.C.s? Wycliffe believes one of the reasons why God's blessing rests upon it is because it is following the teachings of our Lord in regard to the treatment of all men, including our enemies.

The decision to accept the students in question was made only after some years of prayerful consideration of the matter, and with the recognition that it was one which was very likely to be misunderstood. This Council is still convinced that the step was taken in obedience to the Word of God and under the direction, not of the North American Board of Directors, but of the Holy Spirit.

We regret the misunderstandings which made necessary this correspondence. We have no desire to enter into a controversy over these matters, and trust that any future differences may be taken up directly with us.

We would be happy to reply to any such further enquiries from any of your readers who still feel they would like more enlightenment.

We certainly covet the prayers of God's people as we seek to fulfil the ministry He has committed to us.

Let us all take heed to the words of St. Paul, who art thou that judgest another man's servant? to his own Master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand (Rom. 14:4).

Is the Church of Rome CHANGING?

ECCLESIASTICAL historians of the future will no doubt refer to our age as the ecumenical era.

Confronted with the threat of Communism and the new nationalisms and the advance of forms of heathenism that had long been thought to be static, members of the different Christian denominations have become acutely aware of the fact that they are fellow-Christians and should behave before the world as such; they have felt the scandal of their dividedness; and they have begun to plan and work for unity.

Monolithic

At first, as was only to be expected, the ecumenical movement was a phenomenon of the world of Protestantism. But the admission last year of certain Eastern Orthodox denominations to membership of the World Council of Churches has introduced a new and significant factor into the developing ecumenical pattern.

Of recent developments, however, the most unexpected was the action of the Pope in setting up, first, a Secretariat for Promoting Christian Unity and then the summoning of a Vatican Council whose special task was to be the discussion of the subject of Christian Unity.

People, understandably, have been asking what all this portends. Does it mean that Rome is now deciding to throw in her weight with the ecumenical movement? May we look now for the abandonment of her traditional monolithic aloofness?

In a word, is the Church of Rome changing? In their excitement many Protestants have indulged in all sorts of speculations. Indeed, encouraged by modern media of mass publicity, there has been a wave of sentimentalism towards the Pope and his Church without precedent since the birth of Protestantism.

What is the true situation? In the first place, the Roman Catholic Church cannot remain unaffected by what is taking place around it: hence the calling of the Council of Trent in the sixteenth century no less than the calling of the Vatican Council in our day. The situation, moreover, is not the same today as it was four hundred years ago. In certain respects, over the centuries, Protestantism has had a beneficial influence on Romanism. The latter, whatever its official attitude, has at least had to learn to coexist with the former.

Attitude

A very different attitude towards Protestants from that which used to prevail is now discernible on the part of many Roman Catholics, particularly on the Continent. There is a new openness, a new willingness to exchange courtesies and to meet as man to man on an equal footing.

Learned Christian societies, for example, such as the *Studiorum Novi Testamenti Societas*, contain an increasing number of Roman Catholics among their members. For the current year, in fact, the society mentioned has a distinguished Roman Catholic scholar as its president.

At the time of the Reformation the greatest threat to the

structure of the Roman Catholic system came from the reading of the Bible, which opened men's eyes to its errors. Severe restrictions were imposed on Scripture reading. Last century, societies which had been founded for the translation and dissemination of the Bible were strongly condemned; and still today strict limitations continue in force.

Nonetheless, there is evidence of a growing interest in the Bible among Roman Catholics. In Germany, for instance, the *Katholische Bibelwerk* was started some 30 years ago with the purpose of distributing the Bible among the laity and promoting its understanding. Millions of copies of the Scriptures in whole or in part have been sold throughout Germany and the movement has spread to other countries.

Protestant Christians should pray much about this movement, for while this activity is not unfettered, yet there is no need to enlarge on the possibilities of spiritual blessing and revival inherent in the study of God's Word.

Mention may also be made of the scholarly labours of French Roman Catholics like Allo, Spicq, and Lagrange from whose pens have come massive com-

By the Reverend Philip E. Hughes, Editor of THE CHURCHMAN

mentaries on the original Greek text of various books of the New Testament. Their work is marked by a thoroughness and attention to detail that is particularly significant in the academic world.

Restrictions

Not unconnected with all this is the contemporary liturgical movement in the Roman Catholic Church on the Continent which is a mark of dissatisfaction with the hidebound forms and traditions that have prevailed in that church for so long. There is a longing for liberation from the medieval straitjacket.

This is seen, for example, in the introduction in some places of the liturgy in the vernacular instead of in Latin, in the celebration of evening masses, in the restoration in some churches of the old mensa with the celebrant standing behind it facing the congregation, and in an emphasis on congregational worship, including the singing of Protestant hymns!

Discontent with the Thomistic-Aristotelian synthesis of medieval scholasticism, adherence to which is officially demanded of theologians and instructors, is evident in the resurgence of interest in the primitive Church. Berthold Altaner's extensive work on *Patrology* (London, 1960) may be interpreted as a manifestation of this. (Until its promulgation by the Pope in 1950, incidentally, Altaner was one of the most forceful critics of the dogma of the assumption of Mary.)

The really important thing, however, is to go back not merely to the early fathers, but to the New Testament, which is the fountainhead of revealed

truth, as the fathers themselves acknowledged.

The so-called "new theology," represented by the writings of men like de Lubac, Danielou, Bouillard, and von Balthasar, is also a reaction against the static world of Greek thought embalmed in scholasticism, and an attempt to make theology relevant to the contemporary situation. It shows a concern to come to grips with modern science and with the pastoral needs of modern society.

Resurgence

The priest-worker movement was the outcome of a wish to make contact with the multitudes in industry who regard the Church, if they think of it at all, as a meaningless irrelevance.

Mention must also be made of the *Una Sancta* movement which was the expression of a desire of certain Protestants and Roman Catholics to come closer together in fruitful discussion and fellowship, and even in shared worship.

It received a great impetus under the common anti-Christian pressures of Hitler's Nazi tyranny. The brake was officially applied, however, by the issuing by the Holy Office of an admonition in 1948 which, *inter alia*, reminded the faithful that "any kind of participation in sacred actions is absolutely forbidden."

It is, indeed, important to remember that the different movements and trends I have mentioned have the character of a reaction. Realising this, it is perhaps not surprising that the iron hand of officialdom has clamped down very strongly on them.

The Church of Rome today is no less of an authoritative machine than it has ever been. The inerrability of its "teaching office" is still fundamental to its system, and this means—as I have written elsewhere—that it cannot entertain second thoughts about itself or be open to radical (or even moderate) reformation without ceasing to be itself.

Criticism

As Walter von Loewenich has remarked in his excellent book *Modern Catholicism* (London, 1959), it "has not retracted an inch from its absolute claims even in face of the challenge of the Reformation" (p. 292).

Bishop Gustav Aulen observes that "it is obvious that such new dogmas as papal infallibility (1870) and the two Marian dogmas of 1854 and 1950 have widened the distance between Rome and evangelical Christendom," and points out that Roman Catholic criticism of the Reformation "has not lost anything of its severity" (*Reformation and Catholicity*, London, 1962, pp.17).

In another recent book, *Reformed Symbolics* (London, 1962), Wilhelm Niesel characterises the Roman Church as "a priestly, sacramental institution for salvation" (p.40). "The Roman Church," he says, "has tended increasingly to seal itself off from the Gospel, so that we are bound to ask, in all seriousness, whether it is not in fact another Gospel which is being preached there. All we can rightly learn from Rome is how not to be the Church." (p.121).

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SCM Policy Statement on Non-Christians

MORE non-Christians will be encouraged to join SCM as a result of a new policy move by the English SCM General Council.

The proposed changes have the support of S.C.M.'s new general secretary, Bishop Ambrose Reeves, formerly Bishop of Johannesburg.

In a statement to the "Church Times," Bishop Reeves has said: "There is nothing new about this. We have always said that S.C.M. membership is open to all students. But, like the denominational societies, we have tended to have in our membership a preponderance of practising Christians.

Bishop Reeves has sent a letter to each of the S.C.M. secretaries.

"The Council," he has told them, "believes that this decision demands that every effort should now be made to ensure that the declaration that membership in the Movement is open to any student becomes a reality.

"Because the unit of the Movement is the local S.C.M. group, these decisions can only be worked out by the student leadership in each place in terms of the local situation and circumstances, with the help where necessary of members of the staff of the Movement.

Abbey canony to Dr. Warren

DR M. A. C. WARREN, who recently announced his resignation as General Secretary of the Church Missionary Society in England, has accepted a Canony at Westminster Abbey, London, and will take up his duties in that capacity on September 1 next, when he relinquishes his duties with CMS.

In a letter to the heads of C.M.S. missions in Africa and Asia, Dr Warren writes: "You may reasonably wonder at the nature of the work involved in this particular appointment. One will have, of course, one's periods of residence in the Abbey three months in the year. Otherwise than that, I will be amazingly free.

"It has been stressed by the Dean himself and by others that how I use this freedom will depend on myself. I do not need to tell you that I cannot imagine a future in which my primary interest will not continue to be in some way or another related to the work of the Church in Asia and Africa."

During the past 21 years as General Secretary of the Church Missionary Society, Dr Warren has travelled widely in Africa, Asia and Australia, has lectured many times in America, and has written a dozen books.

One of the last engagements which Dr Warren will fulfil as an official of the Church Missionary Society will be to attend the Anglican Congress at Toronto at which he will be one of the speakers.

For free, friendly and courteous advice on travel anywhere, consult MITCHELL'S INTERNATIONAL TOURS

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BISHOPS WATCH PROCESSION



The Archbishop of Sydney, Dr H. R. Gough; Bishop M. L. Loane; Bishop R. C. Kerle and the Dean of Sydney, Bishop A. W. Goodwin Hudson, watching the marchers in the Sydney Good Friday procession as they enter Hyde Park.

Evangelical Laymen Defend Prayer Book

A group of Evangelical laymen meeting at Ridley Hall, Cambridge, has strongly defended "The Book of Common Prayer."

The Prayer Book as it stands should not be "traded lightly for an inferior product," stated the conference which had been organised by the Church Society as a counterpart to the well-known Oxford Conference of Evangelical Churches.

The following Findings were adopted on Sunday, March 31. 1. In an age without standards or reverence, the Church must bear much of the responsibility. We must teach and practise a true reverence for God, personal holiness and an unqualified allegiance to the Bible.

2. We need to get back to New Testament patterns for clergy and laymen. It is the duty of every Christian to fulfil the priestly work of godly living and sacrificial communication of the Gospel of Christ, and it is the primary task of the clergy to teach the Word of God and exercise pastoral care.

3. The Book of Common Prayer should not be traded lightly for an inferior product. The excellence of the present book lies in the fact that the services display in their structure the Gospel sequence of Sin, Grace and Faith; and in their doctrine are governed by the Scriptural standards set out in the XXXIX Articles. Any revision must maintain these values. Any experimental use must be controlled so as to achieve unity and concord.

The Rev. J. A. Motyer said that too much should not be made of language difficulties in

Plane Crash

AN aeroplane given to the diocese of New Guinea by the American Episcopal Church in 1954 has crashed, and must be considered "a write off." The crash occurred on March 16. According to a report just received in England, the plane was flying at 1,800 feet carrying three Papuan passengers and a baby, when the engine cut out. The pilot brought it down on a patch of grass. The plane ran for about thirty yards, and then turned over on its back. No one was even bruised, and all the passengers got out safely and walked into Wanigela.

Responsibility

A joint statement following a meeting between national Freedom from Hunger campaign and Australian Council of Churches officers on March 19 stressed that the National Freedom from Hunger Committee and the A.C.C. were working together in our nation's part in the battle against hunger.

In the statement, the A.C.C. emphasised that the people of its member Churches, as Australian citizens, had a responsibility to support the national appeal. The A.C.C. will share the proceeds of this envelope appeal with the national committee's Freedom from Hunger projects as the response enables. The A.C.C. also plans to ac-

PRIZES AWARDED TO CHURCH BUILDINGS

The recent Historic Buildings Competition conducted in N.S.W. revealed that the Church of England in the State of N.S.W. is probably the owner of the largest number of historic buildings.

Conducted by the National Trust of Australia (N.S.W.), with the support of the Royal Australian Institute of Architects, Sydney Chapter, and sponsored by the Sydney Morning Herald.

Held in connection with the 175th Anniversary of the founding of Australia, the competition attracted over 800 entries and of the 88 buildings awarded Certificates of Merit, 18 belong to the Church of England, mostly in the Diocese of Sydney.

Following the competition a display—comprising photographs of the 88 prize-winning entries—was opened in Qantas House, after which it was flown by Qantas to New York and London for exhibition in Qantas buildings in those cities.

The Photographic display of the 88 prize-winning entries will be preserved in the National Library in Canberra and Mitchell Library in Sydney.

Committee

At the last Synod of the Diocese of Sydney, an Historic Buildings Committee was formed which is working in close liaison with the National Trust and other bodies interested in historic buildings.

Members of the Committee are: Archdeacon C. A. Goodwin, Chairman; Archdeacon H. G. S. Begbie, the Rev. N. Pollard, Messrs W. L. J. Hutchison, D. A. Carr and J. R. F. Tuckerman.

The following Church of England buildings were amongst the Award winners:

St. James', Sydney (1819); St. Peter's, Campbelltown (1822); Christ Church, Cooma (1845); St. Paul's, Carcoar (1845); All Saints', Parramatta (1846); St. Mark's, Darling Point (1848); St. John's, Camden (1849); St. Mary's, Maitland (1860); St. Barnabas' Chapel, Norfolk Island (1870); and St. John's, Darlinghurst (1874).

Rectories

Also awarded certificates were the rectories at Windsor (1822); West Ryde (1836); Raymond Terrace (1847); Darling Point (1848); Randwick (1870); as well as Old Government House, Parramatta (The King's School) (1850); 83-87 Mitchell Street, Glebe (Glebe Administration Board) (1870); and Tudor House, Moss Vale (1890).

Although not amongst those awarded Certificates of Merit for well preserved or restored buildings, a number of our Churches have been classified by the National Trust as buildings of National importance, the preservation of which is regarded as essential whatever the cost.

They are: St. Matthews', Windsor; St. Luke's, Liverpool; St. John's, Parramatta; and The Garrison Church at Miller's Point; as well as three Award winners: St. James', Sydney, St. Mark's, Darling Point, and St. John's, Camden.

Churches Support Freedom From Hunger Campaign

The National Freedom from Hunger Committee plans to raise £1,000,000 by June 30, with main appeal to the community at the end of May.

Support for the national Freedom from Hunger Campaign and for the special projects undertaken by the churches is being urged by the Australian Council of Churches.

In addition, the Australian Council of Churches has accepted a program of £50,000 for eight W.C.C. projects and two from the projects list adopted by the Australian National committee. This total amount will be credited to the national appeal.

For the special Church projects, the A.C.C. is providing envelopes for use by congregations, and Australian Council of Churches inviting members to make a special contribution to the W.C.C.-F.F.H. projects during the year.

Responsibility

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cept responsibility for additional W.C.C. hunger projects by the middle of the year.

The special projects the Churches are now being asked to support will be carried out in India, Korea, East Pakistan, Egypt, Uganda, Sierra Leone and Italy.

Like the national Freedom from Hunger projects they will increase food production by training people in improved farming methods in backward areas.

In addition to the national committee's target of £1,000,000 and the A.C.C. target of £50,000, the Roman Catholic bishops of Australia have also undertaken to fulfill projects.

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OVERSEAS NEWS

Atheism in Russia

AN article in Science and Religion, an atheistic monthly, complained that the spread of atheism throughout Russia is having difficulties. Generally, atheism is making "some progress," the article said, but religious groups are gaining. "In fact, in whole republics, in comparison with the situation before the revolution, the number of various religious sects has actually increased." Offering an "explanation," the article claimed that under the Czar of Russia before the Communist revolution, "non-Orthodox sects were persecuted, while the Soviet constitution gives freedom to all." Written by A. Vyeschnikov, the article noted that the Communist Party has allocated special funds for the intensification of atheistic propaganda and the training of atheistic workers throughout the U.S.S.R. (E.P.S., Geneva.)

Psalms of the Reformation

A NEW edition of the Psalms of the Reformation edited by M. Pierre Pidoux, Swiss theologian and musician, has been published in Basel with funds contributed by the Swiss National Fund for Scientific Research. The origin of the Psalms is not fully known. The first edition with music was published in 1539 and was followed by other editions published in Strasbourg, Geneva and Lausanne.

Is the Church of Rome CHANGING?

Continued from Page 2.

These criticisms, let it be noted, come from men who are known and respected as ecumenically minded scholars. But, it will be asked, what about Hans Kung's benevolent book *The Council and Reunion* (London, 1961) which has been so rapturously received in Protestant circles?

It is true that he would like to see the authorisation of certain relaxations which would to a greater degree encourage such things as Bible reading, preaching, vernacular services, congregational worship, and would permit clerical marriage and lead to the abolition of the index—a desire, in other words for some of the liberties which we as Protestants have always enjoyed.

But, while we welcome the spirit in which he writes, let us see quite clearly that he too is a man in bondage to an authoritarian Church, so that he must hold that "we cannot speak of any 'deformation' in the Church's dogma" and that "dogmatic definitions express the truth with infallible accuracy and are in this sense unalterable." (pp. 162f.)

Conference

Speaking at the conference held last August at Heythrop College, Cardinal Bea, President of the Secretariat for Promoting Christian Unity, described "substantive" mission in matters of doctrine and of discipline under the Sacred Pastors, of apostles united among themselves, and with the supreme pastor, the successor of St. Peter, the Bishop of Rome," as probably "the hardest among the requests we will have to make of our beloved separated Protestant brethren," and referring to the World Council of Churches, he declared: "The Catholic Church cannot, as has often been asked and desired become a member of this organization, which has a completely different character from the structure given by Christ himself to the Church he founded."

Evangelical Anniversary

THE Archbishop of York (the Most Rev. and Right Hon. F. D. Coggan) preached at a service in Haworth parish church, Yorkshire, on Sunday, April 7, to mark the 200th anniversary of the death of William Grimshaw, incumbent of the parish from 1742 to 1863, and a leading figure of the Evangelical Revival.

FREEDOM OF CONSCIENCE PROMISED BY CHURCH

Augustin Cardinal Bea has announced that when the Second Vatican Council reconvenes in September, the Vatican Secretariat for Promoting Christian Unity which he heads will present a schema, or decree, proclaiming the right of all men, believers, or unbelievers, to freedom of conscience.

He made the announcement before some 200 representatives of 21 religious bodies, including Protestants, Roman Catholics and Jews, gathered for an agape (supper) sponsored by the Catholic International Pro Deo University in Rome and claimed to be modelled along the lines of the feasts of brotherly love common in early Christian times.

Cardinal Bea declared that, like the Second Vatican Council, the agape was inspired by a spirit of universal charity.

He went on to warn against identifying truth with one's own beliefs and stressed the need to understand other men's convictions and respect their freedom to follow their own consciences.

Read at the opening of the gathering was a message from Amleto Cardinal Cicognani, Vatican Secretary of State, who conveyed an apostolic blessing from Pope John XXIII for all participants.

He said the Pope had learned "with pleasure" of the new Pro Deo encounter seeking to "re-establish fraternal understanding among individuals and to re-establish Christian peace and prosperity among peoples."

Among others taking part in the agape, besides Jews and Latin and Eastern Rite Catholics, were Eastern Orthodox, Baptists, Methodists, Lutherans, Waldensians and Moslems.

Cardinal Bea told the participants, who shared a symbolic meal consisting of fish and simple pieces similar to those prepared by Jews 2,000 years ago, that "an authentic love of truth demands that we recognise it wherever encountered."

"To those objecting that error has not the right to exist," he said, "we must answer that error is something abstract. The past's so-called wars of religion were aberrations of a misunderstood love of truth. They were waged by men who forgot that not less important than truth is man's right to follow his own conscience and to have his independence respected by all."

Dr Manfredi Ronchi, president of the Union of Italian Baptist Churches, told the gathering that in a world growing increasingly smaller, a meeting of the different faiths is inevitable and must occur "in grace and love."

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Church Union in Ecuador

PROTESTANTS in Ecuador in "a growing spirit of co-operation" are making plans for a united national Protestant church to be organised possibly this year. Delegates of some 10 congregations, representing the work of three different missions, had studied the possibility for several months. In September, 1962, they voted to go ahead with plans for the church, and late last year six congregations took the first step by adopting permanent by-laws. The national church would be small—about 200 members in the estimate—with 15 ordained ministers.

A Question Of Fact . . .

The twentieth century may go down in history as the age of uncertainty and non-commitment. All of us are subjected to a continuous barrage of conflicting opinions on almost every subject whenever we open a daily paper or turn on our radio or TV set. It is natural that we should get into the habit of having no opinion on most of these subjects, but it can be dangerous to do this if the subject is one of practical urgency, where a decision has to be made. However understandable it may be for people who are told by some eminent nuclear physicist or military strategist that Christianity is untrue to refuse to commit themselves to it, this is a question where a decision must be made. In fact, to refuse to decide for Christ is in effect to decide against Him.

The message of Easter reminds us that Christianity is not primarily a philosophical or intellectual system; and that, therefore, the opinions of experts are not necessarily final. Christianity is basically a relationship to a person, Jesus Christ. The real question is whether He is the Son of God, as He claimed to be, or not. The answer to this question depends above all on one single question of fact—whether He rose from the dead or not.

In our system of law it is

The Wrong Place for Controversy . . .

We can be thankful when the secular Press publishes editorials on important Christian feasts. In Sydney the "Sydney Morning Herald" has for many years past included such an editorial on Good Friday. Sometimes these articles contain matter with which Evangelical Christians do not find themselves in complete agreement, but it is surely good that important spiritual issues should be presented in this way to the general public.

It does not seem to be wise, however, to use these editorials as an excuse for carrying on religious controversy in the secular papers. For some years, up to a few years ago, Seventh Day Adventists used to make

Good Friday Concerts . . .

Several correspondents in the daily papers have drawn attention to the anomaly of allowing the Easter Show to open in Sydney and charge admission on Good Friday when permission to present and charge admission to Bach's "St. Matthew Passion" was refused. It is right that there should

Notes and Comments

are decided not by carefully trained experts in law and evidence, but by juries or ordinary people chosen at random. Experience over centuries has vindicated this method of arriving at the truth in matters of fact.

Any person of ordinary intelligence is capable of looking at and deciding on the evidence for and the resurrection of Christ. It is not a matter to be left to experts (even experts on religion, and many of the people who publicise their opinions on Christianity are experts on completely unrelated subjects—there is no reason why a biologist's opinions about why Christianity should be worth more than an interior decorator's about fluoridating water supplies). All of us have a responsibility, just as we have an ability, to make a decision on this question.

these editorials the pretext for an attack on other Churches for observing Good Friday and Sundays, instead of Saturday. And this year a minister of another Church has used the "Herald's" editorial to belittle the importance of the crucifixion and resurrection of Christ and to imply that it does not matter whether the resurrection really happened or not.

Such comments would be better left to Church papers, if they have to be made at all. It is surely irresponsible for ministers of the Gospel to confuse further the minds of the Australian public. Too many of them already have no real understanding of the Christian faith they profess in their census returns.

Books

Commentary

ONE VOLUME COMMENTARY By William Neil, Hodder and Stoughton 1962. Aust. price 22/6.

A Bible-class leader or Sunday School teacher will find that this book provides him with a very adequate survey of the structure and themes of each of the books of the Bible. There are many attempts at this type of survey which supposedly are aimed at the "popular" reader, but which either contain a preponderance of critical notes or else aim at being simply devotional.

Dr Neil has given us a scholarly, concise introduction, which takes into account some of the problems of authorship and dating of Biblical Narratives. The reader who may never have had to face some of these problems is introduced to them gently, though there are times when theories about origins are stated as conclusive facts.

The Old Testament is understood in terms of the Christian revelation, so that "in reading the Old Testament as Christians, that is as participants in the same drama, we must be guided by the writers of the New Testament and by our Lord Himself."

The author is to be commended for his inclusion of a section on the Apocrypha. This little-studied selection of books "show us how men's minds were moving in the years just before Christ came."

The author at times (e.g. at Heb. 9: 15-10: 18) espouses views that are amplified in some modern doctrines of the Eucharistic Sacrifice though in the discussion of the Narratives of the Institution of the Lord's Supper, he gives no hint of such views.

This is an excellent compendium that would be of use to any instructed lay-person and which would also provide a clergyman with material that can only be come by after painstaking research.

—W.L.

Brief Notices

THE EPISTLE OF JAMES, by THOMAS MANTON. The Banner of Truth Trust. Pp. 481. English Price 15/-. A fine Puritan exposition of this Epistle in the Geneva Series.

TRIUMPH IN TROUBLE. STUDIES IN 1 PETER, by PAUL S. REES. (Marshall, Morgan and Scott, Pp. 144. Australian Price 18/9.) A devotional exposition of this Epistle.

Missionary

THE CHINESE GINGER JARS

By Myra Scovel, Hodder and Stoughton, London; pp.189. Aust. price 22/6.

The story of an American missionary family working in China under the Nationalists, then the Japanese and finally the Communists.

The book's chief interest lies in its account of life in China under the three regimes. They were, of course, imprisoned by the Japanese and in due course, under the Communists, were expelled from the country as "imperialists." It is unfortunate that such a long period of time has had to be compressed into a comparatively brief account and there are times when one would like to have more details of particular incidents.

Whilst "The Chinese Ginger Jars" makes interesting reading the spiritual aspect of the family's ministry is alluded to only occasionally and the reader is left wondering just what purpose was in view when the book was written. Although intended for adult reading the book would make a good senior Sunday School prize.

—S.J.R. THE MAKING OF A MAN OF GOD, by ALAN REDPATH. (Pickering and Inglis. Pp. 256. English Price 16/6.) Studies by the Pastor of Chicago's Moody Church on the life of David.

S.A.M.S. Missionaries Farewelled



Tuesday, April 9, was a memorable evening for the REVEREND PETER AND MRS CLIFFORD. A congregation of about 200 people gathered in St. Clement's Church, Mosman, at the invitation of the Rector, the Reverend R. J. Bonford, to farewell this young couple as they leave to work in Paraguay. The Chairman of the Association in N.S.W., Canon A. W. Morton, celebrated Holy Communion and the preacher was the Reverend A. M. Kimmerley, a personal friend of Mr Clifford.

THE FIRST EPISTLE OF JOHN, by E. W. ROGERS. (Pickering and Inglis. Pp. 77. English Price 4/.)

JESUS THE CHRIST, by E. W. ROGERS. (Pickering and Inglis. Pp. 148. English Price 12/6.) A Survey of Matthew's Gospel.

ALL THE MIRACLES OF THE BIBLE, by HERBERT LOCKYER. (Pickering and Inglis. Pp. 480. English Price 32/6.) An exposition of the supernatural in Scripture to join the other titles in this series from the pen of Dr Lockyer.

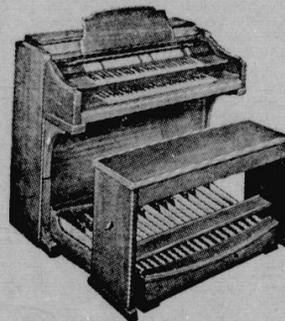
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Letters

Israel and the Jewish Nation

Dear Sir,
In the Scripture Union notes "Daily Bread," of March 23, on Mat. 21:18-32 I find the story of the withering fig tree together with subsequent events. The writer of these S.U. notes is, no doubt, a much greater theologian than I, but yet, I feel that we must not allow ourselves to be led solely by traditional interpretations presented to us. This must be the more relevant as the events under discussion surely show us so clearly the danger of accepting blindly and uncritically interpretations of Holy Writ.

It is therefore very fitting that in the abovementioned S.U. notes the writer states that "the fig tree . . . was probably barren . . ." thereby indicating that this is his own opinion, which we may or may not share. However, the writer goes on to say, "Jesus SAW it as a picture of the Jewish nation," and this seems to be quite improbable. St. Matthew describes the consequential events with remarkable care.

When our Lord performed many miracles, the disciples may perhaps have asked Him why He performed them, but in this particular case Matthew is not only led by the Holy Spirit to describe the question of the disciples but in verse 21 he also gives our Lord's answer, which is prefaced by the emphatic "verily, verily, I say unto you . . ." indicating the importance which our Lord Himself must have placed upon the answer, and this has encouraged me to write this letter.

Pointless

It seems so completely pointing into a different direction to that which either the disciples asked or the writer of the S.U. notes indicates, that I cannot understand why and how he can support his notes being correct. Our Lord used this incident according to His own words as a parable for the quantity and quality of faith required of His disciples. It is a great pity that we find Christians who believe and lead others to believe in teachings which are not Biblical.

The same S.U. notes continue " . . . the Jewish nation, which showed by rejecting Him (Christ) that it was bearing no fruit for God." I am afraid I cannot see this. After all, if the entire Jewish nation had failed to bear fruit for God, how did the writer—or any other Christian—claim to have obtained the knowledge of the Gospel?

Is it not that the members of that nation were in fact bearing fruit not only in their own lives, but also that this fruit was used by the Holy Spirit to propagate further generations of Christians? It is an undeniable fact that not only all the O.T. prophets and writers belonged to the nation but that as far as we can ascertain, all the personal knowledge of the Life of Jesus Christ has been passed on to us through faithful and inspired Jews acting in accordance with Christ's command, thus NOT REJECTING Him.

In verse 23 we come perhaps to the real crux of this matter, i.e. that "the chief Priests and the elders of the people came unto Him" or, to use a more modern expression, the hierarchy and theologians of our Lord's day failed to see the point and asked for His official licence or authority. This is rightly pointed out by the S.U. commentator.

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

Before we condemn any nation—for a condemnation of the Jewish nation has thus been made by the commentator—let us remember a strong warning by our Lord against such action. Also, perhaps it would be wise to relook at our nation or at any other nation today or at any other time, and we shall seek in vain to find any such successfully breaking away from pre-conceived ideas of religion or irreligion, propagated by a combination of worldly and spiritual authorities.

And yet, most of today's governments are, after all, elected by the majority of the people, whereas the Jewish hierarchy was not elected but divinely appointed. Let us not forget that the High Priest and the Chief Priests were not elected by the people nor self-made tolerated dictators, but unquestionably and individually appointed by a divine law, for God caused everyone of these to be born into a priestly family. Still, we must never blame God for their failure, nor call them guiltless, but it is a fact, that as Paul "bears them record that they

have a zeal of God" which zeal we would not only do well to remember but also to emulate.

Paul is quite adamant about the future of the Jewish nation—whether we like it or not—prefacing this section of his epistle (Ro. 9-11) "I say the truth in Christ, I lie not . . ." Perhaps we should read again the parable of the olive tree in Ro. 11.11-33. "Have they stumbled to remain fallen? God forbid." "If the first fruit (Jewish-Christian disciples) be broken off . . . if they abide not still in unbelief, they shall be grafted in." "that blindness in part is happened to Israel until the fulness of the Gentiles be come in: and so all Israel shall be saved."

Yours sincerely in Christ,
Fred Gunsberger,
Guildford, N.S.W.

THE first printing of Calvin's Institutes in Japan, published less than a year ago, is already sold out and plans are being made to issue a second printing.

Women's Convention

Dear Editor,
A number of letters have appeared in A.C.R. about Anglican participation in the Women's Christian Convention held at the Presbyterian Conference Centre, Thornleigh, N.S.W., in March.

I am wondering how widely this Women's Christian Convention is known among Anglicans. The character of the Convention is interdenominational.

The first Convention was held in Sydney five years ago. The Representative Committee consists of Women Leaders of recognised Protestant denominations and to quote the Constitution—

"We believe that there is a special ministry for women which can only be exercised by women and we believe that God has called us to participate in this ministry by holding Women's Christian Conventions. These Conventions will be conducted on the lines of recognised 'Keswick' teaching and procedure."

This year the sessions were led by the chairman, Mrs G. Collins and vice-chairman, Mrs R. F. Dillon and Mrs M. Mill. Mrs G. Collins, Mrs A. M.

Chambers, Miss F. M. Cook and Miss V.2.M. Sullivan were convention speakers and their ministry was richly blessed, with many women testifying at the closing Sunday afternoon meeting to blessing received during the weekend.

Duplicating copies of the address given on the Sunday by Mrs Chambers and Miss Cook are available at the cost of 1/- (one shilling) from Mrs P. Henderson, "Ormond," Thornleigh, N.S.W. The Convention is held annually during the first week-end in March and women of all denominations will find it as equally helpful as any of the accredited Keswick Conventions.

Further information and application forms may be obtained from Mrs Henderson, who is the acting Honorary Secretary.

Yours sincerely,
Gladys Dillon,
The Rectory, Hurstville

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Churches' Submissions on Gambling

The Royal Commissioner into off-course betting, Mr Justice Kinsella, has recommended the introduction of legal off-course totalisator betting in N.S.W. The following are extracts from a report issued by the N.S.W. Council of Churches outlining aspects of its submissions before the Royal Commissioner.

Without doubt the Council's case was the most carefully presented, after months of patient preparation. Council has already placed on record its debt of gratitude to the witnesses who appeared to state the case on its behalf.

The Rev. Dr E. H. Watson presented the evidence-in-chief which, together with cross-examination took several days to complete.

Others presenting evidence for the Churches were: The Reverend E. H. Woollacott, formerly director of the Methodist Social Services Department in South Australia; the Reverend Gordon Powell; the Reverend Charles Watts, formerly of South Australia; Mrs Barbara Cullen, a leader in national women's organisations and prominent worker in the field of social services; and Mr F. H. Reed, an alderman and former Mayor of Burwood Municipality.

Due to the initiative of the Council, the Commission eventually consented to call a most important witness in the person of Inspector C. L. Brebner, Chief of the Vice Squad in South Australia. Mr Brebner is a distinguished Police Officer and an important part of his duties is to deal with illegal gambling activities in South Australia.

The opening address on behalf of Council was delivered by our junior barrister, Mr M. D. Finlay, whose submission was a masterly survey of the history of gambling and the growth and effort of its influence in the modern State.

The Council's case concluded with an Address by our senior counsel, Mr Norman Jenkin, Q.C., who traversed the arguments advanced by our witnesses and made further comments upon them. In this powerful Address he dealt with the social and moral implications which had caused the Council to appear before the Commission on behalf of its Member Churches in relation to the first term of reference, viz: Should Off-the-Course Betting be made legal in N.S.W.

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Mr N. A. Jenkin, as senior barrister for the Council of Churches, said at the outset of his address:

"There is no warrant for the assumption that illegal S.P. cannot be suppressed by a rigorous enforcement of the existing law. For many years the enforcement in N.S.W. has been little more than a token enforcement."

Mr Jenkin said that no good purpose would be served by trying to apportion responsibility for the existing state of affairs in N.S.W. The task of the Police had not been made easier because the heads of the Police Force had not received encouragement to wage, at the Government level, a full-scale war on this class of offence. Neither has their task been made easier by the ease with which S.P. operators have been given telephone facilities by the P.M.G.'s Department and the failure of magistrates to impose sentences which would act as a deterrent.

Barrister's Address

Expressing the Churches' point of view in this respect, Mr Jenkin continued: "Allowing of these matters in their proper place, it is our considered view that with a clear direction from the Government, as Sir Chester Manifold said was received in Victoria, supported by legislation providing for severe penalties including gaol sentences, rigorous police action against offenders could reduce this class of illegal offence to manageable, and what was described by Mr Justice Ligertwood in Western Australia, as unobtrusive proportions."

"In South Australia, where, with the exception of Port Pirie, there is no legalised off-course betting, there is no real problem of illegal S.P. operators. This happy result has been achieved simply by legislation accompanied by active and effective enforcement."

Obvious Reluctance

Last September during a visit to Adelaide the Rev. Bernard Judd saw the Premier, Sir Thomas Playford, and renewed the Council's request. The N.S.W. Crown Law authorities were also approached.

It was due to the Council's persistence that, after much delay and evasion, the N.S.W. authorities with obvious reluctance agreed to ask the South Australian Government to make Inspector Brebner available as a witness before the Commission.

Inspector Brebner outlined the situation in South Australia where licensed betting shops had operated until the outbreak of World War II. Then, in 1942, they were closed down under National Security Regulations in the interests of the national war effort.

When the war ended the Government made no move to reopen these licensed off-course betting shops. Having experienced them there was a widespread desire that the community should remain free of them, so evil were their consequences.

Inspector Brebner then went on, both in examination and cross-examination, to show that illegal betting and gambling

in South Australia had been virtually eliminated by the strict enforcement of the law.

Inspector Brebner testified from the facts which he had established out of his own experience as Chief of the Vice and Anti-Gambling Squad that, given sufficient legal authority and the clear intention of the Legislature that illegal betting is to be suppressed, such unlawful activities can be virtually eliminated.

Referring to the South Australian situation, the Council of Churches' senior barrister, Mr Norman Jenkin, Q.C., had this to say in his Closing Address:

"I suppose it may well be argued that if the State has opened the door to legalised gambling to this extent, why balk at legalising off-course betting? I have already said that the reason for balking is that we have already long passed the danger line in this community and the figures show that we are running very far into the realm of excess. In doing so we have not only reached the point as I indicated yesterday where we are in moral error—if that be true—but we are in peril of very grave social consequences if that be true also. It is not too late, although it might be difficult, to start withdrawing the line already advanced."

Strict Enforcement

"We have the opportunity in this State of at least not advancing that line. We are not in the position of endeavouring to do what had to be done in South Australia, and done successfully there, or to give up as in Western Australia; we are not in the position of being faced with a fait accompli which is too difficult to withdraw from."

Mr Jenkin said that Mr C. L. Meares, Q.C. (senior counsel assisting the Commissioner), in his closing address, paid the Council a tribute by referring to the case as a "carefully prepared case" put forward by "very worthwhile people and it was very praiseworthy of them to make it in the interests of the community . . ."

Naturally, the legal fees involved in making this vital Christian witness were considerable. The Member Churches which commissioned the Council to make this united representation made contributions, while appeals by the President and Secretary through Station 2CH have also produced considerable sums.

However, with all these legal contributions, the Council is still faced with a heavy debt to meet for legal fees. The position is that we have raised and expended the sum of £2,151/9/10 but we still owe the sum of £1,481/2/-. Small contributions to the costs involved are still coming in. However, it is a matter of extreme urgency that we redouble our efforts to cover the deficit and all Churches are asked to see what they can do to raise something toward the settlement of this pressing debt.

WHO REALLY STARTED THE CHURCH OF ENGLAND? For the true facts, read TO TAKE IT UPON HIMSELF

By B. W. POWERS

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