

Personal

Sydney

Dr Harold Lindsell, Vice-Principal of the Fuller Theological Seminary, will visit Sydney in June and will speak to groups on theological and missionary activity. The Evangelical Alliance of Australia (N.S.W. branch) has arranged for Dr Lindsell to address a meeting on Wednesday, June 12, in the Chapter House, St. Andrew's Cathedral. The meeting will commence at 2.0 p.m.

The Reverend R. W. S. Collie will be inducted to the parish of St. Batholemew's, Ferntree Gully, at 8 p.m. on June 19.

The Reverend L. G. Vitnell has accepted the Provisional Parish of Asquith-Mt. Colah. Mr Vitnell is at present Curate-in-charge of the Provisional District of St. Mark's, Harbord.

Mr Mervyn Byers, organist of St. Andrew's Cathedral, Sydney, whose election as an honorary member of the Royal School of Church Music, England, was announced in A.C.R. of April 25, received the diploma from her Majesty, the Queen, at a ceremony at Addington Palace, Surrey, on May 20. The citation for the diploma reads: "For services to Church music in general, and to the Royal School of Church Music in particular." The

occasion was one of considerable splendour with the presence of some of the world's leading Church musicians, including a fellow-Australian, Sir William McKie, who had a Fellowship of the R.S.C.M. conferred upon him. It is very gratifying that Mr Byers' untiring work on behalf of the R.S.C.M. in Australia has been recognised in this way.

The Reverend Harry Bates, formerly Senior Lecturer and Chaplain at Moore College, has accepted the position of Honorary General Secretary of the South American Missionary Society. Mr Bates may be contacted at 73 Gannons Road, Caringbah. Phone: 523-5158.

Melbourne
The Reverend A. L. Browne will be inducted to the parish of St. Mark's, Leopold, by the Archdeacon of Geelong, the Ven. D. Blake, at 8 p.m. on June 27.

The Reverend E. T. Withington will be inducted to the parish of St. James', Moonee Ponds, on August 8 by the Archdeacon of Essendon, the Ven. R. W. Dann.

Adelaide
The Bishop of Adelaide is due to leave Adelaide on May 26 for Sydney on his way to the Anglican Congress in Toronto, Canada. The Bishop will also visit the U.S.A. and England. He will return to the diocese on September 12.

The Reverend B. R. Buckland has tendered his resignation as Priest-in-charge of the Ceduna Mission, to take effect on June 11.

The Reverend D. W. Warburton has tendered his resignation as Priest-in-charge of the Minnipa Mission, to take effect on July 8. Mr Warburton has accepted an appointment in the Diocese of Tasmania.

The Reverend F. J. Hopton was instituted and inducted as rector of St. Benedict's, Minlaton, on May 21 and not as rector of St. Stephen's, Willunga, as incorrectly reported previously.

Overseas
Sir Kenneth Grubb, chairman of the House of Laity of the Church Assembly and president of the Church Missionary Society, went to Madrid on Monday, May 6, to take the chair at a session of the Evangelical Council for Spain. He returned to England on Friday, May 10, in order to attend a special session of the House of Laity held at Church House, Westminster, S.W. on the following day.

The Rev. Dr P. B. ("Tubby") Clayton, 77-year-old Founder Padre of Toc. H. is to visit his native Australia during the autumn. He will sail from England at the end of August and will reach Australia sometime in mid-September. Although his final itinerary has not yet been prepared he will be meeting representatives from the 56 branches of Toc. H. in Australia and will go first to Queensland, where he was born. After leaving Australia Dr Clayton will spend a few weeks in New Zealand and in the New Year will complete a "round-the-world" trip by sailing for Vancouver and San Francisco, where he is due to arrive towards the end of February.

The Reverend G. R. Wall has been appointed to the parish of St. Paul's, Bornea, the appointment to take effect from June 11. The Vicar-General of the diocese will inaugurate the new parish and induct Mr Wall to the charge of the parish at a service commencing at 8.00 p.m. on June 11.

LETTERS

criticise Church leaders who he says "defied the law" in opposing it, but takes the regrettable step of doing so on the authority of Canon 28, an ecclesiastical ordinance that must be repugnant to most Christians. For the information of your readers, the words of the relevant section of this Canon are as follows: "Churchwardens or questmen, and their assistants, shall mark . . . whether any strangers come often and commonly from other parishes to their Church; and shall shew their minister of them, lest perhaps they be admitted to the Lord's table amongst others, which they shall forbid; and remit such home to their own parish churches . . ." No wonder many ordained ministers are establiant about which of the Canons are still authoritative, and which have "fallen into desuetude."

Loyalty to one's parish is to be encouraged, but the spirit in which Canon 28 was conceived appears to me to be repudiated by the many Churches in our midst whose notice boards display the words "ALL WELCOME." Unless Mr Robinson genuinely disapproves of such leniency, it is improper for him to foist Canon 28 on to anybody, least of all on to South Africans as a sort of divine authority for their subjugation.

Yours sincerely,
P. W. Gill,
Beecroft, N.S.W.

NEWS IN BRIEF

Money Received
NEARLY £2,000 has been received toward a total amount of £5,000 needed to renovate the parish hall of Holy Trinity, North Terrace, Adelaide. Some improvements have already been made with the money in hand.

Electrifying Time
ONCE every five days during most of its 124 years of existence the clock in the tower of St. Peter's, Campbelltown (N.S.W.), has had to be wound by hand. This has involved the rather strenuous task of turning a large handle to wind up two heavy concrete weights. Now, however, an electric winding mechanism has been installed and the whole mechanism overhauled. Earlier this month the clock was restored to St. Peter's and is expected to be in operation again by early June.

Clergy School
MORE than one hundred clergy of the Diocese of Sydney attended the annual Clergy School at S.C.E.G.G.S., Moss Vale, during the period of Monday, May 13 to Thursday, May 16. Principal speaker at the school was the Reverend David Sheppard.

Memorial Window
The Archbishop of Sydney dedicated a Memorial Window at St. Aidan's, Annandale, on Sunday, May 12. The Rector of St. Aidan's is the Reverend R. W. Hemming.

Youth Camp
THE League of Youth Winter Camp will be held over the weekend June 7 to 10 at the C.M.S. Conference Centre, Belgrave Heights. The Rev. Harrie Scott-Simmons will be the camp chaplain and Mr and Mrs Jack Giles will be the camp parents.

Bible Society Recognised
THE Spanish Government has authorised the British and Foreign Bible Society to resume its activities in that country. The approval marks the first formal government recognition of the Society. The Society has had work in the country since 1912, but it has been suspended on several occasions, most recently in the late 1940's when government officials confiscated supplies on charges that the Society was illegally printing and selling "propaganda" materials. To avoid future incidents, a government announcement said, and to enable the Society to conform to Spanish regulations, the Foreign Ministry and Society officials have agreed to an arrangement, which also has the approval of Spanish ecclesiastical authorities. (E.P.S., Geneva.)

Diocesan Convention

The seventh annual Diocesan Convention will be held at "Gilbulla" Conference Centre, Menangle, N.S.W. over Queen's Birthday weekend—June 7 to 10.

Chairman of this year's convention will be Archdeacon G. R. Delbridge, Th.Schol., Archdeacon of Parramatta. Chaplain to the Convention will be Rev. H. N. Powys, Th.L., Canon of St. Andrew's Cathedral, Sydney. Speakers will be the Reverend E. G. Mortley, B.A., Th.L., rector of St. Philip's, Eastwood, and

Visiting Marriage Guidance Expert

THE National Marriage Guidance Council of Australia is sponsoring a visit to this country by Professor Henry A. Bowman, M.A., Ph.D., Professor of Sociology in the University of Texas, U.S.A. Professor Bowman, who is an active member of the Episcopal Church of the U.S.A., is visiting Brisbane during May. He will then go to Sydney for a series of meetings commencing with a luncheon in the Trocadero on Friday, June 7, from 1.00 to 2.00 p.m. He will be in Sydney until June 19 and will then go to Adelaide. He will be in Melbourne from June 29 to July 4. It is also expected that the Professor will participate in both radio broadcasts and TV programs. Further details are available from State marriage guidance organisations. In N.S.W. readers should contact the Marriage Guidance Council at 2 Wentworth Avenue, Sydney (61-5744).

SEED plays an important part in the production of food. If the best quality seed now used in advanced Western countries were available to the underdeveloped countries, it would increase world food production by one-quarter in a single year. Provision of this seed to hungry countries is one of the aims of the Freedom From Hunger Campaign.

Chatswood Convention

THE fifty-seventh annual convention will be conducted at St. Paul's, Chatswood, on the Queen's Birthday holiday, Monday, June 10. Speakers at this year's convention include the Reverend Dudley Foord, M.Sc., B.D., rector of St. Thomas', Kingsgrove; the Reverend Donald Cameron, Th.Schol., B.D., Lecturer at Moore College, and the Reverend N. P. Andersen, B.D., Dean of the Baptist Theological College of N.S.W.

The work on the mission field will be stressed by Mr Eric Norgate, who is secretary of the China Inland Mission O.M.F. A basket lunch will be held. Tea will be provided for this and afternoon tea will also be available. Films are being shown for the children of those attending the Convention.

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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.

Montreal Conference

A world study conference dealing with obstacles and opportunities in Christian union will be held on the campus of McGill University, Montreal, Canada, July 12-26. The conference will bring together 500 leading Protestant, Anglican, and Orthodox theologians from all parts of the world. Church historians, sociologists, pastors and laymen also will be present.

Formal title for the conference is the Fourth World Conference on Faith and Order. It is sponsored by the Commission on Faith and Order of the World Council of Churches whose chairman is Dr Douglas Horton, Randolph, N.H. (U.S.A.). Conference chairman will be Anglican Bishop Oliver Tomkins, of Bristol, England.

The Montreal conference will be the first such world meeting since the faith and order conference held in Lund, Sweden, in 1952. In the intervening decade many developments have taken place in Christian unity, including a growing dialogue between the Roman Catholics and others. At Montreal there will be 317 delegates from the W.C.C.'s 201 member churches. Advisers, staff, special youth representatives, and guests will bring the total registration up to 500.

They will be divided into five sections for intensive study: the Church in the Purpose of God; Scripture, Tradition, and Traditions; the Redemptive Work of Christ and the Ministry of His Church; Worship and the Oneness of Christ's Church; and All in Each Place: The Process of Growing Together.

Across the world 40 local and regional study groups are helping to prepare for the Montreal Conference. According to Dr Bilheimer, no other World Conference on Faith and Order has received such wide study by local groups in advance of the meeting.

Planners of the Montreal meeting stress that the program emphasises study and will seek to maintain "the depth and theological integrity of that study." Four meetings for the general public are planned during the two-week session. E.P.S., Geneva.

OUTBOARD motors have revolutionised fishing in India and Ceylon. These native fishermen now catch eight times as many fish as they did when they sailed their canoes. Supply of these outboard motors is part of the drive to free the world from hunger.

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Dr Coggan's Asian Visit

THE Archbishop of York, Dr Coggan, returned to London on June 4, following a visit to Manila and Tokyo in his capacity as president of the United Bible Societies.

Dr Coggan's first engagement was to chair the meetings of the All-Asia Bible Societies Conference, ending on May 23.

He then spent two days in Singapore, after which he went to Tokyo for a meeting of the Council of the United Bible Societies.

The council meeting was attended by representatives of all Bible societies throughout the world and covered the work being done in 100 different countries.

Principal Engagement

Dr Coggan's principal engagement, apart from the council meeting was a special service in the All Saints' Chapel of Rikkyo University, Tokyo, on Whit Sunday afternoon, June 2, when he launched a new Scripture distribution campaign on behalf of the United Bible Societies.

He also received an honorary degree from the university, visited Kobe and preached at St. Michael's Cathedral there, dedicated a Mission to Seamen's hostel at Osaka and attended a reception in Tokyo given by the United Bible Societies for Church and Civic Authorities.

Trebbling Bible Production

The chapel of St. Paul's University, Tokyo, was the scene of a dramatic service when the Archbishop of York, in his capacity of president of the United Bible Societies, inaugurated a world-wide campaign to treble the circulation of the Bible within three years.

The Archbishop said that there would be 350 million new readers within the next five years and the Bible Societies would launch a world campaign to turn the present annual distribution of 50-million Bibles and Bible portions into a distribution of 150 million by 1966.

"The world's population increases by 60 million every 12 months," the Archbishop said. "These tens of millions must not be deprived of the possibility of reading God's Word."

Four meetings for the general public are planned during the two-week session. E.P.S., Geneva.

The Archbishop said that the crowds in Jerusalem on the first day of Pentecost heard in their own languages the good news of Jesus Christ. They heard, understood, and were baptised. "Our task today," said the Archbishop, "is to give the teeming millions of the world a like opportunity—to hear and read the Gospel and, under the power of the Spirit, to be led to the Saviour of the world and Lord of the Churches.

CMS APPOINTMENT



Photo: Dr Canon Max Warren, retiring general secretary of C.M.S. with the incoming general secretary, the Reverend John Taylor (see story this page).

NEW C.M.S. GENERAL SECRETARY APPOINTED

A new General Secretary for CMS has been appointed in succession to Dr Max Warren. He is the Reverend John Taylor, at present Africa Secretary of CMS in Britain.

The Reverend John V. Taylor, M.A., went out as a CMS missionary to Uganda in 1945. From 1945-55 he was at the Bishop Tucker Memorial College, Mukono, and from 1955-59 he was seconded to the I.M.C. to make a series of studies of Church development.

From these studies issued his book "The Growth of the Church in Buganda" and his joint authorship of "Christians of the Copperbelt." In 1959 he was appointed Africa Secretary of the Society.

Mr Taylor has travelled widely in many parts of Africa. In 1961 he was a representative of the Conference of British Missionary Societies at the New Delhi meeting both of the I.M.C. and the World Council of Churches. He is the son of the late Bishop J. R. S. Taylor, Bishop of Sodor and Man. He is married and has one son and two daughters.

Mr Taylor will take up his appointment on September 1.

Bishop of Tasmania Enthroned

ON May 24, Robert Edward Davies was enthroned in St David's Cathedral, Hobart, as ninth Bishop of Tasmania.

It is interesting to note that this enthronement was the first televised in Tasmania and probably the first televised anywhere in Australia. It was also the first enthronement in Tasmania under the new Constitution and a special note of interest was added by the fact that Bishop Davies was elected by a full Synod of the diocese. The Church overseas was represented unexpectedly by the Reverend James Mundia, a priest from Kenya, who is doing post-graduate studies at Ridley College and happened to be on vacation in Hobart. What a joy it was to see a black face emphasising the unity that is in Christ. The service commenced with

Vicar's Warning

BRITISH NATIONAL CHURCH IN DANGER

THE Vicar of Islington, the Reverend R. Peter Johnston, has warned that Britain's national Church is in danger of becoming an "episcopal sect."

Mr Johnston made his comments in an address to the Annual Meeting of the Protestant Truth Society in London.

Reminding his hearers of the true nature of the Christian Church and of any local company of true believers, Mr Johnston spoke of the current emphasis on a visible, organic unity centring around bishops.

The New Testament pattern of the local church is in danger of being replaced by a system of diocesan bureaucracy, said Mr Johnston.

that through them erroneous doctrines were liable to be introduced. Was a divided Church likely to produce forms of services such as those devised by Cranmer? asked Mr Johnston, ending his address on "Dangers Facing Our Church."

Another speaker, the Reverend R. Emrys Davies, of Rye Lane Chapel, Peckham, drew attention to the present-day emphasis on institutionalism, seen not only in politics and commerce, but also in religion.

To day, three systems presented a very real spiritual menace

"Episcopal Sect"

This emphasis was contrary to the Book of Common Prayer, opposed to the whole ethos of the Reformation and most certainly unscriptural.

The rigid Anglo-Catholic would turn the English parish church into a sectarian preserve.

According to the Ordinal, a bishop was simply a presbyter set apart for a specific duty—not an individual to be set up on a pedestal. Whereas the Anglican set-up recognised the local church as a unit, it was repeatedly stated in connection with the Canons now under consideration that certain matters "must be referred to the bishop."

The powers of bishops were thus to be increased in ways which were thoroughly undemocratic.

Eucharistic teaching today maintained that in the Holy Communion service something was being offered by man to God. By contrast, in the Book of Common Prayer the Holy Communion service made it unquestionably clear that thanksgiving was being returned to God for what He, in Christ had already done for His redeemed children.

The danger of a fresh range of new services lay in the fact

in every land where the Gospel of Christ was preached. Romanism topped the list, for this system was motivated primarily by a craving for world dominion, rather than for the glory of God or the salvation of human souls. Rome believed in a type of "fraternisation" in order to enable her more effectively to infiltrate into Protestantism.

Ecumenicalism

Ecumenicalism, the ideal of a World Church, was undoubtedly alluring, but its basis of belief was so broad that even the devil could participate—if he desired!

The ecumenical movement denied the final authority of the Word of God and the full atoning power of the shed blood of the Lord Jesus Christ.

Completing the trio came modernism, which had emptied Britain's churches and chapels, diverted men and women from the Bible, prepared the way for the false cults and disastrously invaded the realm of education.

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SUBSCRIPTION FORM

Rev. Mr. NAME: _____
 Mrs. _____
 Miss _____
 ADDRESS: _____
 STATE: _____

ENCLOSED: Cheque Money Order Postal Note FOR: _____ YEARS
 (Subscription: Australia £1 P.A.; New Zealand 16/- (N.Z.) P.A.; other overseas: £1 (Eng.) P.A.)

Dangers in Advertising

Advertising today is a multi-million pound industry. With the pressures of keen competition being felt increasingly both at home and overseas, business firms are feeling compelled to spend sums of money on advertising that would have been considered outrageous in an earlier age.

During 1962, for instance, Australian advertisers spent over 17 million pounds on TV advertising alone. Our newspapers, particularly the evening tabloids, are carrying fantastically high proportions of advertising — sometimes amounting to more than two-thirds of the space in the paper.

Even the conservative broadsheets, such as Sydney's "Herald," are carrying a far greater proportion of display advertising than was once the case. Not many years back it would have been rare indeed to find a full-page advertisement in such a paper. Today it is becoming almost as rare to find an issue without at least one such advertisement. Sometimes there are several.

The days of the big-time business entrepreneur are fast receding, giving place to a new era in which the key men of industry are the "back-room boys" — the specialist accountants, actuaries, researchers and advertising men—a group upon whom management finds itself increasingly dependent in the fierce competitive business situation of today.

And within this group the "ad men" are assuming an increasingly dominant role in shaping and determining company policy. A typical instance of the modern-day approach is seen in the case of a manufacturer of canned foodstuffs who, at a cost of several thousand pounds, brought an expert from America to advise on the style of the firm's labels. Not, note, on how to improve the quality of the contents—this has become a secondary matter in selling such goods today. Incidentally, the results were extremely satisfying to the firm in question—their sales multiplied when a new label style was introduced for its products.

What should be of great concern to Christians is the content and type of advertising being used. And in this respect there is much cause for disquiet—all the more so because a great deal of the abuse of the advertising medium — and abuse there is—appears in a very subtle form, not immediately obvious to the casual observer but all the more damaging because of this fact.

A penetrating study of the situation was made a few years back by an American writer Vance Packard. Mr Packard, who lectures at the New York University, has produced, after careful research, a thoroughly documented expose of the advertising world in a book called "The Hidden Persuaders."

This book (available as a Penguin paperback) makes fascinating reading. But its fascination is dimmed by the alarming picture presented of an insidious evil spreading in our Western world, every bit as frightening as the attempts at control and persuasion that have been a part of the Communist revolution since its inception. This is a book that should be read by every Christian.

However, abuse is not all covert and subtle. There is much that is obviously wrong with the advertising bombarding us from every angle today. Recent criticism voiced in the daily Press has highlighted the evils associated with particular forms of tobacco advertising. Tobacco firms are currently spending huge sums of money on TV advertising. In 1962, for instance, the two major tobacco groups spent between them around three-quarters of a million pounds on TV advertising. And, at the head of the list of products most advertised on TV during 1962 was a well-known brand of cigarettes.

Many of these advertisements are geared to make their greatest impact on the younger sections of our community. Emphasis is laid on the young, virile and sporty person engaged in the act of smoking (in contrast to the real situation, where many athletes and sportsmen would avoid smoking because of its harmful effects on their lungs). There is, too, the emphasis placed on social prestige. Even one of our large and respected trading banks has resorted to this type of appeal in a recent advertisement on TV, where possession of a cheque account is claimed to be "a sign of maturity."

There is need for vigilance in these matters. A few letters of protest reaching TV stations and the offices of their sponsors would not go astray. While ever there is no ripple of comment about their advertising sponsors will continue to follow the same approach, TV and radio stations and newspapers will continue to place their advertisements and people in the community (including Christians) will continue to be influenced for evil by skillful advertising.

A paper presented at a recent conference organised by the Anglican Church League. The conference, which met at Menangle during March, considered the question of Prayer Book Revision. This is the second of the conference papers published by ACR.

MODERNISING PRAYER BOOK LANGUAGE

"It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick prayer in the Church, or to minister the Sacraments in a tongue not understood of the people."

THESE are the words of the twenty-fourth of the Thirty-nine Articles. They indicate, I submit, both the principles on which the Book of Common Prayer was compiled in 1549 and revised thereafter until 1662, and also the principles in the light of which the question of modernising its language should be considered today.

The article condemns public worship in a language not understood by the people on the ground that it is repugnant to the teaching of Scripture and the practice of the early Church. This contention is easily substantiated. As far as the practice of the early Church goes, it is a fact that all early Christian liturgies were composed in the languages of the people for whom they were intended (usually koine Greek). As for the teaching of Scripture, St. Paul, writing on the gift of tongues, says in 1 Corinthians 14:26-28:

"Let all things be done unto edifying. If any man speak in an unknown tongue . . . let one interpret. But if there be no interpreter, let him keep silence in the Church; and let him speak unto himself, and unto God."

The purpose of worship, says St. Paul, is edification. It is therefore wrong that anything should be said in worship that the worshippers cannot understand unless it is interpreted so that they can understand.

Significant Facts

The apostle may have been thinking of the possible practice of first-century Palestinian Jews. Their native language was Aramaic; Hebrew was a foreign tongue to them. However, Hebrew was used in synagogue worship, at least to the extent of reading the Scriptures in that language, and scribes or other functionaries interpreted, or translated into Aramaic. An early illustration of this is given in Nehemiah 8:7-8.

I draw attention to three significant facts that appear from this Biblical evidence. First there is no sign of any condemnation by the early Christians of contemporary Jewish practice; the New Testament writers neither say nor hint: "We Christians are better than the Palestinian Jews because they use a dead language in their worship while we use the language spoken habitually by worshippers."

Second, St. Paul, though he makes it clear that he rather dislikes the practice of speaking in unknown tongues, does not say or hint: "People should not speak in unknown tongues in the Church because all worship should be in the language the worshippers ordinarily use." Third, Article XXIV does not say or imply: "It is repugnant to the Word of God to have public prayer, etc., in a tongue which is not that ordinarily used by the people."

(The article was, of course, directed immediately against public worship in Latin, but not because Latin was not the first language of worshippers, for the Reformers or their immediate successors translated the English Prayer Book back into Latin for use in schools and universities. Latin was universally understood in schools and universities. They objected to it in other places only because to the majority of the worshippers it was an unknown tongue.)

It is not only a matter of vocabulary; it is still more a question of how people arranged their vocabulary into sentences and paragraphs. What Cromwell said is to all intents and purposes modern English; it has a loose, slack-running, talking quality that makes it quite unlike the balanced, carefully qualified, exact and definitive tone of the Prayer Book sentences.

Avowed Principle

From these three facts, it sufficiently appears that neither the word of God nor the avowed principle of the Church of England supports the now commonly invoked argument that public worship ought, on ethical grounds, to be conducted in the language ordinarily used by us and our contemporaries. (They do not conflict with it, either; they say nothing about it at all.)

It is not, then, axiomatic that the Prayer Book should be amended into the language commonly spoken and written today, as the revisers of 1928 appear to assume when they speak in the preface to their revision of "new forms of speech unknown before," and seem to argue that by their very existence these constitute a sufficient reason for revising the Prayer Book.

By the Reverend
G. S. Clarke,
B.A., LL.B., Th.L.,
Curate-in-Charge
St. John's,
Keirville (N.S.W.)

When we look at the Prayer Books of 1549, 1552 and 1662, we find that those responsible for producing them did not adopt this principle. They contented themselves with ensuring that the language of the Book was intelligible, or, in other words, that it was grammatical English. None of these Prayer Books is in the language habitually spoken or written by most English people of the sixteenth and seventeenth centuries.

Spoken Language

Even educated people of those days did not usually talk or write in the close-knit, Latinate style of the prayers and exhortations of the Prayer Book. Very few people talked like the long exhortation in the order for Holy Communion: "To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life."

The spoken language of the time, even on important occasions when oratory was called

for, was quite different. Here is Oliver Cromwell justifying the dissolution of the Rump Parliament to an audience of army officers, in 1653:

"I never looked to see such a day as this . . . Indeed, it is marvellous and it hath been unprojected. It's not long since either you or we came to know of it. And indeed this hath been the way God hath dealt with us all along, so that we have seen nothing in all His dispensations long beforehand—which is also a witness, in some measure, to our integrity."

It is not only a matter of vocabulary; it is still more a question of how people arranged their vocabulary into sentences and paragraphs. What Cromwell said is to all intents and purposes modern English; it has a loose, slack-running, talking quality that makes it quite unlike the balanced, carefully qualified, exact and definitive tone of the Prayer Book sentences.

Current Language

Perhaps this point hardly needs proving. But there was almost as great a difference between Prayer Book language and ordinary written English, too. This is harder to establish, as passages of prose could quite easily be cited which are like the language of the Prayer Book. All such passages, however, would be writings such as statutes or other documents where strict, meticulous accuracy and clarity was essential, or else people consciously or unconsciously copying this kind of language. The ordinary prose of the day, such as that of John Bunyan, is quite different.

"As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back."

Professor C. S. Lewis points out, in his essay, "The Literary Impact of the Authorised Version" (most easily accessible in his recent book, "They Asked For A Paper"), that Bunyan's style is quite unlike that of the Authorised Version Bible. It is a fortiori unlike that of the Prayer Book; and most literate people of the 16th and 17th centuries would normally have written like Bunyan (unless they were dressing up in their literary Sunday best for some special purpose).

The divergence of Prayer Book language from the current language of the period in which it was produced must have been even greater in the case of illiterate people. When one tries to visualise how great the divergence must have been, one is tempted to

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Sudan Situation Critical

IN December, 1962, the last group of S.U.M. missionaries left their work in the Nuba Mountains in the Sudan. The missionaries had been evicted by the Sudan authorities. They were told that the work the mission commenced 50 years ago was not completed.

Just prior to the eviction of this particular group of missionaries the Sudan authorities passed a piece of legislation under the heading: "The Missionary Societies' Act 1962." This legislation was to come into force in January, 1963. The new Act was designed to regulate by means of a system of licences, the activities of missionary societies in the Sudan. By applying for a licence, a mission society entered into agreement with the Government not to do any missionary act towards any person professing any religion or sect or belief other than that specified in the licence. Other agreements had to be entered into also.

Pastor Samwill is the principal of the Shwai Bible Seminary where pastors and evangelists are trained for the Nuba Church. From the beginning of the year the authorities have refused Samwill permission to reopen the Seminary. He has been told that if he gets a licence under the Missionary Societies' Act he could carry on the work and all will be well.

EVICITION

No other Sudanese pastor has been called upon to obtain a licence under the new Missionary Societies Act. Why then this particular pressure upon Pastor Samwill? Is an attempt being made to establish a precedent in his case? Could it be that the future of the Church in the Sudan stands or falls with Samwill?

Prior to leaving the Sudan in December, 1962, the Field Superintendent, Mr W. J. Lunn, was asked by a Government official to apply for a licence under the new Act on behalf of the Nuba Mountains Church. This he refused to do. He had understood that the legislation applied to foreign mission bodies only. He was told verbally that the legislation was binding upon the Sudan Church, too. The official was informed that the Nuba Mountains Church was an autonomous body and that the mission could not apply for a licence on its behalf.

Recently Pastor Samwill was asked to call on a Government official. He did so and as far as we understand the following took place. Samwill was asked if he visited the Nuba churches. He replied that he most certainly did. He was asked if he "evangelised" when making these visits. Samwill replied that when making these visits his work was in connection with the Churches. He then was told that he was not permitted to visit the churches. Samwill replied that he was allowed and intended to continue to do so. He added, "If there is any trouble in one of these churches you will call on me to explain. Therefore, I must have the right to visit the churches." The official then consented.

A Rector's Charge to his Parish

THESE thought-provoking extracts are from a Rector's Charge given earlier this year to a parish vestry meeting. ACR publishes these extracts not as a particular utterance of a particular rector to particular members of a particular parish, but because we believe they are worthy of consideration by church people in every parish.

"At this annual vestry meeting, I would like to give a report which I hope may be used as a basis for some of our thinking about our Church life . . ."

"I want to speak more particularly about our finances. Income from all sources last year amounted to over £13,000. God has been utterly faithful."

"In our finances we have acted on a basic spiritual principle. That principle is in Matthew 6:33: 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.' This principle means, I understand it, that if we make the things of Christ and His Kingdom our number one priority, that Christ will in turn provide in every way for us. What does this involve?"

Principle

1. That we are to be businesslike and efficient in handling all accounts and money affairs.
2. That our energies will not be extended on fund raising activity like street stalls and canvasses.
3. That our energies will be extended in making the Gospel known—that understanding the Bible, and prayer and fellowship will be encouraged because these are the ways we extend the Kingdom.
4. It means that getting this message to every creature is so fundamental to the work of the Kingdom that our extra parochial giving must always be maintained and always increasing. Local needs must never eclipse missionary responsibility, and we can be sure that, if we are obedient in this realm, "all these things will be added to us."
5. The stewardship of money, regular proportionate giving as a gratitude for Creation and Redemption, will be sufficiently understood as the Bible is preached and studied in the pulpits and in the various study groups within the Church. We must therefore hold the highest view of the stewardship of money.

Council's Role

"The role of the Parish Council and church wardens in dealing with finances is therefore twofold:

1. Be as wise as serpents, Matt. 10:16, i.e., the best is demanded in business acumen, deciding what must be done and the way it will be done.

2. To seek to act in faith as to our priorities in seeking the Kingdom of God, knowing that God will be completely faithful. Philippians 4:19, "And my God will supply all your wants out of the magnificence of His glory."

"This, of course, is not human logic. Human planning is to set the parish in tip-top condition before you spend money outside the parish and overseas. But faith in God's promise is the reverse. Part of the plan to get the parish in tip-top form is to obey God in £.s.d., but giving it away to make Christ known."

"In recent years, and in this last one, we have been saved the burdens of organisation accompanying financial schemes. On the other hand, we have proved God to be utterly faithful and we give all the honour to Him. What we must always endeavour to do is God's work with God's methods. That is what I believe to be financing by faith."

Fellowship

"The other aspect of Church life which I hope to deal with tonight is the Parish Fellowship."

"One of the main concerns of seeking Christ's Kingdom is in terms of Christian Education and Fellowship. One of Christ's absolute commands to His Church was to teach."

"The Adult Christian Education Course has become established. Some 80 people are taking advantage of the course. Unless we can provide lay people who are able leaders of Bible

studies, we will not have discovered the variety of gifts (see 1 Cor. 12) which must play their part in the expression of the life of the Kingdom."

"Being in an organisation of the Church can never take the place of being in a study group. I long that more would catch this vision. Spiritual power in the Church would be one result."

"The strategic group for Parish Fellowship is the Wednesday meeting in the rectory. This is the one group where the parish staff meets with the laity in an informal fellowship."

"It is not a Church service with the rector or curate leading. It is a fellowship. It reflects one of the basic experiences of the Kingdom of God. Let me quote 1 Corinthians 14:26:

"To sum up my friends: 'When you meet for worship, each of you contributes a hymn, some instruction, a revelation, an ecstatic utterance. All these must aim at one thing: To build up the Church.'"

"At this meeting, age or groups do not matter and there is the blessing of God on us. We have seen the most wonderful answers to prayer."

"It is the one deep well of spiritual life and power in this Church. As the minister, I value it highly to my own spiritual welfare, as I join with others who make their own contribution and share with me their understanding of God's Kingdom."

"The Wednesday is our parish night when young and old, the new Christian and the mature, meet. This is our high spot in the week."

"There are many things which demand our attention. But I leave them. I am grateful to God that He has given me such a people. I long that we might be found seeking his kingdom with all our hearts."

are not asked to support administration, but all Home Mission Assessments and Manpower Pledges are for the Manpower and Missionary work of the Church. This makes the appeal to the parish and the opportunities of the parish to share in the life of the Diocese much more directly evangelistic.

"The proceeds of the sale of St. James' Lands must be treated as a trust and invested for the production of income, without which Diocesan Assessments would be much greater."

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N.Z. Student Tops College

FOR the first time since the opening of the Church of England Bible College (Sydney) in 1955 an overseas student has headed the list of results.

The student, Miss Joyce Gibson, of Island Bay, Wellington, New Zealand, gained 92 per cent in the examinations held for Diploma students on May 13 last.

Altogether 38 of the 41 Diploma students passed in the examinations and 10 of the 13 Advanced Diploma students.

Results in full were:

Diploma students: M. J. J. Gibson 92 per cent, E. Barnes 90, R. B. Oldham 90, M. Wakeley 89, M. Edwards 88, A. Klava 83, W. Freeman 82, W. Lackenby 82, D. Cawley 81, K. G. Watson 79, B. P. Barbour 79, B. J. Hayes 78, J. A. Nisbett 78, G. Hampel 77, L. Bennett 76, R. J. Treloar 75, S. Reeve 75, M. Seaman 75, P. Rowland 74, R. McLachlan 72, P. Rice 72, M. G. Murray 71, G. Thew 70, E. Talbot 68, P. Dale 67, M. McCallum 65, R. F. C. Jones 64, S. Forbes 62, M. Dodds 60, J. McInnes 59, I. D. Thompson 58, M. Stock 57, J. W. C. O'Sullivan 56, C. Robinson 55, J. Wells 54, P. Watson 53, D. McCarthy 52, M. Lees 52.

Advanced Diploma students: O. H. McInnes 80, J. Campbell 80, G. Scrivener 77, J. Morley 69, D. Garner 69, E. M. A. Garvie 68, E. Mann 51, G. B. Gill 51, E. Rogers 50, F. Hose 50.

Death of Mrs Hilliard

The death has occurred in Sydney of Mrs Dorothy Hilliard, widow of the late Bishop W. G. Hilliard. Mrs Hilliard died in St. Luke's Hospital on May 11 and was buried from St. Andrew's Cathedral. She was 68.

Apart from her continued support of her husband in his many duties, both as a school headmaster and a bishop, Mrs Hilliard was a leader in her own right. She was perhaps best known for her work as a leader of Mothers' Union in Australia and, earlier, in New Zealand.

OVERSEAS NEWS

Spanish Crusade

DURING the months of May and June an unusual crusade is being conducted in Spain by a new member of the Graham team—Senor Fernando Vangioni, from Argentina. The evangelist, accompanied by Charles Ward, Latin America director of Graham team activities, began his tour on May 1 and is conducting meetings in Galicia, Barcelona and Madrid. Meetings in Barcelona and Madrid are being held in large evangelical church buildings. They cannot, however, be advertised publicly in newspapers, radio, TV or via handbills. The sole means of publicity is by word of mouth.

Pacific Churches

REPORTS of progress in the development of friendly relationships between Pacific Churches were received at a meeting of the Continuation Committee of the Conference of Pacific Church at Honiara, in the British Solomon Islands. Committee members cited as evidence the progress toward establishment of a United Theological College on Fiji and increasing contact between local churches in the Pacific. The committee emphasised the need for more youth work in the area and plans to hold two regional conferences on youth problems—at Fiji and New Guinea. The next meeting, at which a proposed constitution and the next assembly of the Conference of Pacific Churches will be discussed, will be held in New Guinea at the invitation of the Lutheran Church of New Guinea.

Report Commended

AT its recent session, the Convocation of Canterbury considered the Report of Conversations between the Church of England and the Methodist Church.

A motion commending the report to the Church for study was moved by the Bishop of Oxford (Dr H. J. Carpenter), chairman of the Anglican representatives who took part in the discussions.

Dr Carpenter said that the Church of England and the Methodist Churches were closely intertwined geographically throughout the land. They had come to the conclusion that for their Churches full Communion should imply a means whereby the Churches could grow together by consultation, by common action, and common devotion at all levels.

The two churches, while in full Communion, would share in one another's pastoral and evangelistic concerns, as a necessary accompaniment and as expression of their sacramental life.

Ordination of Women

THE Reverend Dr Leonard Hodgson, formally Regius Professor of Divinity in the University of Oxford, will discuss "The Theological Objections to the Ordination of Women" at a public meeting to be held in St. John's Wood Church, London, on Tuesday, June 11. The meeting is being organised by the "Anglican Group for the Ordination of Women to the Historic Ministry of the Church."

Cuban Confiscations

THE Cuban Government has confiscated at Customs and despatched to pulp mills thousands of Bibles, hymnals, and books sent to Cuban Christians from England, Canada, Mexico and other countries. "We may have to learn our hymns and Scripture by memory," a Cuban Baptist missionary wrote to the Home Mission Board of the Southern Baptist convention recently. Only 10 per cent of more than 200,000 portions of the Bible reached the Cuban Bible Society from recent shipments. The 90 per cent confiscated was sent to the Papelera Cubana and ground into pulp. The same thing happened to shipments of hymnals and other books.

—("Australian Baptist.")

South African Mistakes

FA T H E R TREVOR HUDDLESTONE, former Johannesburg priest and now Bishop of Masasi in Tanganyika, recently told a Christian youth rally in Nairobi referring to his turbulent years in South Africa: "I know I made many mistakes and said and did many wrong things." He stated that the people of his old parish had no other choice but to fight the colour bar, but he added, "I can look back with nothing but penitence when I know I created disunity instead of love." Amplifying his remarks in a Press interview afterward, he said that he had not changed his views on South Africa, "but I can see now that I was not always in the right, because I was human, because I was so deeply involved."

Revised Psalter

THE Convocation of Canterbury, which met in London at the beginning of May, dealt with its business in swifter manner than was expected. The first item dealt with the Revised Psalter and after speeches by the former Bishop of Ripon, the Rt. Reverend G. A. Chase, and Dr P. R. Ackroyd it was agreed to commend the Psalter for study. The Convocation will again debate the Psalter in October, when it is to be submitted for final approval with a view to legislation for its permissive use.

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Notes and Comments

Our Unhappy divisions . . .

The Evangelical Alliance has, for more than a century, arranged a week of prayer during the first week of every year, which has been observed by evangelicals throughout the world. A few years ago a group of Roman Catholics promoted a meeting of prayer for unity which has been taken up by supporters of the Ecumenical movement and held in the middle of January. In Australia, however, the organisers of the week of prayer for Christian unity decided that, in view of the January holidays, the week should be held at Whitsuntide. Now the Evangelical Alliance in Great Britain has moved its Week of Prayer to the week leading up to Whitsunday, there is a clash in Australia between the two weeks.

(The evangelicals thank God that we are "all one in Christ Jesus" while the ecumenicists pray for Christian unity!)
One of the most popular prayers used in prayer for Christian unity is: The Prayer for Unity in the Accession Service at the end of the Prayer

Book. This is certainly a very fine prayer, and one of the liturgical gems of the Church of England. But it is really a prayer for national rather than Church unity, as its presence in a service for a state occasion implies. It does not pray that the Churches may be united; it assumes that the Church is one, and prays that the same unity may be manifested in our community as a whole: "That, as there is but one Body . . . so we may henceforth be all of one heart, and of one soul", etc.

"To lay to heart the great dangers we are in by our unhappy divisions" may well lead us to be more united on the national level. But it is nowhere given by Christ as a reason why Christians should be united. He prayed that His disciples all might be one "that the world may believe that thou hast sent me" (John 17.21). We should look elsewhere for prayers "for the unity which Christ wills in the way in which He wills it"; the compilers of the 1662 Prayer Book did not address their minds to this subject.

Women in the Church . . .

It is strange that the question of admitting women to the ordained ministry has monopolised the attention of the vocal to such an extent rather than that of admitting women to membership of Church councils and synods. For there is quite a lot to be said on both sides of the first question, whereas all the arguments are on one side of the second.

Ninety-nine per cent of Churches depend on women to make up the bulk of their worshipping congregations and voluntary workers. Even in this post-promotion era women, through their guilds and other bodies, raise a good deal of the money needed to keep the parishes and therefore the dioceses solvent.

There is every reason why women should be permitted and even encouraged to have a voice in how the Church is administered, and no theological objection to it whatever. It is more than time that the *de jure* exclusion of women from many diocesan synods and their *de facto* exclusion from many parish councils was swept away.

The Minority Myth . . .

We are beginning to hear a lot, and we are undoubtedly going to hear a lot more in the future, about the alleged fact that the Christian Churches in Australia represent only a minority of Australians and that, therefore, their opinions need carry no weight with governments and local authorities.

As the secretary of the Council of Churches in N.S.W. recently pointed out (see the last issue of the "Church Record") this is not true. Many who do not worship in Church regularly are supporters of the stand of the Churches on social issues. Their views are entitled to consideration.

The fact is that the great majority of Australians profess

in their census returns to be members of one or other of the Christian denominations. They are not forced to do so, either by legislation or by social pressure, since the details of any individual's census return are kept secret.

This can only show that most Australians choose of their own free will to identify themselves with the Christian Churches and regard themselves as Christians.

Until the proportion of people professing Christian allegiance falls below half the population, the Churches are entitled to present their united views on matters of public concern as an expression of the moral outlook of most Australians, and governments should so treat them.

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Books

Viewpoint

THE CHURCH OF ENGLAND

By Paul Ferris. London: Victor Gollancz, 1962, pp.224, Aust. price 34/9.

This is a description of the Church of England in England as it appears to an intelligent and able journalist who is not a member of it. It describes: "How to be a Clergyman," "Patronage," "Bishops," "Parsons and Parishes," "Bureaucrats and Lawyers," "Social Conscience," "Ministry of Propaganda," "God, Money and Paddington," "Parties and Partisans" and "The Theologian's World."

It is a very salutary book, since it shows, accurately so far as the reviewer's knowledge is able to confirm it, just what the "organisation church" looks like to the outsider.

The image is both pathetic and amusing. Of course, any reader with spiritual insight will realise that the work of the gospel, and of "the church" in the true sense, is hardly described at all in this book.

But we are so prone today to identify our denominational structure with the church — witness the pretentious claim which opens our new constitution ("The Church of England in Australia being a part of the one, holy, catholic and apostolic church of Christ") — that we need to be reminded of how much of any denomination is merely the result of tradition or expediency, and largely irrelevant to the actual life of Christ's body.

On the purely factual side, it is refreshing to have a description of the English church in which the role of evangelicals is recognised. There are a number of pages on life in Oak Hill Theological College, for example, and the names of Maurice Wood and John Stott are only a few among many familiar to us.

Ferris ends his survey with a report on the Open Letter on Inter-Communion, and on the Cambridge liberal who have produced "Soundings."

— D. W. B. Robinson.

Devotional

THEN CAME JESUS

By Marcus L. Loane. London: Marshal, Morgan and Scott, 1962, pp.110, Aust. price 15/9.

Bishop Loane has given us already a series of devotional studies on the narratives of the Passion, and one, "The Prince of Life," on the first resurrection appearances. The present book deals with the events of the first Easter Day as it came to a close. The studies are from Luke 24 and John 20.

All the studies are based on careful exegesis of the text, and are directed to bring the reality of the Lord's risen life and power to the apprehension of the reader. They need no other commendation.

Bishop Loane recaptures the atmosphere of Easter Day, and shows how stark unbelief gave way to a reverent conviction which nothing could shake.

—D.R.

Christian Radio Serial

AN all-professional team of actors has been engaged by the Christian Broadcasting Association for the production of their new serial: "Dangerous Mission."

Adapted from Elisabeth Elliot's best-seller "Through Gates of Splendour," the fifty-two episode serial will relate the story of the five missionaries who penetrated into Auca territory and who were massacred by the savage inhabitants living there.

The serial will cost more than £2,000 to produce, but will be offered to radio stations throughout Australia without charge. Costs will be covered by donations to C.B.A.

Director of the Christian Broadcasting Association, the Reverend Vernon Turner, states this to be the association's most ambitious venture to date. Each year C.B.A. provides stations with 15,000 episodes of high quality broadcasting material, free of charge.

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MODERNISING PRAYER BOOK LANGUAGE . . . from page 2

conclude that no illiterate person could have understood the Prayer Book at all, and that the parishes of England, especially in the country, must have been, spiritually, howling wildernesses at this time.

Well, of course, some of them were, but this cannot have been the fault of the language of the Prayer Book, because parish clergymen of all parties and schools of thought succeeded in doing most effective spiritual work in such parishes throughout this period—men like George Herbert, Bishop Wilson of Soder and Man, John Bridgeway and Henry Venn. They did what they did not by omitting and shortening and adapting from the Prayer Book in the 20th century fashion, but by sticking to its every detail in the most rigid way.

They found the Prayer Book a help rather than a hindrance to them, even with uneducated parishioners, because of the use they made of the practice of catechising. They taught and explained both the Prayer Book and the Bible in a regular and systematic way.

Public Liturgy

In fact, they did what St. Paul talks about in 1 Corinthians 14; they interpreted that all might be edified. Might this not be the answer to the problem of Prayer Book language today, too? The difficulties in our way, with universal literacy, are much less than faced them (yes, I know about the industrial revolution and the influence of TV, etc., but it is surely beyond argument that anyone with an Intermediate Certificate is ipso facto at an advantage in understanding the Prayer Book compared with an illiterate rustic in a 17th century village).

I maintain, then, that the Church of England since the first compiling of its public liturgy has aimed at other goals than contemporaneity of idiom. It has been far more concerned about Scriptural and theological correctness, as one would expect in a document that was intended to become, and did become well before 1662, a standard of doctrine as well as of worship.

It is for this reason that Scripture words and phrases are used so freely in the Prayer

Book, even if they are not immediately comprehensible. (It is worth noting, by the way, that many of these phrases are hard to understand, even though they are made up of simple words; it is the theological concept that they embody that is difficult. E.g., "Crucify the old man, and utterly abolish the whole body of sin.") Much of the incomprehensibility people complain of in the Prayer Book is really caused by their ignorance of the Bible and its teaching.

And even when the compilers of the Prayer Book did not incorporate words and phrases from the Bible in the Book, they were very careful to incorporate Biblical concepts and doctrine. This consideration made them construct their prayers and exhortations with extraordinary care — in much the same way as a parliamentary draftsman produces a statute. An Act of Parliament is not written with the intention of being easily and quickly grasped, but with the intention of having an exact and ascertainable meaning which is the meaning that the draftsman intends it to have.

It is the same with the Prayer Book. It is hard to understand at first glance; it is not by any means a book who runs may read; but it is like this by intention and not by accident.

Particular Language

The fact is that the reformers and their successors there was no question at all that the Prayer Book was a book for the Church—a book of prayers and services and a standard of doctrine. When Article XXIV speaks of "a tongue not understood of the people" the word "people" means worshippers, the visible Church of Christ, and not all the people who habitually speak a particular language. It would not have worried Cranmer, Parker, Cosin or Gunning in the least if they had been accused of making a Prayer Book which non-Christians could not understand. They were not compiling the book with the needs of such people in mind.

Thus when the Bishop of Liverpool told his diocesan conference some months ago that the Prayer Book should be revised

because its language created a barrier between the Church and the unchurched masses, and pleaded that a more modern idiom might carry conviction to our generation, we must conclude that, notwithstanding his commendable evangelistic zeal, he misunderstood what the Prayer Book is for. It is not the function of a form of worship to carry conviction to outsiders—if it does happen to do so, that is purely a by-product. Christian worship is not possible to non-Christians; for those who worship God must do so in spirit and in truth (John 4.24).

Somewhat Unnatural

It may even be a good thing if the language of a liturgy seems somewhat unnatural to people outside the Church. It may help them to realise that worship is not a natural thing at all, but supernatural, and that men can only draw near to God, for worship or any other purpose, if they are changed and renewed by His miraculous grace. We cannot liturgise people into the kingdom of God.

It seems clear, therefore, that modernising the language of the Prayer Book is a matter of secondary importance. By all means let us alter words that have completely changed their meaning and become positively misleading (such as "prevent" and "let" and "indifferently"), but let us be clear in our minds about what the compilers and revisers of the Prayer Book were trying to do.

And let us remember that if we discard carefully thought out words and phrases of ascertained and definite meaning in favour of the inevitably vaguer and less precise words and phrases current in popular idiom today, we destroy not only the poetry of the Prayer Book but also in all probability the truth of God. If we continue to seek first the kingdom of accuracy and clarity we shall undoubtedly find that other necessary things are added to us, too. We have the best of reasons for being conservative, in the best sense of the word, in this matter.

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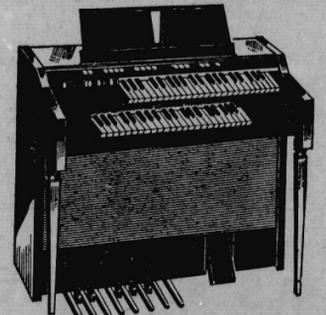
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Letters

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

South Africa

I share to the full P. W. Gill's incredulity and dismay (A.C.R., May 24, 1963) at the Reverend D. W. B. Robinson's review of Bishop Reeve's book, "South Africa—Yesterday and Tomorrow."

The detailed actions and statements of Bishop Reeves may or may not be beyond reproach, and Mr Robinson's right as a reviewer to comment frankly on the book and its background cannot be fairly questioned. Nor would I presume to criticise the reviewer so far as it sticks to this legitimate ground, not having any first-hand knowledge of the book.

What disturbs me, as it obviously does Dr Gill, is the extraordinary ecclesiastical red herring drawn across the smelly apartheid trail. The result is an impression of indifference to an issue that is not only of incalculable human and political significance but of profound concern to all thinking Christians, since it challenges basic Christian values while using a selective appeal to Scripture to bolster up a crude doctrine of racial superiority.

The situation is all the sadder and stranger because, knowing and highly esteeming Mr Robinson, I cannot believe that he is personally indifferent to these issues.

Yours sincerely,
Ronald R. Winton,
Drummoynne, N.S.W.

FREEMASONRY DENOUNCED BY NIGERIAN GOVERNOR

SIR Francis Ibiem, Governor of Eastern Nigeria, has deplored the fact that large numbers of Christians have embraced Freemasonry.

Sir Francis, who is president of the World Council of Churches and chairman of the provisional committee of the All-Africa Church Conference, made his comments in a letter to the Dutch Reformed Church in South Africa.

"I write to offer my congratulations to the Dutch Reformed Church," said Sir Francis, "upon her resolute stand against Freemasonry. The synodical resolution on the subject is most welcome."

"I deeply deplore the fact that Christians of the Protestant denomination in their thousands, if not millions, embrace Freemasonry as if the thing was the inevitable road to everlasting life and peace. And while it is a European secret society and cult, the Christian Church puts a fierce embargo on secret societies and cults which are basically African in origin and content.

"It is well known that in some countries no ordained minister of the Church can be called to a ministerial charge unless he is a Freemason. This is shocking!

"The same veto applies to the office of eldership in the Presbyterian world. I confess I am a loyal Presbyterian. For those of us who are happily Africans proper and true, and who are humble and convinced Christians, we fail to see where the Church is leading our brother Africans.

"In this connection the Church of Rome and the Muslim hierarchy who denounce Freemasonry as it should be denounced, have one down definitely against the

Enthronement

from page 1.

Choir, combined choirs from other parishes, Lay Readers, theological students, deaconesses, ministers of other denominations, the Verger, the Diocesan Clergy, Rural Deans, Precentor, Cathedral Chapter, the Archdeacons, the Dean, visiting Bishops and their Chaplains and the Bishop Administrator.

A separate procession consisting of the Bishop Elect with his chaplain and the Advocate of the Diocese and Registrar made its way to the West Door where after a hymn in invocation to the Holy Spirit, the Bishop Elect knocked loudly and made the traditional prayer that he be permitted to enter.

Following the Enthronement a Reception was held in the City Hall, Hobart, where representatives of Church and State welcome the Bishop.

Speakers included the Acting Premier, the Hon. R. Fagan, who spoke for the Government, the Lord Mayor of Hobart, the Leader of the State Opposition, the Roman Catholic Archbishop of Hobart and the President of the Hobart Branch of the State Council of Churches.

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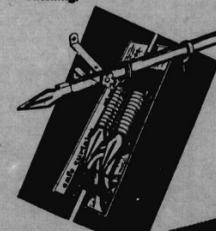
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MARRIAGE LAW TRAPS FOR UNWARY PARSONS

THE Attorney-General, Sir Garfield Barwick, has announced that the Uniform Marriage Law will operate from September 1 of this year. Originally it was planned to date the legislation from July 1 but a delay in circulating necessary information to those solemnising marriages has brought about the change in date. Recently, at the request of the Archbishop of Melbourne, the Reverend Godfrey Kircher, vicar of St Paul's, Malvern, prepared an introduction to the new legislation for clergy within the diocese. For the benefit of clergy in other dioceses we reprint Mr Kircher's comments from "The Church of England Messenger," magazine of the Diocese of Melbourne.

New forms, certificates, registers, etc., will become necessary, and will be issued to celebrants by State Registrars of Marriages.

A book of instructions to celebrants will likewise be issued. At the time of writing, this is only in its early draft stages.

The Act, of necessity, providing for people of all faiths or of none, makes very wide provisions, with plenty of room for churches to apply their customary domestic rules and regulations.

It is expected that in due course the proper authorities of the Church of England in Australia, General, Provincial or Diocesan, will issue specific directions related to it. Until they arrive, the existing rules will continue, so far as they apply.

Main Changes

(a) **Kindred and Affinity:** A new table has been adopted and is already in force as a Schedule to the Matrimonial Causes Act 1959, with certain modifications permitted under the Marriage Act 1961.

A single sheet enumerating these provisions was issued to celebrants by the Attorney-General's Department, Canberra, May, 1961. This sheet should be resurrected or replaced, studied and filed for easy reference. The rules of consanguinity are rigid and are enlarged by the regulations about adoptions. The rules of affinity are wider than existing canonical law. (See sections 22, 23, 24.)

(b) **Marriageable age:** The minimum ages, after July 1st, will be 18 for a male, 16 for a female. Only in very exceptional circumstances may a Judge of the Supreme Court permit marriage under those ages. (See Part II.)

(c) **Witnesses:** The minimum age for a legal witness to a marriage will be 18 years. (Sec. 44.)

(d) **Tenability of notices, etc.:** The official Notice of Intention to Marry, Consents of Parents or Guardians and Statutory Declarations will have a validity of 90 days only. If the marriage has not taken place within 90 days of the date appearing on the documents, their validity lapses and the document, if needed, must be replaced. This will need careful watching where people "book a date" a long way ahead. A minimum notice of 7 days is required. (Sec. 13 and 42.)

Age Verification

(e) **Verification of Age:** In all cases, the celebrant is responsible for verifying the age of parties to a marriage, through production of a certificate of birth, or alternatively a statutory declaration. (Sec. 42 (1) (b).)

(f) **Verification of Identity:** The celebrant must also satisfy himself that the parties are the persons they purport to be. (Sec. 42 (8) (a).)

(g) **Lodgment of Documents:** Under the new law contrary to existing practice, statutory declarations, consents, or dispensations must be forwarded to the (State) Registrar together with the Certificate of Marriage. (Sec. 50 (4) (b).)

(h) **Second Marriage Ceremony:** The Act makes legal, under prescribed conditions, a second ceremony of marriage, either with the intention of "renewing marriage vows," or following a civil ceremony, or following an original marriage ceremony in another church, or in certain other circumstances. Section 113 of the Act should be studied and, in the event of any doubt, reference should be made both to the State Registrar and the Diocesan Registrar. (Sec. 43 (5) (6) (7).)

It is important for the clergy to know that when a party is married in a civil ceremony the celebrant must say to the parties, in the presence of the witnesses, these words:

"I am duly authorised by law to solemnise marriages according to law. Before you are joined in marriage in my presence and in the presence of these witnesses, I am to remind you of the solemn and binding nature of the relationship into which you are now about to enter."

"Marriage, according to law in Australia, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life," or words to that effect. (Sec. 46 (1).)

Australian Register: A minister of religion duly registered

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may solemnise marriages at any place in Australia. (Sec. 32.)

No Necessity: But the Act does not impose on an authorised celebrant any obligation to solemnise any particular marriage. Within the wide terms of the Act, the clergy will be completely governed by the requirements of ecclesiastical law. (Sec. 47.)

Adoption and Legitimation

In addition to the regulation of marriages in Australia, the Marriage Act 1961 includes important sections on Solemnisation of Marriages Overseas—provisions which particularly affect chaplains—on Legitimation and on the implications of adoption. (See Parts V, VI and Sec. 23.)

Of more particular interest to the clergy is the list of offences and penalties (Part VII) for naughty or negligent celebrants—£250 or six months' imprisonment.

On this happy note we end. (The Act costs 2/3.)

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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.

MEETINGS POSITIONS VACANT

MOORE College Evening of Prayer will be held on Friday, June 21, with sessions commencing at 5.15 p.m. (to 6.15 p.m.) and 7.00 p.m. (to 8.00 p.m.) and from 8.00 p.m. to 9.00 p.m.

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

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

MEMBERS of the Church of England and Historical Society (Sydney Diocese) and the St. Andrew's Cathedral Communicants' Guild will be holding a bus tour on June 15, leaving at 9.30 a.m. and returning at 6.00 p.m. The fare will be 15/-, refreshment extra. The tour will take in St. Barnabas', Broad-Luke's, Concord, St. Anne's, Strathfield, and St. John's, Ashfield.

THE MONTHLY Prayer Meeting of the South American Missionary Society will be held in the C.E.N.E.F. Chapel on June 17 at 6.15 p.m. All welcome.

ORGANIST, St. Andrew's Church of England, Sans Souci. Man capable of taking charge of Choir, producing Anthems, Cantatas on occasions. Reasonable stipend and fees. Latest Eagles and details to Rev. H. E. Sans Souci, 322 Rocky Point Road, Sans Souci.

NURSING Staff (Double Certificate) — Hospital Assistants and Domestic help for Old Folks' Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, SYDNEY (Tel. 26-3164, Sydney Exchange) or 278 Collins Street, MELBOURNE (Tel. 63-8962, Melbourne Exchange).

DENTIST required to serve in association with staff of Christian Doctors and Nurses. Modern equipment and facilities available in Ceduna, S.A. Details from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, SYDNEY (Tel. 26-3164, Sydney Exchange) or 278 Collins Street, MELBOURNE (Tel. 63-8962, Melbourne Exchange).

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BOOKS in good condition for sale at the Diocese and "Church Record" Sale of Work, FRIDAY, 21st JUNE, 1963, Chapter House, St. Andrew's Cathedral. May be left at "Record" office or with the Secretary of the Sale Committee, at the G.F.S. Hostel, 29 Arundel Street, Forest Lodge.

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Personal

Melbourne

The Reverend Kenneth Prentice was inducted to the charge of the parish of Christ Church, Hawthorn, by Bishop G. T. Sambell on Thursday, May 23.

The Reverend R. J. Stockdale was inducted by Bishop Sambell to the charge of the parish of St. Mark's, Brighton East, on Wednesday, May 8.

The Reverend A. J. Wagstaff was inducted by Bishop Sambell to the charge of the parish of Holy Advent, Malvern, on May 9.

Bishop Donald Baker and Mrs. Baker, now living in retirement at Olinda (Victoria), celebrated their golden wedding anniversary by attending evening prayer in St. Paul's Cathedral on May 22. Bishop Baker, a former Bishop of Bendigo, was principal of Ridley College until 1953.

Mr Ian Ellis, youth secretary of CMS in Victoria, has been nominated by the Vicar-General as Provincial Youth Delegate to the Anglican Congress in Toronto. Mr Ellis, formerly senior student at Ridley College, has been with CMS since 1962. He will attend not only the main sessions of the Congress, but also a week of special youth discussions to follow. His trip has been made possible by a gift of £500 from the Church in Canada. The Reverend R. Marks, general secretary of CMS in Victoria, will also take part in the discussions at Toronto.

Adelaide

The Reverend R. H. Goodhew, Rector of St. Bede's, Beverly Hills, Sydney, has been appointed Rector of St. Michael and All Angels, Ceduna. Mr Goodhew goes to Ceduna as a B.C.A. missionary and will be supported by the Society.

North-West Australia

The Reverend B. R. Buckland, of St. Michael and All Angels, Ceduna, South Australia, has been appointed Rector of All Souls, Mt. Magnet. Mr Buckland will go to Mt. Magnet as a B.C.A. missionary and will be supported by the Society.

Sydney

The Reverend A. J. Dain, Federal secretary of CMS in Australia, will be one of the Australian representatives from CMS who will take part in the Anglican Congress in Toronto next August.

Well-known Presbyterian minister, the Reverend Gordon

Powell, of St. Stephen's Church, Macquarie Street, Sydney, will be preaching during July and August in the Fifth Avenue Presbyterian Church, New York City, U.S.A.

Canon S. G. and Mrs Stewart left Sydney on May 15 for an overseas trip. They will be away from Sydney until November 30 and in their absence the parish of St. Andrew's, Roseville, will be under the charge of the Reverend R. P. Gee.

The Archbishop will be away from Sydney for a part of the month of June. He will be visiting the Diocese of North Queensland at the invitation of the Bishop. During his visit Dr Gough will dedicate the Gordonvale Church (June 14) and St. Alban's Church, Yarrabah (June 15). On June 16 he will visit the parish of Bowen to mark the 100th anniversary of the parish, originally part of the Diocese of Sydney.

The Reverend R. N. Langshaw, Th.L., rector of St. Anne's Ryde, since 1954, has been appointed rector of St. George's Hurstville.

The Reverend E. D. Cameron, B.D., Th. Schol., lecturer at Moore College, has been appointed Rector of St. Stephen's, Bellevue Hill. He will take up his appointment in mid-November.

Overseas

The Reverend Frank McGorlick has been appointed one of the two new archdeacons in the newly formed Diocese of Southern Victoria Nyanza, one of four being created out of the former Diocese of Central Tanganyika. Archdeacon McGorlick is to be married on June 15 to Miss Dorothy Mace and will be home in Melbourne on farouah in September.

The second new archdeacon in the Diocese of Southern Victoria Nyanza is the Reverend Gershon Nzaronza, who recently spent a year studying at Ridley College, Melbourne.

Archdeacon Ian White-Thomson, of Northumberland and Canon of Newcastle upon Tyne, has been appointed Dean of Canterbury, in succession to Dr Hewlett Johnson. Archdeacon White-Thomson is 58. He has been chaplain to the Queen since 1952. He was rector of St. Martin and St. Paul, Canterbury, from 1934 to 1939 and chaplain to the Archbishop of Canterbury from 1939 to 1947.

The Reverend Harry Sutton, general secretary of S.A.M.S., is at present visiting South America for a tour of the Society's field work. He will then go to the Toronto Congress.

Archdeacon George Appleton, Archbishop-elect of Perth, W.A., will be consecrated as Archbishop of Perth by the Archbishop of Canterbury in St. Paul's Cathedral, London, on Monday, June 24.

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MOORE COLLEGE
Evening of Prayer
An Evening of Prayer will be held at Moore College, Carillon Avenue, Newtown, N.S.W., on Friday, June 21, from 5.15-6.15; 7-8; 8-9 p.m. A buffet tea will be provided between the first two sessions. All friends of the College are invited.

NEWS IN BRIEF

Parish Support

REPRESENTATIVES from parishes throughout the Diocese of Melbourne were present in St. Paul's Cathedral on the last Sunday in May to pledge support for the extension of the Church's work during the next three years. Parishes have been asked to pledge £90,000 for diocesan commitments—training men for the ministry, financing the "Task Force" of clergy working in new housing areas, and assisting the Archbishop in forwarding the wider work of the Church. Bishop Sambell, the Vicar-General, preached the sermon.

Readers' Service

AN Admission Service for Readers in the Diocese of Sydney will be held on June 30 next at the 11 a.m. service in St. Andrew's Cathedral. Readers who at present hold an Authority to Officiate and who have completed the S.P.T.C. course will be admitted at this service.

Missionary Weekend

THE Church's missionary responsibilities will be highlighted at a series of meetings and services in the parish of St. Anne's, Ryde (Sydney), over the weekend June 28 to 30. The first meeting will be a Youth Missionary Rally on Friday, June 28, when a C.M.S. Youth Team will participate in the evening's program. On Saturday, June 29, a Missionary Prayer Gathering will be held in the church and missionary speakers from C.M.S. will be heard at services throughout Sunday, June 30.

Refugee Home

AN extension wing to house 28 aged White Russian refugees was officially opened at the ACC Home for Refugees at Strathfield (Sydney) on June 2. The opening was performed by the U.N. High Commissioner for Refugees, Dr Felix Schnyder, who is at present visiting Australia. The act of dedication was performed by the Reverend B. R. Wylie, president of the ACC. The extension is named the "John Dedman Extension." Mr Dedman retired in February after eight years as director of the ACC's Resettlement Department.

GENEVA'S CATHEDRAL

Recently we were informed that a large influx of Italian Swiss into Geneva threatens existing civic rights to the use of the Cathedral, which since Calvin's day has been a centre of Reformed worship and witness. We understand that at the time of the Reformation a law was adopted that the Cathedral should belong to whichever section of the city's population was in the majority in its religious belief. Hitherto that majority has been Protestant and Reformed. Now, it seems, as most Italian Swiss are Roman Catholics, there is a fear that Protestants may before long become a minority. — "The Christian Newspaper."

MISSIONARY GIVING

AN interesting aspect of the annual financial statement of the parish of St. Andrew's, Roseville (N.S.W.) is the substantial sum of money distributed during the year to causes beyond the parish itself. A large proportion of the £5,880 distributed went to direct missionary work and in all some sixty missionary organisations, church charities and diocesan institutions received assistance from this parish. This figure represents about one third of the gross annual income of St. Andrew's, and is higher than the figure for last year.

Asian Help for Aborigines

A GIFT to Australian aborigines from women in Asia may be used to help aboriginal girls gain a secondary school education. The gift was received earlier this year by the Australian Council of Churches and came from members of the Fellowship of the Least Coin in Asia. Totally 1,000 dollars (£A446) the gift was made up of contributions from Christian women in most parts of Asia. Groups in Queensland, South Australia and North Australia will each be offered a third of the gift. They will each be asked to use the money to provide a secondary school scholarship for one year to an aboriginal girl. A condition for the use of the scholarship money will be that the groups must raise from other sources sufficient money to continue the scholarship in subsequent years.

Boys' Camp

A C.M.S. Discoverers and League of Youth "Camp Safari" for teenage boys was held at Tallawalla Camp, Toorangi, from May 20 to 24. The camp was under the leadership of the Reverend Ian Ellis, C.M.S. Youth Secretary in Victoria.

Deano's Crypt

DEANO'S Crypt, at St. Paul's Cathedral, Melbourne, a work commenced by Dr Barton Babbage, reopened for the winter months on the last Sunday in May. Deano's Crypt is a coffee bar for young people and is now run jointly by the Servers of St. Paul's and girls from the Edith Head Club.

New Church

THE Archbishop of Sydney opened and dedicated the new church of St. James, Berala, on Saturday, June 1. The church, which seats 250 persons, cost £15,000 to build and the design allows for future extensions. The Curate-in-charge is the Reverend Arnolis Hayman.

Marriage Guidance

THE St. Andrew's Cathedral Marriage Guidance Centre in Sydney is conducting a series of five lectures specially designed to meet the needs of engaged and married couples. The series commenced on June 4 and will continue on the following four Tuesdays at 6.30 p.m. in the Chapter House at the Cathedral. Lectures will be given by a doctor, a psychiatrist and the director of the Centre. A film will be shown on the fourth night.

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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

RECENT issues of parish magazines reaching our office indicate a trend to earlier Sunday evening services during the winter months. Typical is St. Anne's, Ryde (Sydney Diocese), where services will commence at 5 p.m. as from the first Sunday in June, and through to the end of August.

Although the new time has been adopted experimentally at Ryde, other parishes have worshipped at an earlier hour for many years past. In fact, the practice is quite widespread in country areas where greater extremes of temperature are experienced than in the seaboard city areas.

The aim is to make it possible for families to worship together and still be home in time for the evening meal.

It is interesting to note also a trend to earlier morning services in a number of parishes although this change is not linked to seasonal considerations.

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Evangelical Statement

After a meeting of the committee of the Southwell Diocesan Evangelical Clergy Union the secretary, the Rev. Michael J. Parker, Vicar of Stapleford, Notts., issued a statement about Canon Pearce-Higgins's protest. The statement said: "Canon Pearce-Higgins says it is dishonest to subscribe to the 39 Articles, but we feel he would be more honest and indeed happier to leave the Church of England and find another denomination more suited to his own beliefs. There is no room in the Church of England for people of his convictions. We regret his statement and confirm our allegiance to all of the 39 Articles interpreted in their plain, natural and intended sense."

Reformation Document

Canon Pearce-Higgins later enlarged on his objections in a statement which said: "The Thirty-nine Articles are a Reformation document, originally set out in all sincerity within the limitations of thought and under the stress of the theological and social pressures of the time, and reflecting the views of the Church of England of 400 years ago."

"They appear to me to be in the nature of a theological fossil embedded in the Constitution of the Church of England."

"Article 4. As a priest of the Church I naturally believe in the supernatural element in religion, the attempted elimination of which from our faith makes complete nonsense of the Bible and the Creeds. I believe most firmly in the Resurrection of Our Lord, and in the life of the world to come, in the same sense as St. Paul interprets it, and I therefore find Article 4 to be a complete misrepresentation of the nature of the central point in the Christian Faith."

THE AUSTRALIAN

CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

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PRICE 9d

PROTEST OVER 39 ARTICLES

A WIDELY-PUBLISHED attack on the assent required of a clergyman to the 39 Articles has been made by Canon J. D. Pearce-Higgins, of Southwark Diocese, England.

Immediately before making his assent to the Articles in Southwark Cathedral, Canon Pearce-Higgins addressed a protest to the bishop.

"My Lord Bishop," he said, "I am required by law before entering upon the office of Residentiary Canon of this Cathedral to make a general assent to the 39 Articles of Religion as contained in the Prayer Book. This I shall do in accordance with the law."

"I protest however against the duty and necessity thus imposed upon me."

"I firmly hold to the Catholic Faith as contained in the Creeds and in the Holy Scriptures; but I question the value of the particular interpretation of the Faith contained in some of the articles. I cite in support to my protest the words of the late Dr Cyril Garbett, a former Bishop of Southwark and later Archbishop of York. So far as the 39 Articles are concerned I have never concealed my own view that some other standard of doctrinal orthodoxy ought to be accepted, for they are in many cases ambiguous, and in some cases incompatible with modern knowledge; I doubt if anyone can accept from his heart every sentence of the Articles."

Evangelical Statement

After a meeting of the committee of the Southwell Diocesan Evangelical Clergy Union the secretary, the Rev. Michael J. Parker, Vicar of Stapleford, Notts., issued a statement about Canon Pearce-Higgins's protest. The statement said: "Canon Pearce-Higgins says it is dishonest to subscribe to the 39 Articles, but we feel he would be more honest and indeed happier to leave the Church of England and find another denomination more suited to his own beliefs. There is no room in the Church of England for people of his convictions. We regret his statement and confirm our allegiance to all of the 39 Articles interpreted in their plain, natural and intended sense."

"They appear to me to be in the nature of a theological fossil embedded in the Constitution of the Church of England."

"Article 4. As a priest of the Church I naturally believe in the supernatural element in religion, the attempted elimination of which from our faith makes complete nonsense of the Bible and the Creeds. I believe most firmly in the Resurrection of Our Lord, and in the life of the world to come, in the same sense as St. Paul interprets it, and I therefore find Article 4 to be a complete misrepresentation of the nature of the central point in the Christian Faith."

"Articles 11, 12, 13. While 'Justification by Faith' has always been a keystone of Protestant belief, the expression of that belief in Articles 11, 12, and more especially in Article 13 (which appears to deny any value in the sight of God to the spiritual and moral strivings of millions outside the Christian Communion) are totally unsatisfactory to one who has grown into the Liberal tradition in Christian thought and practice."

"Article 17. Article 17 of Predestination gives, I believe, a totally false picture of God's love for all His children. If I were to be convinced that the belief that God had predestined a large number of His children to eternal punishment was an essential part of the Christian faith, I would cease to be a Christian and resign my Orders at once."

"I cannot, therefore, give the appearance of condoning under the form of a general or 'blanket' assent those articles which are included along with others to which I take little or no exception."

"It should be noted that the majority of the Churches of the Anglican Communion in other parts of the world do not require subscription to the articles as a condition of admission to office."

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EDITORIAL COMMENT
—page 2

JUNE 21, 1963

Plan to Treble Scripture Circulation

AS reported in the last issue of ACR the Archbishop of York, Dr. Coggan, launched, on June 2, a world-wide campaign to treble Scripture circulation throughout the world within the next three years.

In connection with the campaign, His Excellency, the Governor-General of Australia, Lord De L'Isle, has issued the following statement—



• Dr Coggan

"I hope that the appeal made last Sunday in Tokyo by the Archbishop of York, as President of the combined Bible Societies, for a great effort to increase the distribution of the Holy Scriptures all over the world, will receive widespread support both from Churches and individuals."

"I know that your society, so long in the field, will enter this new Bible distribution campaign with energy and determination."

"Rapidly increasing literacy throughout the world offers us at once a challenge and an opportunity. The target set by the Archbishop, the trebling of the present annual distribution of 50 million copies to 150 million by 1966, is a bold reply to this challenge. It is one which ought to find a lively response in the minds and consciences of Christians throughout Australia, now they have been made aware of the great task to which we are being summoned."

De L'Isle, Governor-General.

The program launched by the Archbishop is sponsored

by the United Bible Societies, an organisation co-ordinating the efforts of 25 national societies.

The Archbishop said that there would be 350-million new readers within the next five years and the Bible societies would launch a world campaign to turn the present annual distribution of 50 million Bibles and Bible portions into a distribution of 150-million by 1966.

Literacy Campaign

"The world's population increases by 60 million every 12 months," the Archbishop said. "These tens of millions must not be deprived of the possibility of reading God's Word."

Under the title "God's Word in this New Age," the Bible Society and Churches together will conduct house-to-house visitation in many areas, displays at national and international Trade Fairs, special radio and television programs are being prepared for world release.

"Unity Centres on Christ"

"New Testament unity centres on the person of Christ," said Dr K. Runia at a Conference for Theological Students held in Melbourne at the end of May.

The conference was arranged at Ridley College by the IVF Theological Students' Fellowship. It drew fifty-six of the 150 present members of the TSF.

Students attending represented Moore and Leigh Colleges (Sydney); the Baptist College, Wesley College and Bible Institute (Adelaide); Ridley, Ormond and the Reformed College (Geelong). Five lady students attended from Deaconess House, Sydney.

In his opening address on the Biblical Doctrine of the Church, Dr K. Runia, Vice-Principal of the Reformed Theological College, Geelong, pointed out that in the covenant relationship between God and His people it was God Who took the initiative. The response came from man.

The New Testament word "ecclesia" meant a people called out by God. Having traced various New Testament designations of the Church Dr Runia added that no single image fully defined the idea of the Church. The New Testament shows a gallery of pictures rather than a technical definition.

Dr Runia examined the Catholic view that the Church was the Body of Christ in the sense that there was a literal organic identity, so that the

Church becomes an extension of the Incarnation — a view very prevalent today among liturgists in the Ecumenical Movement.

Dr Runia insisted that while there is an inseparable connection between Christ and His Church there is no identification in the Anglo-Catholic sense.

In a careful examination of Christian unity Dr Runia declared trenchantly that there can be no true unity where Apostolic doctrine and witness is abandoned (1 John 2:10-11). The spiritual unity of all true believers is found "in Christ" despite physical divisions, for the Church is a hidden reality.

New Testament unity centres on the person of the Lord Jesus Christ, hence apostolic doctrine and our own experience of Christ are inseparable. Herein lies the true unity of the Church.

The Conference Secretary, Mr Robert C. Ross, of Victoria, stated at the conclusion that the conference had been very successful and delegates planned to meet regularly for theological discussion.

It is hoped that the present T.S.F. magazine will be expanded to provide for contributions from members of the senior branch of the Tyndale Fellowship.

The nine-point doctrinal basis of the Australian Theological

Students' Fellowship includes a declaration of belief in "the divine inspiration and infallibility of Holy Scripture as originally given, and its supreme authority in all matters of faith and conduct," also in "the necessity of the work of the Holy Spirit to make the death of Christ effective to the individual sinner, granting him repentance towards God and faith in the Lord Jesus Christ." A number of new members joined T.S.F. as a result of the meetings. ("New Life").

On other pages . . .

- THE SERVICE OF BAPTISM P2
- SOUTH COAST FESTIVAL P3
- PRAYING FOR A POPE P4
- "HONEST TO GOD" P5

BOOK THIS DATE:

FRIDAY, June 21

The Annual

"CHURCH RECORD" SALE OF WORK

In the Chapter House, St. Andrew's Cathedral

Gifts of saleable goods welcomed. Refer to advertisement on page 7 (under WANTED).