

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 furlough in September.

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

Archdeacon Ian White-Thomson, Archdeacon 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, Archdeacon-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.

MOORE COLLEGE

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

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."

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 East 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, Toolangi, 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.

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.

The Australian CHURCH RECORD

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

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

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

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

SIDELIGHTS ON THE NEWS

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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THE AUSTRALIAN CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

No. 1290

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

PRICE 9d

PROTEST OVER 39 ARTICLES

A WIDELY-PUBLICISED 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."

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."

EDITORIAL COMMENT —page 2

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 Baptist College (Melbourne); 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 . . .

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- 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).

THE AUSTRALIAN CHURCH RECORD

JUNE 21, 1963

The 39 Articles

It is doubtful whether the vociferous protests some Anglican clergymen choose to make against having to subscribe to the Thirty-nine Articles gain them any sympathy in the minds of the general public. For, as has often been pointed out, the Church of England forces no one to say he believes something he really does not believe.

Anyone who cannot accept the beliefs of the Church of England need not, and should not, seek ordination into its ministry, and he should resign if he ceases to believe them after ordination.

The real fault is obviously not with the Church — a group of people who voluntarily decide to associate on the basis of certain professed beliefs—but with those who are not prepared to follow where their conscience leads them.

The statements of Canon Pearce-Higgins and Canon E. F. Carpenter, in particular, amount to an admission that they are telling lies in order to retain their offices in the Church, and the salaries those offices carry with them.

Writing on the matter in the current issue of "The Church of England Newspaper," Dr J. I. Packer criticises the Canon's use of the term, "theological fossil" to describe the Articles.

"This of itself," says Dr Packer, "is not sufficient reason for writing them off. After all, the Creeds, which the Canon accepts, are about four times that age."

"Do we still need the Articles?" asks Dr Packer. "Yes," he answers.

"We need them to do their historic job: to announce the Church's adherence to the Biblical faith, to conserve the message of salvation for us, to interpret Anglican Church order and the Book of Common Prayer, and to commit the clergy to maintaining the apostolic gospel."

"We need them to challenge us and make us uncomfortable when we stray from the Bible, and from the Christ of the Bible, in our theology."

"We need them to say to us: do you value Biblical truth? do you want to be faithful to it? because here, and here, and here you have slipped from it; and here, and here, and here you have never yet come up to it. This is the didactic value of good creeds in every age."

"Like the ecumenical creeds, the Articles, our domestic creed, will help us to learn the gospel. It would be a good thing if all of us, laymen as well as clergy, studied the Articles far more than we do."

"Do we still need clerical subscription? Is it right for the Church to insist on it? Yes. This issue is usually discussed in terms of the poor unorthodox clergyman's mental distress alone; but what about the poor layman who has to sit under his ropery ministry?"

"The answer to the plea that we ought to abolish subscription out of pity for the clergy is that we need to retain it out of pity for the laity. The demand for clerical subscription expresses the layman's desire for clergy who will teach him the faith of the Bible rather than unload doubts on him or mouth empty platitudes at him."

"It is true, as Canon Pearce-Higgins observed, that many provinces of the Anglican Communion have abolished subscription. But have they gained by so doing? Is there more gospel-preaching and Bible teaching done in these provinces than in Canterbury and York? I venture to doubt it."

English clergymen seem particularly prone to irresponsible utterances in order to obtain publicity (apparently on the principle that any publicity, whether good or bad, is better than none).

Protests such as those recently made cast an unwarranted slur on the thousands of Anglican ministers who accept the Thirty-nine Articles without reservation or qualification, and does much to compromise the witness of the Church of England as a whole.

FRIDAY, June 21

The Annual

"CHURCH RECORD" SALE OF WORK

• In the Chapter House, St. Andrew's Cathedral

This is the third of the papers presented at the recent conference organised by the Anglican Church League. It deals with Baptism in relation to Prayer Book Revision.

THE SERVICE OF BAPTISM

As soon as any serious effort is made in the field of Prayer Book Revision one of the most important issues to arise will be the administration of the Sacrament of Baptism.

A great deal of writing and discussion has taken place around this subject in recent times and names like Barth, Cullman and Marcel come quickly to mind.

The Catholic revival within the Church of England has brought with it a growing emphasis upon the sacramental nature of Confirmation and has involved a corresponding reassessment of Baptism. Dr A. J. Mason, and in more recent times, Dom Gregory Dix, have sought to maintain that Confirmation and not Baptism is the "seal of the Spirit." In 1953 the General Assembly of the Church of Scotland appointed a Special Commission "to carry out a fresh examination of the Doctrine of Baptism, and through its report to the General Assembly, and in any other ways it may find desirable, to stimulate and guide such thought and study throughout the Church as may lead to theological agreement and uniform practice." Within the Church of England, 1928 saw the production of an alternate service in the Prayer Book brought forward in that year and in November, 1958, the Liturgical Commission appointed by the Archbishops of Canterbury and York produced something quite new in the way of a proposed Baptism Service.

As evangelicals we are vitally concerned to ensure that any form of service prepared for the administration of this Sacrament is thoroughly sound in its theological conception, plain and intelligible in its presentation of the truths and principles involved in the Sacrament, and conformable to the rule of Scripture in the matter of its due administration.

This paper is concerned chiefly with the Public Baptism of Infants, and proceeds upon the basis that the justification of such a use of the Sacrament is founded in the doctrine of The Covenant and upon the unity of God's dealing with His people both under the Old and New Testaments.

Present Service

In opening up a subject such as this, perhaps the best method to adopt would be first, to establish the Biblical doctrine and then seek to design a service thoroughly conformable thereto. However, this will not be our approach. For two reasons, we consider it better to deal with our present 1662 service. (1) The Service is, in our opinion, a good one; and (2) we consider that in our present situation we are better advised to use what we already possess than to seek for something completely new. We hope to demonstrate this.

Our present Service for the Public Baptism of Infants is in the main the service which appeared in the Prayer Book of 1552. In noting this we do well to remember that this service was the product of a sincere and informed desire to give a worthy expression to the Biblical truth connected with Baptism. The reformers and framers of the Prayer Books of 1549 and 1552 were forced, by virtue of circumstances, to give careful consideration to their sacramental

doctrine and to the expression given to that doctrine in the forms of service produced by them. A comparison of 1549 and 1552 in the forms for the administration of both the sacraments leaves little doubt as to the direction in which they were moving theologically.

We are aware of the careful consideration given at this period to the Sacrament of the Lord's Supper but this ought not to draw us to conclude that Baptism was overlooked. Five considerations make it impossible to believe that this was so.

Careful Consideration

(i) Our reformers contend for two sacraments over against the seven advanced by the traditionalists and it is impossible to think that careful thought was not given to the understanding of both in the light of such a conflict.

(ii) Cranmer makes specific use of his understanding of Baptism to illustrate and elucidate his views concerning the nature of Christ's presence in the Supper.

(iii) Justification by faith was a foundation plank in their theological platform and it is inconceivable that they by-passed, in their thinking, the relationship of such a truth to the sacrament of initiation into Christ and His benefits.

(iv) On the Continent the whole matter of Infant Baptism was one which produced much dispute and while the English Church was spared some of the rigours of these disputes, the English reformers were not unaware of the substance of the debates and of the truths and principles involved.

(v) It has been well noted that of all the material taken over by Cranmer from the Sarum Use for incorporation into his Book of Common Prayer none undergoes such transformation as that used in the Baptismal Office. This indicates at least a measure of new and revised thoughts upon the subject.

Sacramental Idiom

It is a fact that the Sacramental idiom of the service has troubled some ("Seeing now dearly beloved brethren that this child is regenerate, etc.") but although it may not be a mode of expression to which we are generally accustomed it is, nevertheless, perfectly consistent and defensible and gives due expression to the covenantal nature and undertakings of the service.

In addition, we can be very thankful that, unlike more modern writers, the framers of our present book viewed baptism as the sacrament of complete incorporation into Christ. It was not simply a preliminary to Confirmation (which was for the reformers purely a convenient method of regulating Church life and possessed none of the sacramental or quasi-sacramental significance bestowed upon it by more recent writers and preachers).

These foregoing matters lead us to feel that our present service is still worthy of a place in the life of our Churches and particularly when compared with more recent attempts at revision they represent something which is far more acceptable, on the

the Anglicans, Cranmer and Philpot made the greatest use of the argument (i.e. Circumcision and therefore Baptism based on Covenant privileges). In the *Reformatio Legum*, Cranmer stated it in a form which is purely Zwinglian. Producing his "plain scriptures" in defence of infant baptism, he referred first to "the figure of the old law, which was circumcision," and to the promise which had accompanied it: "I will be thy God and the God of thy seed after thee."

Here then are two features (i.e. the principles of reformation theology and the concept of Infant Baptism based on the doctrine of the covenant) of our present service which should commend it to us. If we are looking for things to revive we could, perhaps, well direct our attentions to strengthening and enforcing these ideas within the framework of the present service.

Apart from these important considerations our existing service has some other very commendable features, not the least of which is the thoroughly biblical expression of the doctrine of salvation which it gives.

For example—

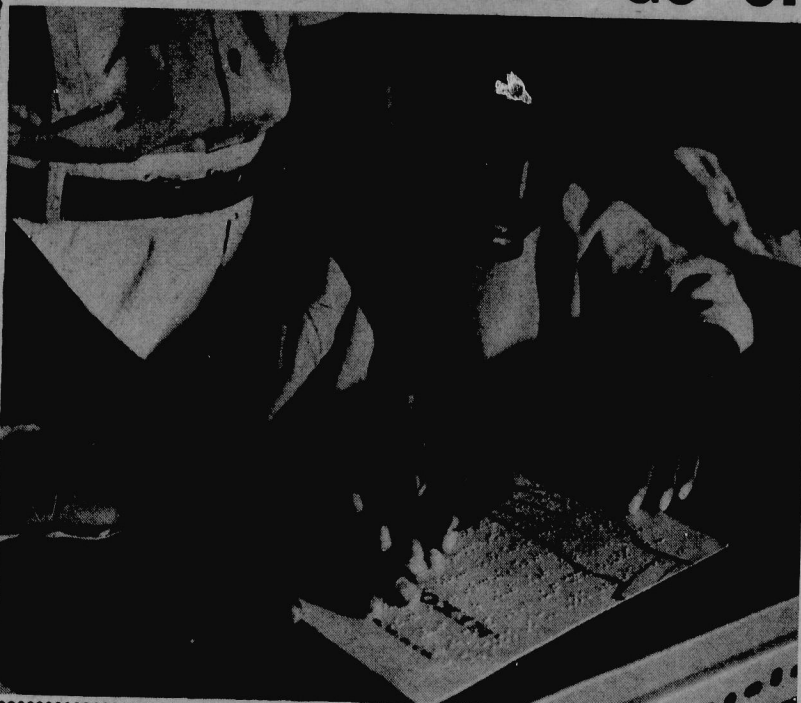
- (i) There is a clear expression of the Doctrine of Original Sin couched in Biblical language: "Dearly beloved, for as much as all men are conceived and born in sin..." see Psalm 51:5.
- (ii) There is a clear presentation of salvation as the work of the Holy Spirit and related to the death of Christ.
- (iii) The Promises of God are given a place of prominence being repeated in future (i.e. Noah and the Ark, etc.) as well as in word.
- (iv) Prayer figures prominently as the means whereby the gracious promises of God are made fruitful in the life of the baptised.
- (v) The Capacity of Children to receive covenant blessings is enunciated in the Lesson chosen from Mark 10.
- (vi) The necessity for a right response on the part of the baptised to the promises of God is clearly set forward.

Reformation Theology

Therefore, as a first consideration we may conclude that the framework of our present service represents a thoughtful attempt to produce a form which enshrined the principles of reformation theology. We would add to the above, the fact that our existing service is rooted in Covenant Theology. This is, perhaps, more implicit itself but it is, none the less, a fact that Cranmer conceived this to be the justification for infant baptism. In "Baptism and the Anglican Reformers," page 104, G. W. Bromley writes, "Of

Cont., page 7

THIS WORK MUST GO ON SOUTH COAST FESTIVAL



A very good crowd, representing all parishes of the South Coast converged on St. Michael's, Wollongong, on Ascension Day for the Annual South Coast Festival.

The preacher at the Service of Praise was the Ven. E. A. Pitt, Archdeacon of Wollongong, who took as his text the last words of Jesus to the Disciples: "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me."

The archdeacon challenged Church people with the fact that the Ascension bridges the gap between then and now and is the link between the Christ of history and the Christ of personal experience. This same Jesus who is the traveller beside every Christian on life's road, is the one with whom we deal.

Archdeacon Pitt drew attention to the Holy Spirit and what He means to us—the power of the Holy Spirit in our individual life, the life of the world and the life of the Church. The Holy Spirit, Jesus' agent, to make Jesus real to us day by day. The Holy Spirit transformed the disciples at Pentecost from dejected, sorrowful people to those who turned the world upside down.

Growing Materialism

Bishop R. C. Kerle addressed the evening meeting. The bishop in his address, drew attention to the tremendous growth he had seen in the area since 1940.

The bishop said that the Church has endeavoured to keep pace and Church people have responded to the challenge, without any help from South Coast industries, the Church people finding the finance for the development from their own resources.

The bishop pointed out that

we must not have just a witness, but a worthy witness, and warned against complacency.

Bishop Kerle warned that there is, in industrial areas, a growing sense of materialism which takes its rise out of industrial revolution. He asked: is the Church holding its own? Is the Church being heard with appreciation or disinterest? We must not hide our heads in the sand. Presentation of our Message is vital.

The bishop warned against a tendency to tame the Church, by taking the sting out of its message to make it more palatable to our contemporaries.

The Church is a minority, as illustrated by the attitude of Ministers of the Crown on such matters as hotel hours and off-course betting. The Church does not seem to enjoy the same respect from the community as it did 50 years ago, in some quarters.

Corporate Life

The bishop said that there is no witness more effective than a Church whose corporate life is warm and outreaching. The Church must not be isolated from the world.

In industrial areas no preaching can take the place of a Christian life lived out on the factory floor; but we must realise how hard it is for a Christian man to live out the Christian life in a big industrial plant.

The bishop challenged his hearers to go forward in faith—Jesus Christ the same yesterday, today and for ever. As St. Paul staked his life on this message, so the Church stakes her life on that same message today.

COMPULSORY HEBREW VOTED OUT

THE Presbyterian Church in N.S.W. has invited the General Assembly of the Presbyterian Church in Australia to consider the exclusion of Hebrew as a compulsory subject for theological students.

A lively debate developed in the Assembly when the move was discussed.

The Presbytery of Canberra presented an overture stating that the average student not specialising in Old Testament spends "precious time that could be used to greater advantage in the study of the other subjects set in the course of study."

Mr C. H. Olsen, of Scots Church, Sydney, asked whether the overtureists realised that Hebrew is a living language and that one of the finest libraries in the world is at Tel Aviv.

Various speakers referred to their linguistic past and testified to the inordinate amount of time the subject absorbed and how little use it has been to them since.

Enthusiasts for the language asked why the overtureists had not also sought to have Greek excluded, but the Moderator ruled it out of order.

Strong Plea

The Rev. Professor Crawford Miller made a strong plea for the retention of Hebrew as a compulsory subject. He said that modern scholarship has stressed more heavily than ever before the influence of semitic thought forms and Rev. H. J. Hillman replying said that no student of even elementary Hebrew could possibly benefit in the way Professor Miller suggested. Such an insight could only come from wider study of the language.

Mr McKinnon's argument that the commentaries provided a sufficient source of knowledge is only partly true, said Professor Miller. We must also know the influences at work within the mind of the commentator.

The Clerk, the Reverend Colin Dyster, on being asked to read the motion, announced

that he would not read it in Hebrew or Greek, but simply in English.

The Assembly voted by a two-thirds majority on a show of hands in favour of the motion. The overture asking for the exclusion of Hebrew as a compulsory subject will now be sent on to the General Assembly of Australia.

Fraternal Sponsors

Radio Serial

"Dangerous Mission," the radio serial telling the story of the missionaries killed in Ecuador, is to have its first airing in Australia over radio station TLT, Lithgow (Diocese of Sydney).

Several laymen in Lithgow have made possible the broadcasting of "Dangerous Mission" by meeting half the cost of station time.

The Lithgow Fraternal decided to sponsor the program after hearing a sample tape sent from C.B.A.'s studios. Because of their prompt decision the series will be released two weeks earlier than expected. The first broadcast will be heard on Monday, June 10, at 10.45 a.m. The series will continue, Monday to Wednesday at 10.45 and Thursday at 10.18 a.m.

The serial has been produced by the Christian Broadcasting Association, Fivedock (Sydney), at a cost of more than £2,000. In order to achieve the highest quality in production, experienced commercial radio actors were used to take the parts in the story.

Tapes of "Dangerous Mission" are scheduled to be released to many radio stations throughout Australia in the near future. Gifts towards the heavy production costs would be welcomed by C.B.A.

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OVERSEAS NEWS

Evangelical Conference

THE Evangelical Churchmen's Fellowship of New Zealand will be holding its bi-annual conference at Scots College, Wellington, from Monday, August 26, to Friday, August 30. Main evening addresses will be given by Dr S. Barton Babbage, the series being under the general title of "The Christian and the World Today." Bible studies will be taken by the Reverend Roger Thompson, president of the Fellowship, and other speakers will deal with themes affecting the Church both at home and overseas.

Montreal Conference

THE W.C.C. Conference on Faith and Order will be held in Montreal, Canada, from July 12 to 26. This is the fourth such conference to be held and it is expected that some 400 delegates and observers will attend.

Vatican Broadcasts

THE international Roman Catholic Press agency KIPA reports that in the past few days it has been possible to receive

broadcasts from Radio Vatican without interruption in the countries of Eastern Europe. Hitherto, the only broadcast which could be heard there without interruption was the evening Rosary program at 9 o'clock.

Bishop's Illness

PRESIDING Bishop Arthur Lichtenberger, 63, of the Protestant Episcopal Church in the U.S.A., has announced in New York that a physical disability has forced him to curtail his public appearances and will probably cause him to resign at the time of the denomination's General Convention of 1964. An Episcopal spokesman said he is suffering from "Parkinson's syndrome" — symptoms associated with Parkinson's disease.

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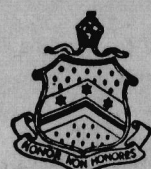
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NORTH SYDNEY: "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville. The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

Page 4—The Australian Church Record, June 21, 1963

Reformation Fellowship

THE International Association for Reformed Faith and Action was formed in 1953, and was the outcome of a series of Reformed Congresses which had been held since 1932. Its purpose is to strengthen and advance the Reformed cause throughout the world, and to encourage fellowship between Reformed Christians of every land.

The President is Dr Pierre Marcel, of France, and among the office bearers are such persons as Professor G. C. Berkouwer, of Holland, and Dr Martyn Lloyd Jones and Dr Philip Hughes, of Great Britain. Apart from Europe and North America, there are secretaries or correspondents in Israel, Japan, Korea, Indonesia, Brazil, Peru, South Africa, New Zealand and Formosa.

A small journal is published twice a year called the *International Reformed Bulletin*. Copies of this may be obtained from the Reverend D. W. B. Robinson, Moore College, Newtown, N.S.W., who is Australian Correspondent for the I.A.R.F.A. Copies may be had of the current number, as well as of the two 1962 numbers, at 1/- each, plus postage. A conference on the theme "The Christian and the State" is being held in Brussels from August 27-30.

THE German Federal Republic gave nine million DM (2,250,000 dollars) to the German churches in 1962 to enable them to carry out aid projects to underdeveloped countries. The figure was announced by Professor F. K. Vialen, Secretary of State for Economic Co-operation in Bonn.

Notes and Comments

Praying for a Pope . . .

Evangelicals find themselves in rather a quandary over the question of Pope John XXIII's successor. On the one hand they realise the harm a bad Pope could do to the Christian cause and in fact to the world. On the other they know that the institution of the Papacy is entirely unscriptural and impossible to justify in the light of God's word.

It follows that we cannot just go ahead and pray that God will grant the assembled cardinals wisdom in their choice of a new Pope. If they were possessed of the wisdom that descends from above they would not be electing a Pope at all. We realise that if there is to be a Pope it would be preferable for him

to be a man of piety and devotion than a second Alexander VI, but the best thing of all would be for the Church of Rome to have ears to hear what the Spirit says to the Churches, so that our Lord's Prayer for His disciples might be fulfilled: "Sanctify them through thy truth: thy word is truth" (John 17.17).

Let us who stand fast in the liberty wherewith Christ has made us free continue to pray that God will grant a new reformation to the Church of Rome as well as a revival to the Protestant Churches, that all who profess to be disciples of Christ may be one—"that the world may know that thou hast sent me" (John 17.23).

Decimal Coinage . . .

Opinions seem to differ widely over the name "royal," for the new decimal currency unit of 10 shillings. (Interestingly, Anglican clergymen are prominent among the supporters of the name in the correspondence columns of the Press.)

Many have appreciated the political wisdom of the Commonwealth Government in diverting popular attention from the fundamental question whether there should be a change to decimal currency to the more trivial one of what names the new currency should bear. It would be interesting to know

what proportion of Australians are in favour of a change from the time-honoured system of £.s.d., but it seems that this is one question to which no one will ever know the answer.

It is to be hoped that the Labour Party will not fulfil its threat to change the name from "royal" to "dollar" when it gains power. Whatever the respective merits of the names, we do not want the names of our coins and notes changing every few years like the names of cities, towns and streets in Russia during and since the Stalin regime.

Books

Paperbacks

TOTAL CHRISTIANITY

By Frank Colquhoun. Hodder and Stoughton.

SEVEN SINS AND SEVEN VIRTUES

By Karl A. Glisson. Hodder and Stoughton.

CALM DELIGHT

By Elsie Chamberlain. Hodder and Stoughton.

BEYOND REASONABLE DOUBT

By Hugh Montefiore. Hodder and Stoughton.

These four Hodder paperbacks are a mixed bag. Frank Colquhoun's book will make a useful addition to the list of substantial tracts which the lay evangelist will want to use in introducing his friends to the true understanding of Biblical Christianity.

The subject is simply dealt with under the four sections of personal experience, the community of the Church, an understanding belief, and conduct.

Carl Olsson's book is a stimulating modern examination of the seven sins and virtues. The subject sounds almost medieval but the treatment is no mere moralising; rather there is a profound recognition of the enormous implications of being a new creation in Christ.

Elsie Chamberlain has produced another of those Daily Devotional fruit salads which is rather curate's-eggish. One suspects that the very mixed collection of extracts from various authors is based on an eclectic mysticism rather than a careful attention to Scripture.

Hugh Montefiore's sermons to his Cambridge students in Caius College are as barren as they are brief. Even if one were to accept the author's weak view of the authority of Scripture, it is difficult to see what intellectual appeal these four sermons could have to undergraduates other than to demonstrate that the author is as good a sceptic as any of them. —G. GOLDSWORTHY.

Short Notices

VALIANT FOR THE TRUTH

A Treasury of Evangelical Writings Compiled and Edited by David Otis Fuller. Oliphants, London and Edinburgh, 1962. Pp. 460. Aust. price 60/9.

An excellent selection of extracts from writers of all ages (Athanasius, Ambrose, Anselm, Wycliffe, Huss, Cranmer, Calvin, Baxter, Jonathan Edwards, Wesley, William Carey, Kyle, Spurgeon, etc.). The essay on the Trinity by Jonathan Edwards was hitherto unpublished. The selection is designed to exhibit common evangelical convictions in these diverse writers, and each has a useful introduction to the writer and his circumstances.

CHRISTIAN MEDICINE:

A Compromise with Mediocrity?

By C. Everett Koop, A.B. M.D., Sc.D. (Med.), F.A.C.S., F.A.A.P., LL.D. (Hon.). Tyndale Press, pp. 19. Eng. price 2/-.

Published by Tyndale Press for the Christian Medical Fellowship. The author is the Professor of Paediatric Surgery in the University of Pennsylvania and Surgeon in Chief, the Children's Hospital, Philadelphia.

ALL THE PROMISES OF THE BIBLE

By Herbert Lockyer. Pickering and Inglis, London and Glasgow, 1962. Pp. 610. Eng. price 35/-.

This is more than a list of Biblical promises (which may be totted up to 8,810). It is something of a systematic theology based on the explicit promises of the Bible, classified. ("The Promises and the Jewish World, the Gentile World, the Natural World etc., Relative to Christ, the Scriptures, the Church, Doctrine, etc., In the Temporal Realm, etc.") This is the scope of the promises. Dr Lockyer deals also with the Substance, Simplicity, Stipulation, Surety, Source and Security of Promises. The point of view separates Israel and the Gentiles from the Church, in respect of promises, and is pre-millennialist.

TRAVELLER ON SACRED GROUND

By Leslie Paul. Hodder and Stoughton, London, 1963. Pp. 160. Aust. price 31/9.

This is a well-illustrated travel narrative in four sections: "Land of the Resurrection," "Descent to the Plain," "April in Anatolia," and "Return to Galilee." The descriptions, of course, are modern, but with many glimpses into history, which together make a very readable account. There are thirty-eight photographs.

A BISHOP LOOKS WITHIN

THE Principal of Moore Theological College, the Reverend D. B. Knox, makes the following observations on Bishop Robinson's controversial book, "Honest to God."

In this book, Bishop Robinson seeks to give meaning to the concept of God after the source of the Christian concept, namely Holy Scripture, has been abandoned as authoritative. Not surprisingly, he is left with little less than his own introspection as a source for the doctrine of God.

When the Bible is abandoned, super-naturalism goes with it. Robinson maintains that the only God there is within us. There is no God "in Heaven," for there is no such place. Robinson's

thorough-going rejection of super-naturalism leads to his explicit denial of Christ's pre-existence.

Although he does not touch on the subject, it is inevitable that he would also have to deny our own immortality, because, in fact, what he has to say is very little different from the old Pantheism which has been competing unsuccessfully with Christianity for 2,000 years.

Pantheism is the philosophical way of expressing Polytheism, which is the only religious alternative that there

ever has been to Biblical super-naturalism. Robinson denies that what he is saying is Pantheism, but the mere denial does not save it from this condemnation. His position is Pantheistic in all its main principles.

It is interesting to note that Robinson is constrained to attack organised religion and formal worship as irrelevant to Christianity. In this he is undoubtedly right and there is more than a half truth in what he says here.

The main item of his book consists in a condemnation of a concept of God which no real Christian holds, namely that God is to be thought of as literally above the bright blue sky or somewhere out in space.

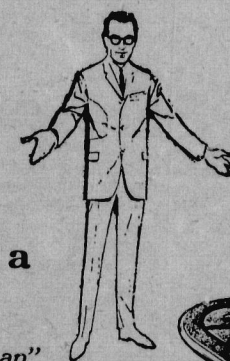
Because of this radical misapprehension of what the Christian really believes about God, reading his book is mostly a waste of time. What he has to say by way of condemnation of formalised praying or legalistic morality is mostly true, but again for a Christian whose spiritual life is nurtured on the Bible, it is merely flogging a dead horse.

THE SANCTITY OF LIFE

By Douglas MacG. Jackson, M.D., F.R.C.S. Tyndale Press, pp. 27. Eng. price 2/-.

Published by Tyndale Press for the Christian Medical Fellowship. Based on an address given at a meeting of the Fellowship on March 14, 1962.

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Letters

The Editor welcomes letters on general, topical or controversial matters. Where possible they should be forwarded to the Editor by post. 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

Sir,—I apologise to Dr Gill if I gave the impression, in my review of Bishop Reeves' book, "South Africa — Yesterday and Tomorrow: The Challenge to Christians," that I was supporting the South African legislation of which he speaks. I am not in a position to know whether the legislation was justifiable or not. My own reading on both sides of the South African problem leads me to think that judgment at this distance is impossible.

What I question in Bishop Reeves' book is the straightforwardness of the "challenge to Christians" presented by his actions and that of some other bishops.

Bishop Reeves was not a South African, nor, apparently, did he seek to identify himself with the society in which he lived by obtaining South African citizenship. It seems to me a doubtful basis of Christian witness to engage in active opposition to Government policy where one is a visitor and not a citizen of the country.

Indeed, Bishop Reeves would not have enjoyed any prestige at all in South Africa had he not been a diocesan bishop. As a bishop he had the undoubted right to protect his diocese and speak out for its members. But he did not limit himself to this.

I do not know whether his views represented those of his diocese, (I think not), but in some of his activities he seems to have used the prestige of his office to further political causes outside his diocese. I doubt if this constitutes a "challenge to Christians." I admire Bishop Reeves' sincerity and courage; his opinions on apartheid may be correct; but I do not think he has made it easier for Christians to know, in reading his book, how they ought to act in matters of conscience where the State and society are concerned.

The action of the C.P.S.A. bishops over the "church clause" legislation is likewise equivocal as a "challenge to Christians." The legislation may be bad and, in any case, the bishops had a perfect right (and perhaps the duty) to protest against it. But is the law of such a kind that all Christians would be committing sin if they observed it? For that is what the bishops claimed by their pledge of civil disobedience and their encouragement to their people to disobey. Civil disobedience is a very serious course, itself fraught with the possibility of sin. But, for a government to have power to prevent individuals attending church outside their local community, does not seem to me an example of an ordinance of man which Christians are bound to resist to the death. I did not quote our Canon 28 as being in force now, but to illustrate that the principle of local worship is hardly one which should be government enforced, it would be so wicked as to challenge all Christians to defy it.

It may be objected that, in dealing with the "church clause," I have ignored the implication of discrimination against Africans. I have done so deliberately, for

Cont. col. 2

Sunday Worship

Dear Sir,
I was particularly pleased and impressed with the Reverend Dudley Foord's article in the May 24 issue, entitled "A True Pattern of Sunday Worship."

Every point he made was true and the very dire need to implement each must be clear to all who have real and knowledgeable concern for the state of Christ's Church.

For some years now I have been very conscious of the exceeding lack of true fellowship (koinonia) in our churches or rather, the reason for it. Most people met "at church" were "good" people and reasonably interested in activities of the Church, but when compared with the spirit seen in the Early Church they, and I, fell so far short that the explanation seemed to be that they of the Early Church were "specials" — a vague term to cover my ignorance.

The fault is that many of us do not feed on the Word. We merely admire it and we have not taken into our systems (hearts—"ground of our being") the transforming truths in the doctrines of the Communion of Saints and the Mystical Body of Christ.

If we had these doctrines preached to us and we understood them our corporate worship would be a glory to God—and, we would become again, I am sure, "fools for Christ" in our witness for Him.

Suppose we learnt that each of us, sitting in our pew, were literally, actually, physically and mentally, parts of (members of) each other's body (whether male or female)—yet mystically, in the Body of our Lord Jesus Christ. Suppose we, especially in church services, dwelt on this for several minutes at each service, surely then we would come to understand the unity of being in Christ. If one member suffers, all members (in our church) suffer. If one is sick we, all of us, are sick and concerned for our Body.

Suppose, when we pray in a church service (and throughout the whole service) we become very conscious that our prayers become merged into a great choral Te Deum with those in the great cloud of witnesses (saints) which encompasses us. Surely this full communion of the Church here and the Church Triumphant would be a glory to God?

Surely we can do this. Surely we can turn ourselves to this and again turn the world upside down.

I would like to get hold of 500 reprints of this article.
R. RETALLICK,
Glenunga, S.A.

Letters continued page 7.

From col. 1

this is precisely what confuses the issue for a Christian.

If the bishops considered it right to defy the Government on an issue of discrimination, then they should have done so at the first instance where this was involved in legislation. To leave it until the matter happened to touch the particular structure of their denomination suggests self-interest rather than fighting for a principle. In any case, it is not self-evident from the New Testament that a Christian's working for racial equality should be via the path of civil disobedience.

Yours faithfully,
D. W. B. ROBINSON,
Newtown, N.S.W.

Prayer Book Language

Dear Sir,
After reading recent comments on this matter may I offer some thoughts on the subject which may be helpful, and I trust to the point.

Firstly, the language of our Prayer Book today is a barrier to many people having any understanding in worship. To the young people in particular, the Church of England is often a "group of squares chanting incomprehensible things to one another." It is not their fault that they live in such a materialistic and modernistic age; it is not their fault that the language of the day comes via media of film and reading which is not inductive to understanding better English and finer concepts.

We all know that people are able to understand the Prayer Book if they really try. It is agreed with Mr Clarke that the Prayer Book is quite doctrinal on most matters and that behind the understanding of the Prayer Book lies the need to understand the Biblical Doctrines first.

Today in our schools our children are taught to think in scientific fashion. Our minds are taught to seek basic concepts. To hold facts tightly and neatly arrange them. It is true that much of scientific knowledge cannot be understood by a layman but Science has been able to break itself down so that the man in the street can appreciate something of the facts of Atomic Physics and Medical advances. It seems that Science is able to do what the Christian Church is so often unable to do . . . i.e. make itself understood and helpful to the people of our day.

Perhaps the worst example of a wordy, difficult, and even incomprehensible, service is the service of Holy Baptism. Here our compilers really have let themselves go. Every conceivable picture from the Old and New Testaments, every odd phrase that might have a meaning is all tossed together and becomes a most difficult service to have any real meaning for the average congregation today. "Safely lead through the Red Sea—" "mystical washing away of sin"—"Delivered from thy wrath . . . received into the Ark of Christ's Church"—"waves of this troublesome world"—"land of everlasting life"—"the helper of all that flee to thee for succour"—"give now unto us that ask, let us that seek find, open the gate to us that knock"—"everlasting benediction of thy heavenly washing"—"he favourably alloweth this charitable work of ours"—"The old adam in this child may be so buried that the new man may be raised up in him"—"did shed out of his most precious side water and blood"—"in the vulgar tongue" etc, etc, are an all too brief summary of the theological jargon.

I challenge the Minister to look at the faces of his congregation at his next baptism and see what is registered there as he ploughs through all this, irrespective of how hard he tries to say it intelligently and devoutly. The words flow out and the groggy congregation longs for the actual baptism and lull in the verbal storm.

At Baptism, in particular, we see the nominal Anglicans gathered for the occasion, and what an opportunity this presents for the Church of Jesus Christ to claim its own, both child and adult, by a clear message. Many folk undoubtedly leave our services feeling how glad they are that they do not regularly attend Church.

Yours faithfully,
D. W. B. ROBINSON,
Newtown, N.S.W.

The great fear today of those of us who are Evangelicals is that someone is going to change our Prayer Book and that its new twist will favour Modernism or Anglo-Catholicism. This is obviously a great problem which we must guard against as much as we can, BUT if we hold to a by-gone language with obscure references that our people do not understand, we shall lose more than we will by agreeing to revision and seeking by all we have to obtain a fair, conservative result. This desperate climb to the old things, in the end, must see us behind in the purpose for which God has called us to be His witnesses.

A final point is this—In understanding the Prayer Book we must have the same mind as we do to getting people to worship in our Churches. We all know that people should come to Church; should read their Bibles; should say their prayers and should support the Church that they belong to and give to Missions, BUT THEY DON'T. Therefore we have Family Services, Sunday School Anniversaries, Marriage Re-dedications, Anzac services, Men's teas, Youth clubs, Girls' clubs, Young Wives' groups, etc., to bring in to the hearing of God's word the indifferent hearer. After being willing to do this it becomes strange and unreal if we

adopt the point that people could understand the Prayer Book if they really understood their Bibles . . . THEY DON'T and we have to be willing to be helpful in language that they might.

Yours sincerely,
(Rev) BARRY BRYANT, Ph.C.,
Th.L. Forestville, N.S.W.

Cont. col. 5

Appreciation

Dear Sir,
Time and conscience have caught up with me. Herewith, and gladly, is my subscription for this and next year.

While you print articles like Dudley Foord's Menangle address time and conscience need never be really concerned.

Yours sincerely,
S.A. "Reader."

From col. 4

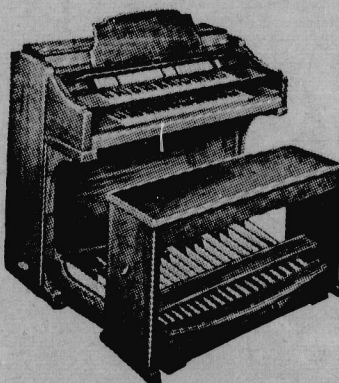
adopt the point that people could understand the Prayer Book if they really understood their Bibles . . . THEY DON'T and we have to be willing to be helpful in language that they might.

Yours sincerely,
(Rev) BARRY BRYANT, Ph.C.,
Th.L. Forestville, N.S.W.

CLERGY WIVES

THE next meeting for clergy wives in the Diocese of Sydney will be at Bishops Court on Friday, July 5, at 11.30 a.m. The guest speaker on this occasion will be Miss Barnett, the Women's Parole Officer of Prisons. All clergy wives are invited to attend. Bring a basket lunch.

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THE SERVICE OF BAPTISM . . . from page 2

whole, to evangelicals. For instance, a quick comparison of our 1662 service with that of the 1928 book reveals—

- (i) That when the 1928 Service abbreviates that of the 1662, that which is exercised is the biblical expression of Original Sin in the opening exhortation and the scriptural types drawn upon in the opening prayer.
- (ii) That where the 1928 Service expands that of 1662 it is at the point of the sanctifying of the water which tends to promote a mistaken emphasis.
- (iii) In the 1928 service, the charge to the Godparents includes the words . . . that he be brought to the Bishop to be confirmed by him . . . so that strengthened with the gift of the Holy Spirit . . . This an unsubstantial notion which tends to devalue the sacrament of Baptism as the "Seal of the Spirit."

In the case of the form of Service drawn up by the Liturgical Commission and presented in 1958, something quite different as far as form is concerned was attempted. We simply note the following—

- (i) The clear biblical expression of Original Sin and Salvation are missing.
- (ii) The promises of God are not given the same prominence as in 1662.
- (iii) The lesson for the Gospel does not suit the purpose as well as the 1662 service, in the case of infants.
- (iv) The Blessing of the Water becomes a prominent feature of the rite.
- (v) We are doubtful if the expression about regeneration is meant to be construed in a sacramental fashion as is our contention about that statement in our present form.

Therefore, it is our judgment that we are best advised to seek such alterations to our existing service as would enhance its evangelical character until such time as we can be sure that a completely new service would better serve the cause of the Gospel.

Baptismal Problems

Our subject specified "problems" in connection with Baptism and it would not be our wish to give the impression that our present position is without its difficulties and weaknesses. Such difficulties and weaknesses we might hope would be removed and corrected in any future revisions.

Firstly, in the matter of the Actual Form of the service itself, we would, perhaps, select three "problems" and suggest some possible solutions.

- (1) The lack of explicit reference to the Covenant in the service. Since this is the foundation of our doctrine of infant baptism, we feel it ought to be clearly stated. As a possible solution we would suggest that following the four short petitions after the introduction, something after the nature of the following prayer (of 1629) be inserted in place of that which now appears—
"O Lord our merciful God, who of thine infinite love hast made a covenant with us in thy dear Son our blessed Saviour Jesus Christ wherein thou hast promised both to be our God and the God and Father of our children, we humbly entreat thee good Lord, to perform this thy promise toward us. Give us thy grace that we ourselves who are baptised in thy name may walk before thee as a people that have bound up a covenant with the most holy God. And as to this infant, we pray thee for Jesus Christ's sake to receive him into the number of thy children. Wash away all his sins by the blood of Jesus; mortify the power of sin in him; sanctify him with thy Holy Spirit that he may become a new creature; finally grant that the thing we do on earth according to thine ordinance may be ratified in heaven so that thou hast promised unto us in Jesus Christ our Lord. Amen."
- (2) In the prayer which immediately precedes the baptising, the words, " . . . sanctify this water to the mystical washing away of sin . . ." occur. They did not appear in the Book of 1552 and are a much later addition. They do not add any real meaning to the prayer, but rather tend to introduce a note for which there is no parallel in the so-called prayer of Consecration in the Lord's Supper. If our suggestion under (1) was adopted, and this prayer which now appears be replaced, then the matter would be solved.
- (3) The statement concerning

regeneration, "Seeing now . . . that this child is regenerate . . ." while perfectly in accord with the sacramental idiom of the service and thoroughly defensible from a reformed point of view, has occasioned difficulty for some. Therefore, it may be desirable to alter this part of the service so as to remove the difficulty and possibly give an expression to the same truth in a manner more suited to our present situation. This could be done in a number of ways. We simply suggest the following as an indication of how it could be done.

Following the baptism and the act of receiving the child into the congregation the minister would perhaps say, "Beloved brethren, seeing that this child is now grafted into the body of Christ, some such thing as, 'We yield thee hearty thanks most merciful Father for that thou dost vouchsafe to receive this child who has duly received this Holy Sacrament as thine own child by adoption, and to incorporate him into thy Holy Church. And humbly we beseech thee to grant that he being dead unto sin, etc. thus throwing the emphasis on to the promise made by God.

Real Problems

Secondly, in the matter of Administration of the Sacrament, we would suggest that there are some very real problems. Indeed, if these problems were to be overcome, we might well proceed without any alteration in the existing form of service at all.

(1) The Problem of Church Membership. It is our conviction that the question of church membership lies at the very heart of our baptismal difficulties. Unless, and until some realistic attempt is made to face the question of church membership the administration of baptism to infants will always be open to severe criticism. While the Church as a whole makes it possible for men and women who do not give, even after the most charitable allowances have been made, the slightest indication of any true fidelity to Christ, to claim baptism for their children then the administration of the sacrament must continue to be an almost meaningless piece of ecclesiastical theatrics. Dr Phillip Hughes, in the editorial to the June, 1961, issue of "The Churchman" made the following relevant remarks—

"Ideally, of course, a child should grow up within the two concentric spheres of the Christian home and the Christian Church. It is within this framework alone that the baptism of infants is defensible and of genuine significance to the developing and maturing child to the Christian community, and to the neutral neighbourhood. The prevailing practice of indiscriminate baptism is a scandal not only to those outside the Church but also to those within— if they come from pagan homes. 'We have said before in these columns, and we repeat, that the Church should abandon this reprehensible custom, and should not delay to take steps to ensure that the present scandal is removed by insistence that the sacrament of baptism is administered only to children at least one of whose parents is a regular worshipper, and who thus have some reasonable expectation of growing up within the framework of God's Covenant of grace.'"

"For the rest, the Church must hopefully put the more normal process into reverse; that is to say, it must plan to reach the parents through the children. It must gather in the children from their pagan surroundings, and instruct and catechise them with diligence. It must develop a catechumenate of the unbaptised young, preparing them for baptism upon profession of faith when they are at an age to answer responsibly for themselves."

This question is a decidedly difficult one, but we believe the root one. We are not at all confident that the Church is prepared to honestly face it.

(2) The Problem of Godparents. Whatever the official requirements for godparents may be, it is a fact that in actual practice, the widest divergencies are found there. That the godparents should be people in good standing in their own congrega-

tion who can vouch for the Christian character of the parents and who will be the members of the local congregation who will sustain a particular interest in the spiritual growth of the child being baptised, is almost a forgotten conception. It is, however, a conception which ought to be fostered, and one which is not beyond the expectation of being realised in our present situation.

(3) The time of Administration. It would appear from generally prevailing practice that baptism within the framework of Morning or Evening Prayer is not popular. This is indeed unfortunate for undoubtedly it is the best place for such an action to take place. There may be, however, some practical problems involved in this, which may render a moderate alternative to be desirable. It might be considered worthwhile to hold the baptism immediately prior to Morning or Evening Prayer and then, in some brief form, receive the child into the congregation during the service.

We repeat our conviction that the real area for problems in baptism, as far as the evangelical is concerned, is in this realm of administration. To seek revision here is absolutely necessary, even if it is beset with the greatest difficulties.

Flood Victims

YOUNG men and women in N.S.W. are being urged to offer their services to farmers and householders in the flood-stricken areas of northern New South Wales.

The chairman of the N.S.W. Christian Youth Council (Mr A. Bristow) has stated that the Council wants to organise work parties of six to eight people who could spend about a week in one of the flood areas.

They will assist farmers in the rebuilding of fences demolished or damaged by the floods and provide manpower to help householders whose homes suffered.

Letters cont.

A Pretentious Claim?

Dear Sir,
Chambers' Dictionary defines "pretentious" as "claiming more than is warranted, presumptuous, arrogant." Yet the Reverend D. W. B. Robinson ventures in your current issue to use this word in relation to the statement, "The Church of England in Australia being a part of the one, holy, catholic and apostolic church of Christ. . . ." Note especially, "a part of."

The absurdity of Mr Robinson's comment is sufficiently indicated by carrying it to its logical conclusion and inserting the word "not" before "being"—as, of course, the Exclusive Brethren and the like certainly do, as also the Romanists.

Honest to God, one wonders when the ordinary, plain, humble Anglican will be delivered from the current state of carping, negative, hypocritical pronouncements on what is wrong with him, and receive instead some moderate word of praise and encouragement from those who derive from the man in the pew (at the very least) both their office and their living.

Yours, etc.,
(Rev.) Ralph Ogden,
Concord, N.S.W.

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Appointments Chairman:
Father & Son Welfare Movement,
39 Goulburn Street, Sydney

Please mention "The Australian Church Record" when replying to advertisements.

FOR SALE

ALL Sporting Goods. Special rates to Church members. Hamilton Joyce and Co., 5th Floor, 147a King Street, Sydney. BW7262, BW6136.

MEETINGS

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.). A buffet tea will be held from 6.15 to 7.00 p.m., and further sessions of prayer from 7.00 to 8.00 p.m. and from 8.00 to 9.00 p.m.

THE C.M.S. monthly Day of Prayer will be held on Friday, June 21, with sessions commencing at 12.30 to 2.30 p.m. and from 5.30 to 8.00 p.m. The 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.

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Appointments Chairman:
Father & Son Welfare Movement,
39 Goulburn Street, Sydney

Please mention "The Australian Church Record" when replying to advertisements.

Personal

Melbourne

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

Sydney

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

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

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

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NEWS IN BRIEF

Inter-Church Aid

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

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

Tasmania

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

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

Overseas

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

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

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

Magna Carta

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

Father and Son

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

Missionary Meeting

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

Church Dedicated

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

Marriage Series in Newcastle

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

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

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

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

The Australian

CHURCH RECORD

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

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

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

Advertising and Business Communications to be addressed to the Secretary.

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CHURCH RECORD

EIGHTY-FOURTH YEAR OF PUBLICATION

No. 1291

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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Archbishop's Requiem Communion Criticised

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

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

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

Denial of Scripture

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

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

In his address Dr Ramsey

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

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

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

WIDESPREAD PROTESTS —page 4

EDITORIAL COMMENT —page 2

WORLD-WIDE BIBLE QUIZ

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

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

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

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

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

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

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

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

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

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

Further details will appear in ACR when released.

DR. ARNOTT CONSECRATED

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

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

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



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

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

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

Photo: Dr Arnott

Sunday Liquor Trading?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mowll Village Dedications

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

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

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

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

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

Village by C.E.M.S. as their project for the year. Earlier in the afternoon cottages on the Western Road — "Carinya," "Cooyong," "Girrah," "ween" and "Moonya" — were dedicated by Archdeacon Goodwin and "Corban" was dedicated by the Reverend R. L. Milne.

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

RAPID GROWTH IN HOUSING FOR AGED

... p. 3