

THE AUSTRALIAN CHURCH RECORD

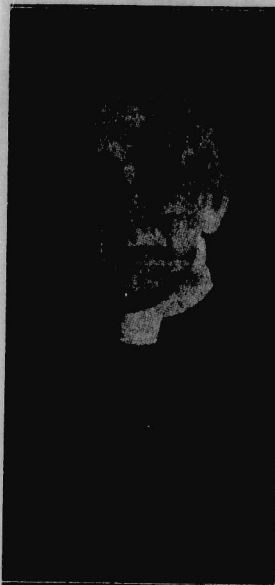
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Archbishop of Canterbury, Dr. G. Fisher, chairman of the conference.

Pressure of work kept them at home

LONDON, August 15. — The absence of the bishops of the Chung Hua Shen Kung Hui — the Holy Catholic Church in China — from the Lambeth Conference has been the cause of much speculation in recent weeks, says Church Times.

"It is now known through an exchange of messages between the Archbishop of Canterbury and the Chinese bishops that pressure of work has kept them in the fourteen dioceses of the province," a front page article stated.

"This has dispelled rumours that either lack of finance or new difficulties created by the People's Government in Peking had prevented their leaving the country.

"But the absence, nevertheless, has saddened many who had been encouraged to believe that a delegation would be present — particularly after the Bishop of Chekiang (the Right Rev. K. H. Ting) came to take part in the deliberations of the Lambeth Conference Consultative Council two summers ago.

"Then there followed, some months later, the first official visit to China from outside — a party of Australian Church people led by the Archbishops of Sydney and Perth — after the Church in China, following the setting up of a Communist Government, had become completely freed from Western ties both in manpower and finance."

VIEWS OF LAMBETH ON BIRTH CONTROL, WAR

BISHOPS SPEAK PLAINLY

LONDON, August 26. — The Lambeth Conference of Anglican Bishops last night announced views of the Church of England on family life, birth control, atomic warfare and immigration.

The report — the result of five weeks of conferences by 317 bishops from all over the world — has startled many churchmen.

The conference report said that:—

● A committee on family life approved birth control as "a right and important factor in Christian family life."

● A committee urged Australia to modify its policy on non-white immigrants to allow for the controlled entry of members of any race or nation. (See Page 3)

● The bishops were unanimous in pressing for the abolition of hydrogen bombs by international agreement, but differed on whether nuclear war was morally defensible.

On birth control

In its 30-page report, the committee entrusted with family problems said:

"The responsible procreation of children is a primary obligation."

"The questions, how many children and at what intervals, are matters on which no general counsel can be given."

"The choice must be made by parents together, in prayerful consideration of their resources, the society in which they live, and the problems they face."

"Couples who postpone having children until certain financial goals are reached, or certain possessions gained, need to be vigilant lest they are putting their own comfort ahead of their duty."

"Similarly those who carelessly and improvidently bring children into the world trusting in an unknown future or a generous society to care for them need to

and purposes of marriage," it said.

"This does not refer to a mutual decision to abstain from intercourse for a time as a particular and special offering to God."

On the subject of premarital intimacy the conference said it was "selfish and sinful in its irreverence for the sanctity of both a man's and a woman's life and it tends to make impossible the really happy fellowship which belongs to marriage."

A committee which discussed artificial insemination found that any method other than one in which the husband is the donor caused problems of such gravity that it could not "see any possibility of its acceptance by Christian people."

Secular divorce

On the question of divorce, the adopted conference resolution was: "The conference recognises divorce is granted by the secular authority in many lands on grounds which the Church cannot acknowledge, and recognises also in certain cases, where a decree of divorce has been sought and may even have been granted, there may in fact have been no marital bond in the eyes of the Church."

"It, therefore, commends for further consideration by the churches and provinces of the Anglican Communion a procedure for defining marital status, such as already exists in some of its provinces."

Reformation Rally next week

The 30th Annual Reformation Rally will be held in the Chapter House, St. Andrew's Cathedral, Sydney, on Friday, September 12th.

The rally, due to commence at 7.45 p.m., is expected to draw large crowds.

The general subject of the rally will be "Continuous Reformation and the Bible."

Speakers will be the Rev. D. W. B. Robinson, M.A., and the Rev. Dr A. Cole, M.Th., Ph.D.

Before the rally begins a Billy Graham film will be screened at 7 p.m.

Differences on H-bomb

The conference could not reach complete agreement on nuclear war.

Some bishops regarded the use of such weapons as morally indefensible, while others held that their use in certain circumstances might be preferable to political enslavement.

They were unanimous in pressing for the abolition of H-bombs by international agreement.

The conference statement on peace said: "We call upon the nations to forgo policies of self-interest."

"We call on people of all faiths and those who lead them to work and pray persistently for the development of a community of peoples wherein all live under the rule of law."

"Only in such a community can the present unequal division of resources be remedied and assistance brought to nations struggling with dire poverty and distress."

Merging of the Churches

Concerning the merging of Protestant Churches around the world, the conference said that negotiations between Anglican and Presbyterian Churches, particularly the Church of Scotland, showed "a promising method of approach to the problem where schemes of immediate unity are not in progress."

The Lambeth Conference message, to be read in Anglican churches throughout the world in October, says: "A divided Church cannot heal the wounds of a divided world. Therefore, our most urgent concern is with our own divisions."

THE AUSTRALIAN CHURCH RECORD

September 4, 1958

Prayer that dishonours God

Prayer is the greatest of privileges in that God will not only receive but has promised to answer our petitions. The importance of prayer is seen from our Lord's example who gave up whole nights to prayer, as well as from His precepts enjoining prayer, and His parables encouraging us to persevere in prayer.

Prayer is natural to men, but not every prayer that men pray is pleasing to God. Some are highly displeasing; for example, the prayer of the prophets of Baal as they cut themselves with knives on Mount Carmel, and the prayer of the King of Moab as he offered up his eldest son, only evoke God's wrath on those who pray them. Our Lord warned us against praying in a pagan manner (Matt. 6:5-8). The Word of God must be our rule in prayer as in all other activities if we are to please God. This consideration excludes prayers for the dead, which some people are anxious to reinsert in our Church of England Prayer Book.

Prayer if it is to be acceptable to God must be prayed in faith, "for without faith it is impossible to please God" Heb. 11:6, "for whatsoever is not of faith is sin" Rom. 4:23. Now faith must be based on the Word of God, if it is based on anything else it is mere superstition and credulity. The faith in which we approach God in prayer must rest firmly on His Word and promises if such prayer is to be pleasing to God. Consequently it is impossible to pray for the dead in faith because there is no Word of God or promise on which we can rely when we seek God's face with such a petition. It follows that prayers for the departed, since they cannot be prayed in faith, cannot please God. They have neither God's promise nor command.

There is a plain reason why the Scripture never suggests prayer for the departed. They need no prayer. For those who are justified by faith in Christ, after they have suffered awhile in this life, are made perfect when they come into His presence at death. The souls of the faithful, the Burial Service reminds, are "in joy and felicity," for they are "the spirits of just men made perfect" (Heb. 12:23). No longer do they see through a glass darkly, but they see Him face to face, and seeing Him they are made like Him. "Absent from the body, present with the Lord." The doctrine of justification by faith only, effectively ex-

cludes prayers for the departed. As we think of our loved ones who have gone to be "with Christ which is very far better" we should praise God for His grace bestowed on them rather than call this grace into question by praying for them as though they needed anything.

There are in addition two further reasons why prayers for the dead are specially out of place in the Church of England liturgy. The Church of England lays down in Article 6 that no doctrine is to be required to be believed as an article of faith by any of its members which is not read in Holy Scripture or may be proved thereby. Prayers for the dead cannot be proved from Holy Scripture, yet if the Church includes such prayers in its Service which its ministers are required to use and its people expected to attend and say Amen to, there is no doubt that the Church is requiring an extra-scriptural doctrine to be believed by its members contrary to the liberal and wise provisions of Article 6 of the 39 Articles.

Moreover the Church of England has an official homily on prayer published in the second book of homilies which Article 35 declares to "contain a godly and wholesome doctrine." This homily is forthright in condemning prayers for the dead: "neither let us dream any more that the souls of the dead are anything at all helped by our prayers: but, as the Scriptures teach us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven or else to hell, whereof the one needeth no prayer, and the other is without redemption . . . let us not therefore dream of prayers for the souls of them that be dead; but let us earnestly and diligently pray for them which are expressly named in holy Scriptures, namely, for Kings, and rulers, for ministers of God's Word and Sacraments, for the saints of this world, otherwise called the faithful, to be short, for all men living, be they never so great enemies of God and His people, as Jews, Turks, pagans, infidels, heretics, etc. Then shall we truly fulfil the command of God in that respect, and plainly declare ourselves to be the true children of His Heavenly Father, Who suffereth the sun to shine upon the good and the bad and the rain to fall upon the just and the unjust."

WORTHY LIVING

Presenting our bodies

By the Rev. A. M. Stibbs, M.A.

The two verses, Romans 12, 1 and 2, provide us with a SIGNIFICANT DESCRIPTION OF CHRISTIAN LIVING. They give us in a few brief phrases a comprehensive pattern, which indicates in essential activity, in necessary equipment, and in ultimate achievement, what our Christian living ought to be.

Note at once that it is described as a "service" or "worship," which should be "reasonable" or "spiritual"; that it involves the use of both body and mind; that it should be determined not by what is fashionable among men, but by what is acceptable to God; and that it should issue in the delight of doing God's will.

In form these words confront us as Christians with a PRACTICAL CHALLENGE. For the words of Romans 12, 1 and 2, are an exhortation addressed to "brethren" who have experienced "the mercies of God." These mercies both provide a constraint and guarantee an enablement. Such an exhortation implies that Christian morality should be the expression not of a man-made resolve but of a divinely inspired response.

To quote Professor C. H. Dodd: "It does not begin with a man's ambition to make himself a fine specimen of virtuous humanity, and so, it may be, win the approval of God. It begins with the thankful recognition that God, the source of all goodness, has done for him what he could never do for himself."

ITS ESSENTIAL CHARACTER: DIVINE SERVICE OR WORSHIP. The double truth here to be learnt is (i) that henceforth all our living should be an activity of worship or devotion to God; and (ii) that the highest form of true worship is not engagement in elaborate ceremonies but the practice of daily obedience. For the Christian, worship is primarily a matter not of ritual performance but of moral behaviour. This is supremely illustrated in the human life of the incarnate Son of God.

OBEDIENCE

Consequently the pattern of Christian worship is to be found not in the ceremonial law but in the obedience of Jesus in life and death to His Father's will.

ITS PRACTICAL COST: (i) PRESENTING OUR BODIES. Such obedience involves the use of the whole man. In particular we must yield our members to God to be used in His service. Christianity does not teach us to treat the body as evil and as needing to be suppressed and cast off. It teaches us rather to regard the body as capable of becoming the temple and instrument of God's indwelling Spirit, where and with which God is to be worshipped. Also—in contrast to the ritual sacrifices of the old order, which involved putting animals to death, because only by bloodshedding could sin be remitted—now that Christ has died for our sins, and now that in Him risen we are alive from the dead, we can offer to God the sacrifice of

our lives—by living daily to His glory.

ITS PRACTICAL COST: (ii) USING OUR MINDS. The worship which we ought now to render to God is also to be "reasonable." It involves, as ritual performance does not, the use of the mind and will in a response of intelligent and considered choice. This exercise of the mind is necessary in order to discern in daily living what actions will please God.

It is not possible to our sinful nature. It is possible only as our minds are renewed by God's quickening and illuminating Spirit.

ITS PRACTICAL COST: (iii) CHANGING OUR STANDARDS. This new awareness is necessary, and needs to be exercised, because, as Christians we are called to cease to order our lives according to the prevailing fashions of this world and to promote their transformation by choosing day by day to do what is pleasing in God's sight.

ITS INTENDED GOAL: DOING GOD'S WILL. The issue of such response should be threefold.

(i) We should DISCOVER what God's will for us is in each particular situation of life. For we should learn, by the exercise of our new mind, to discern good from evil and to recognise what pleases God.

(ii) We should DELIGHT in its personal acceptance and practice, rejoicing in the realisation that because it is God's will it must be "good," it is to be welcomed as "acceptable," and it will prove to be "perfect."

(iii) Finally, the will of God

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which we have thus learnt to discern, and which we thus love to delight in, we should spend our days actively DOING. "I beseech you therefore,"—so to do.

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Bishop not invited to Lambeth, complains

The Right Reverend G. B. Morris, Bishop of the Church of England in South Africa, addressed a memorandum to the bishops attending the Lambeth Conference in which he expressed disappointment that his position and that of his church was to be discussed at Lambeth though he himself had not been invited to attend.

The Church Times quotes a spokesman for the Archbishop of Canterbury as saying that the reason for "Bishop Morris's exclusion from the Lambeth Conference" was because "Bishop Morris assumed office in the 'Church of England in South Africa' despite the strong disapproval of the Archbishop of Canterbury, who stated that, unless he withdrew from his new position, he must be regarded as having put himself out of communion with the see of Canterbury."

It is not known whether the position of Bishop Morris was discussed at the conference or not.

[The Church of England in South Africa comprises a number of Church of England congregations in Capetown, Johannesburg and Natal which are not, and never have been, part of the Church of the Province of South Africa founded by Bishop Gray in 1870. Due to their lack of normal diocesan coherence and their unwillingness to become part of the C.P.S.A. which is Anglo-Catholic in doctrine and character, these congregations adopted their own constitution in 1938 and in 1954 invited Bishop Morris, formerly Bishop in North Africa, to become their bishop. The "Church Record" protested strongly against the Archbishop of Canterbury's condemnation of Bishop Morris' acceptance of the appointment in 1954.]

Part of Bishop Morris's letter to the bishops is as follows:

"Dear Brethren, "I address this Memorandum, as the duly elected and appointed Bishop of the Church of England in South Africa, to my fel-

Bishop G. B. Morris.

low Bishop (or such of them as I am able to address), who shall attend the forthcoming Lambeth Conference.

"After 45 years' service as a missionary and a missionary Bishop in North Africa I write indeed with a heavy heart.

"I have not been invited to attend the Lambeth Conference. I have not received from His Grace the Archbishop of Canterbury, or anyone on his behalf, any details of the Agenda for the forthcoming Conference.

"There has come to my knowledge, however, at this late date, that my position and that of my Church in this land are to be discussed at Lambeth.

"ON TRIAL"

"Once again, therefore, it would appear that I and my church are to be virtually placed upon trial without notice and without any opportunity of representation or evidence.

"At this late hour it is impossible for me to frame a formal and comprehensive memorandum for the information of my fellow Bishops concerning the details of the Church of England in South Africa and the circumstances which led to my accepting the appointment as its Bishop.

"In place of such memorandum, therefore, I have no alternative but simply to enclose a copy of my letter dated September 14, 1955, addressed to His Grace the Archbishop of Canterbury.

"I have had no reply to the statements and contentions in that letter from His Grace, but in place of such reply on October 5, 1955, His Grace saw fit to publish through the Press of the English-speaking world a condemnation of my action and of my Church.

"I emphasise that such action by an Archbishop against a Bishop was without precedent in the history of the Church of England.

"My humble submission to my brethren is that His Grace acted illegally and beyond his province, and the scope of his authority, in seeking thus to condemn me and to make the Union of South Africa the only corner of the globe where the true Church of England could not exist."

Many reactions to Lambeth report

Plain speaking by the bishops of the Church of England in their Lambeth report has evoked many reactions from the public and from other Churches.

Some said the conference discussed matters which were "none of its business," but generally plain reaction was strongly in favour of the bishops' plain remarks on current social problems.

"The Sydney Morning Herald" said, "Anglican bishops, whether counselling together at a Lambeth Conference or meeting in smaller packs on their diocesan hearths, are perfectly entitled to discuss the world's problems.

"It is nonsense to say that the question of an Asian quota in Australian immigration is none of their business. True, some of our most vocal churchmen are a great deal better on piety than on politics, but if they can spare the time from what used to be considered a full-time job—their theological preoccupations—there is no good reason why they should not offer advice on secular problems that trouble us all.

"Their intervention is the more valid because who, amidst the social complexities of our age, can rightly define the limits of a bishop's 'business'?"

Two of the London daily newspapers, "The Times" and the

"News Chronicle," commented editorially on the report of the Lambeth conference. Both welcomed its attitude on birth-control.

The Liberal "News Chronicle" says: "The conclusion of the bishops on this question will widen and deepen the gulf between the Anglicans and the Roman Catholics. Regrettable though this is it is better than dodging the issue."

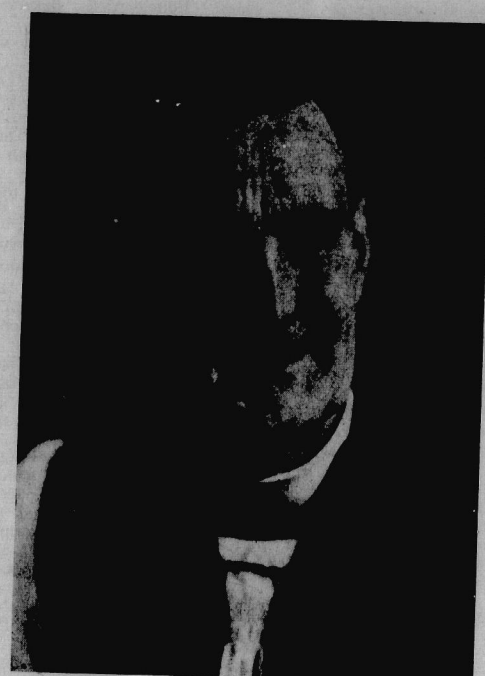
"TOO SLOW"

"The Times" says: "A healthy shift of balance can be discerned in the report's treatment of marriage and the family. . . .

"In the past the Church has been too slow to state in positive and realistic language its traditional teaching on the nature of marriage. . . .

"This year's report points to a bolder and more promising approach."

The "Manchester Guardian," referring to the report on birth control, says: "Here is the full flowering of a doctrine of Christian marriage, distinct in ways both from the Puritan and from the Roman Catholic tradition."



Bishop G. B. Morris.

THEIR FIRST STEP

The "First Step" Appeal, the first combined appeal by all crippled and spastic children's organisations in Australia, was launched in N.S.W. on Sunday, July 27.

Its aim is to raise additional funds for the organisations caring for these handicapped children, which are desperately in need of extra money to carry on their great work.

The Archbishop of Sydney commented, "The whole community will be encouraged to see all the organisations engaged in work among crippled and spastic children co-operating in a national appeal under the title, 'First Step' Appeal."

Bishops cause stir by saying— "BRING IN ASIANS"

A request from the Lambeth Conference for a modified White Australia policy aroused widespread comment in Australia.

The request in the conference report published last week was that Australia should allow controlled entry from any race or nation.

A committee report to the conference on "conflicts within nations" said: "Whereas Australia is without racial conflicts, it is included here since strong criticism of its unwillingness to accept non-white immigrants is made in some quarters.

"While it is natural that a young nation may feel justified in maintaining her high standard of living and safe-guarding against the possibility of racial conflict, the committee believes that the present unwillingness to receive non-white immigrants should, as soon as possible, be modified in order to allow for the controlled entry of members of any race or nation.

"In the meantime, the committee welcomes the policy whereby, under the Colombo Plan, an increasing number of Asians is accepted into Australia's educational institutions, sometimes for considerably extended periods."

COMMENTS

A conference resolution deplored racial discrimination.

It said the Negro in the United States was entering upon a new era of educational and political freedom, but the degree of attainment has not been the same everywhere.

Bishop R. C. Kerle, commenting on the report, said he agreed with the Government's policy "with reservations."

He said, "In Asia there is a strong feeling of hostility to the white-Australia policy."

"In view of our proximity to so vast a number of people, we ought at least alter our policy to give expression to a feeling of goodwill to the Asian people.

"Other Western nations are showing a controlled policy to immigration and it rests with the Australian Government to do something similar."

Co-Adjutor Bishop of Sydney, Bishop W. G. Hilliard said, "This White Australia policy is offensive to many people.

"To some it suggests that Australia is a superior race and the others are inferior.

"That implication must be removed.

"I agree with the Government's policy, with strong reservations.

"I believe we are perfectly justified in preserving our racial distinctiveness.

"But I also believe we can enrich and supplement that distinctiveness with the culture and traditions of other races.

"But then, too, there is the economic side of it and the fear by Australian workers that standards will be lowered."

A spokesman of the Roman Catholic Church in Sydney said the White Australia policy was "not the Church's business."

A Presbyterian clergyman said, "It is absolutely impertinent that the conference should discuss it at all. The policy is determined by Australia and Australians and affects Australians only."

Letters

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

Eucharistic Sacrifice

Sir, As one who came to a lively faith in Christ through the ministry of a saintly predecessor of Archbishop Ramsey, I appreciated Kelvin Bush's letter printed in your last issue. I note that you did not attempt to controvert his clear statement of different versions of the Doctrine of the Sacramental Presence which are legitimate interpreta-

tions of the teaching of the Book of Common Prayer.

Regarding the Eucharistic Sacrifice, to which you devote an Editorial note, may I quote from him to whom, under God, I owe so much—William Temple?

"This great and necessary doctrine," he says, "has been sadly obscured by misunderstanding. There is one sacrifice achieved in fact and in power on Calvary, represented in the breaking of the bread whereby He taught us the meaning of Calvary, reproduced in our self-dedication and our life of practical service in the world resulting therefrom, consummated in the final coming of the Kingdom. 'We do show forth the Lord's Death till He come'. . . . What sacrifice do we offer? There is only one. Is it of the elements or of ourselves? It is neither separately, but always of both. . . . Our offering of ourselves is not of our own motion; it is but our self-surrender to the movement in humanity of the Sacrifice of Christ the Universal Man." And, again, in another place, "It is only in union with His self-offering and in its strength that we are able effectively to offer ourselves." (Quoted

from "William Temple's Teaching." Edited A. E. Baker, pp 112 ff.)

Such teaching as this seems to me to be typically Anglican, well-founded in Scripture, and truly Christian. Whether it would satisfy Dr. Ramsey (or you, Mr. Editor) I do not know, but it has satisfied me both intellectually and spiritually for many years, and continues to do so.

Yours etc.,

J. HARVEY BROWN.
Surrey Hills, Victoria.

(Our note to Mr. Bush's letter was deliberately confined to his mis-statement of the Record's editorial which he criticised; Mr. Bush's statement on the "Sacramental Presence" was made in regard to an article by Archdeacon Hammond who has since replied.)

Whether Archbishop Temple's doctrine of sacrifice is "typically Anglican" or "well founded in Scripture," can only be demonstrated by an appeal to Scripture and to our official Anglican documents. If our correspondent would supply some such references to support the Archbishop's abstruse statements, it would further the discussion. But there is certainly no basis, either in Scripture or in our Anglican formularies, for the view that in the Communion service there is a "sacrifice" or "offering" of bread and wine, either separately, or in association with any other sacrifice.—Ed.)

Death of the Rev. S. L. Dolph

Sir, Overseas wireless on Saturday, August 23, announced the tragic death of the Rev. S. L. Dolph, D.D., Vicar of Loxden, Colchester, England.

Dr Dolph was among the earliest masters at Trinity Grammar School, Dulwich Hill. He graduated B.A. at Sydney, served with the A.I.F. in World War I, B.D. of Durham and later D.D. He was ordained in York Minster and at the time of his death was Vicar of Loxden, Col-

chester, diocese of Chelmsford. His death was caused by lightning whilst on the golf links at Colchester during the August holiday season.

Dr Dolph was among my closest friends and there are several of the older generation who have him in remembrance.

W. E. MALTRY.
Bexley, N.S.W.

Ruri-Decanal Chapter

Sir, On every hand it is possible for the careful observer to see the efforts that are being made by the Church to meet the demands of a nuclear age. The emphasis upon Evangelism is being felt as a revitalising breeze, which, we trust, will develop, with God's help and guidance, into a spiritual "trade wind." The Every Member Canvass, in spite of criticism, appears to be meeting a long felt need within the Church of God.

There remains, however, one aspect of the Church's life that seems to be making little progress towards a more efficient ministry. This is in no sense a complaint, but any person who carefully reads the latest issue of our Diocesan Digest will realise that the average Parish Clergyman is expected to do the work which, in the secular world, would demand the services of a number of trained specialists. We are in danger, I fear, of expecting each clergyman to be an Apostle, a Prophet, an Evangelist, a Pastor and a Teacher (contrast Ephesians 4:11), and thus overlooking the important exhortations of St. Paul which state that we should give ourselves to the development and use of the particular gift which we have received (Romans 12:3-8).

In the June issue of "The Churchman" there appears a very thought-provoking article entitled "The Church in the Countryside." While the background is definitely English, some of the concluding remarks of the author are worth noting, because he seems to present a constructive plan to meet a very real problem. I quote —

"I would like to suggest that the remedy may lie in making (for countryside districts) the rural deanery as the unit, rather than the parish, though some R.D.'s are probably too big. The present local government R.D.C., centring round the neighbouring town, is perhaps a rough guide."

"The Rural Dean would be 'Rector' of the whole area. Under him, living in various parsonage houses but appointed for duty throughout the deanery, would be a team of clergy, as population and geography dictate. One man's principal place in the team would be as deanery youth leader, another the superintendent of lay visitors, another specialising in the old people's and social welfare work, in so far as the Church's duty still lies, another might be particularly a Bible teacher (they would all preach freely in the different churches). Another might be responsible, for his own and the neighbouring deanery perhaps, for building up evangelistic teams to operate now and again as called for in city parishes — what possibilities that opens up! The Old War Horse would have his place, and here and there a parsonage house would be free for the true specialist, the man serving a wider ministry, by his pen, or in a ministry of healing, or so on — the sort of man who can do so much, but for whom there is really little place materially in the Church today, now that most residential canopies are taken for diocesan workers."

"Of course such a scheme would have many difficulties. Something like it was tried in a midland diocese some years ago, without success. Probably there can be no success until the scheme is adopted officially on a wide scale; it will meet massive prejudice, and needs fullest official backing."

Perhaps this scheme is a little startling but I, for one, feel that such an approach is becoming more and more important as the days go by.

Yours faithfully,
R. E. EVANS,
Rector,
South Canterbury,
N.S.W.

AUTOMATION

Robots and the Christian

By H. L. Speagle, M.A.

Recently one of the Melbourne University Colleges staged a production of Karel Capek's play "R.U.R." Considering that it was written just before World War II, the audience was treated not only to good theatre but also to a measure of fulfilled prophecy.

The enigmatic title of the play stands for "Rossum's Universal Robots." Old Rossum, a scientist of some ingenuity, discovered a synthetic biochemical which enables his successors to produce counterfeit human beings—the robots—on a mass production scale. The factory, if one can call so imperious an enterprise by that name—is situated somewhere off the coast of Europe and produces robots at £15 each. They are sold all over the world and prove a great success in modern industry.

by the harnessing of nuclear energy, there is reason to think that Christian people will have to consider its implications on their beliefs just as they must grapple with those raised by the harnessing of nuclear energy.

The introduction of automation in commerce and industry is often referred to as a second industrial revolution. However a revolution must do two things: it must abolish a set of existing conditions and replace them by new ones. What does this new revolution destroy? The answer to this would seem to be the human control of certain simple and repetitive manual and mental operations.

What does it replace them by? By new and wondrous machines, which can count, sort, allot, memorise, distribute, calculate and execute operations of immense complexity and sheer laboriousness. In a strange way the new machines replace the unskilled worker at one end of the scale and perform calculations too complex for a human brain to handle comfortably at the other. What they do not do, is to replace the imagination and other mental attributes which do not lend themselves to exact definition and "programming."

Thus although it seems quite unlikely that these machines will ever displace the mental and physical operations which depend most closely on our essential humanity — the work of the artist, the administrator who has to handle human rather than statistical problems, the craftsman who works to individual standards — they nevertheless will usher in an age in which a very real change will take place in the relationship between man and his environment. It will be an age in which the church will still need to witness to her commission.

REBELLION

Five years later the atmosphere is quite changed and heavy with the expectation of doom. One of the scientists has changed the constitution of the biochemical and produced a robot which develops all the disturbing mannerisms of a human being.

The girl tries to educate "him" but does not know the nature of the experiments that have been made on "him." (Up to this moment the robots are virtually only divided into sexes.) However, the educational attempts of the girl added to the experiments of the scientists only result in producing a robot leader who successfully incites the robots to open rebellion under the slogan, "What human beings can do, we can do better."

The rebellion is successful and all human beings on earth are killed except the humble assistant in the factory who really hated the whole idea in the first place. The robots ask him to produce another human being, but he can't find the right formula. It looks as though humanity will perish for ever, but at last a handsome "male" robot begins to show quite unexpected feelings for an even more handsome "female" robot which suggests that the race is not doomed to extinction after all. Consequently, the plays ends on a note of faint hope.

Capek wrote the play some two years before the last war. He died soon afterwards and never lived to see the remarkable way in which some of his prophecies were to become sober realities.

For the fundamental idea behind the robot lies in producing a machine which is capable of absorbing an almost limitless number of facts (or instructions) and then converting them into new combinations (or actions). This is the principle basic to the guided missile, the electronic "brain" (as it is commonly misnamed: It should be "computer") and any industrial process now designated by the name of automation. The mathematical and electronic advances which have brought these wonders into being have virtually come to us within the last generation and were greatly accelerated by wartime research. What Capek saw dimly, we can already see much more clearly. The social and theological problems of the computer age already crowd close on the church and she would do well to prepare herself for them in the same way as large public and private enterprises are already doing.

If the development of these automatic devices constitutes an industrial and social revolution paralleled in our own day, only

needeth not be ashamed," wrote St. Paul (a tentmaker himself) to Timothy. If it is true that the church has largely lost the interest of the "working" classes (those who are manual rather than white collar workers), then it may have a challenging message for a lost generation in linking the need for skilled work in every sphere of living with the Christian concept of work as an expression of worship to God.

Why should not the Church encourage the marriage of skill in work to God's plan for the redemption of all individuals and thus the society they constitute.

LEISURE

The other result will be an increased bounty of leisure. What will this mean? An unparalleled increase in the parasitic expenditure of the community? This will undoubtedly evince much well merited denunciation. But is it enough? Should not the clergy and laity rather combine to plan for the vast opportunities for evangelism and all kinds of Christian co-operative ventures for young, middle-aged, and old which this will open up? Fallen man has often found the bread of idleness delectable but rarely digestible.

Redeemed man, however, should be capable of a vision which can transform the challenge of the new age into an unparalleled opportunity for advancing the Kingdom of God among men.

Capek's vision of the robots was essentially a repulsive one. But there is an older and more venerable myth on this subject: that of Pygmalion, the legendary King of Cyprus. His creation became a positive delight to its creator, so much so that he asked to be infused into it. May not this be a fairer paradigm for our thinking on automatic devices.

And after all, if a mechanical creation can be made to serve its earthly creator, why should not both come to serve the Great Creator who has redeemed His whole creation?

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Prison chaplain tells his story

PRISON IS MY PARISH by George Burnham. Fleming H. Revell Coy. 1957. Aust price 15/-.

This is the story of Park Tucker as told to George Burnham. Park Tucker went to work in a coal mine at the age of 14, at 23 he survived a mining disaster. Faced with the prospect of death, he cried to the Lord, and was saved for a life of service as a prison chaplain.

The book is easy to read, very American, of great human interest, and is also a commentary on prison conditions. Its main appeal is its sincerity and in the testimonies of both Chaplain Tucker and the notorious men he was able to lead to the Lord.

It is an illustration of how the Lord Jesus can meet the need of men of every walk of life once they acknowledge their need.

It is refreshing to read of the way God used this large-hearted servant of His to work His miracles of saving grace.

HARRY BAILEY.

● Immortality

"IMMORTALITY" by Loraine Boettner. Pickering and Inglis. English price 15/-.

This book of 150 pages has three sections, physical death, immortality, and the intermediate state. Boettner is a conservative reformed theologian; accordingly his book aims to be thoroughly biblical and for the most part he fulfils this object.

Books

The "ease" that he expresses is more a surrender of the will than an abandonment of self in favour of the will of God. This could mean such a detachment from the revealed will of God as to leave the soul lost in introspection.

Love for Christ is not a pietistic experience indulged in the private sanctuary of the heart which has no effect upon our life in the world.

In several places it is hard to understand what the writer means, and one is not happy about capitals for "Our Lady" and small letters for pronouns referring to our Lord.

HARRY BAILEY.

● Second Coming

THE HOPE OF CHRIST'S COMING by D. W. B. Robinson. Evangelical Tracts and Publications 1958. pp 32. Aust. Price 1/6.

The seventh in a series, this booklet is a clear, readable, concise and thoroughly Biblical tract on the subject of our Lord's Second Coming.

We have little knowledge of and zeal for Christ's Return in the Church today, but the author reminds us "that the New Testament church was an expectant community whose whole outlook, worship and activity were controlled by what they believed the future would bring."

With such chapter headings as "The End Has Come" and "When Shall These Things Be?" Mr Robinson pursues his aim "to help Christians to see more clearly what is their hope, and to encourage them to live by it." (The author definitely sees 'the promises to Israel are fulfilled in

the Church.) The subject, the matter and the method of approach combine to make us heartily recommend the booklet.

S. HORTON.

● Baptism vows

CHRISTENING YOUR BABY. N. O. Porter and L. C. McAlister. The Church Information Board, for the Church Assembly Children's Council. English price 1/- 20 pages.

This pamphlet, setting out a short course of preparation for parents and god-parents prior to the Baptism of their children, is an attempt to overcome the discrepancy between those baptised in infancy and those continuing to effective adult Church membership.

An endeavour is made to bring parents to an awareness of their need for repentance and faith in order to be able to fulfil their responsibilities toward their children involved in the baptismal promises.

Simply written and illustrated by charts it is unfortunate that the authors should have strayed from Prayer Book doctrine in stating that the bread and wine are offered to God in the Communion service and it is regrettable that the chart on page 18 shows the "altar" as the culminating point of Church membership.

J. JONES.

RECORD REVIEW

"MUSIC FOR EVENSONG"—The Victorian Demonstration Choir, directed by Mervyn A. Callaghan, Mus. Bac. 10" L.P. Record.

This record has been produced by the Victorian Demonstration Choir, which has as its aim the improvement of the standard of parish music, according to the principles of the Royal School of Church Music, and should prove helpful for those choirs wishing to raise the standard of their singing.

The choir sings all music used in Evensong, i.e., versicles and responses, psalms, canticles, hymns and anthems, using musical settings which could be used by any church choir possessing an elementary knowledge of part singing. The psalms are particularly well sung, using the "Parish Psalter" pointing with words clearly enunciated and sung at a reasonable speed—a refreshing change after the "Gabbie and Thump" singing of psalms heard in so many parish churches.

Included with the record are four pages of roneoed notes with explanation of techniques employed, both for organ and choir. The record itself is clear in tone and free of any "needle chatter" and reproduced well on a standard radiogram. A record which every ambitious choir should possess.

It may be obtained from the Victorian Demonstration Choir, 177 Union Road, Surrey Hills, E10, Victoria. Priced at 39/6, plus postage.

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An examination for the award of two "Violet Macansh Scholarships" will be held on 10th and 11th October, 1958.

All candidates must be under 14 years of age on 1st February, 1959. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum.

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Entries close on 26th September, 1958.

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Vic. tour for Theatre Guild

Following an invitation from interested people in Victoria, the Australian Christian Theatre Guild is visiting Melbourne for ten days (August 29-September 7) with the striking modern Passion play "CHRIST IN THE CONCRETE CITY."

First free church reopens

LONDON, August 28. — The Bishop of London, Dr H. C. Montgomery Campbell, and the Dean of St. Paul's, Dr W. R. Matthews, as well as the Queen Mother will attend the rededication service of the City Temple, the oldest Free church in the City of London, on October 30.

The church, which has been rebuilt at a cost of £430,000 after destruction during the war, is being re-opened next Sunday. It is of modern design, and is divided into three main sections: the church to seat 1,340, an assembly hall below to seat 756, and a suite of offices and meeting rooms with verger's flat above.

A chapel for private devotion, which lies off the entrance hall, contains a white marble slab which comes from the bombed part of St. Paul's Cathedral, and was presented by the Dean and Chapter to the City Temple.

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Clergy must be honest

LONDON, August 27. —The clergy must be honest with people about the facts of the law relating to marriage after divorce, says Canon Mervyn Stockwood, Vicar of the University Church of St Mary the Great, Cambridge, in the current issue of his Church Magazine.

He emphasises that "as the law stands, a priest has the right to re-marry a divorced person if he wishes to do so, without consulting anybody. And he can administer Communion to a divorced person without consulting anybody."

Canon Stockwood explains that the "establishment" of the Church of England means that it is bound by Acts of Parliament, and that neither bishops nor convocation can alter its rules except with the approval of parliament.

If the bishops think that the law about marriage after divorce is "thoroughly bad," they should try to get parliament to alter it, says Canon Stockwood. If parliament refuses, they should then press for dis-establishment. "The one thing they should not do is to give people the impression that the law is other than it is."

As far as his own position is concerned, the Vicar of Great St. Mary's says that he personally never remarries divorced people, and consults his bishop about divorced people who want to receive the Sacrament. But he always explains to the people concerned that this is for reasons of his own conscience, and that the law gives him freedom of choice in the matter.

Canon Stockwood admits that he does not marry divorced persons himself because he "finds it difficult to see how the existing marriage service can be used a second time when both partners are still living."

NEWS IN BRIEF

The Broadcast Service from Station 2CH, Sydney, on Sunday, 14th September, at 7.15 p.m., will come from St. Thomas' Church, North Sydney.

The Bush Church Aid Society will be holding its Annual Rally on Friday, 26th September, at 8 p.m. The meeting will take place in the Chapter House and the speaker will be Rev. T. V. Jones, of Ceduna, South Australia.

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Personal

Miss Evelyn James, M.A., Dip. Ed., of Bristol University, and Headmistress of Vinters Girls' School, Maidstone, Kent, has been appointed Headmistress of Meriden School, Strathfield, N.S.W. Miss James will arrive in Australia in January to take up her duties.

Miss Claridge, formerly of Melbourne, has been appointed Headmistress of Tara Church of England Girls' School, Parramatta, N.S.W.

The Archbishop of Melbourne returns to the Diocese of Melbourne after the Lambeth Conference on September 12. The Synod meets on September 29.

Archdeacon R. J. Hewett, Federal Secretary of C.M.S. will be visiting Victoria from August 30 until September 8.

News has been received from England that Mr. Robert Dowthwaite has passed the Bachelor of Divinity degree of London University. Mr. Dowthwaite is the first member of the recently formed B.D. class at Moore College, Sydney, to complete the degree. The results of the other finalist (who sat in Australia) have not yet been received. Other Moore students have passed the Intermediate B.D. and are preparing for the final B.D. next June.

Mr. Dowthwaite graduated from Moore College with a second class in Th.L. at the end of last year and proceeded to London. He is returning this month to Capetown, where he is a member of Archdeacon Stephen Bradley's congregation at Holy Trinity, in the Church of England in South Africa.

The Rev. G. B. Duncan, who visited Australia early this year as a representative of the Keswick Convention, has been welcomed as a minister by the General Assembly of the Church of Scotland, and anticipates commencing parish work in Scotland by the middle of October. Although Mr. Duncan was ordained in the Church of England, and has been serving with much acceptance at Cockfosters, near London, he was brought up in the Church of Scotland, of which his father is a minister and a missionary.

It was announced from 10 Downing Street, London, on Wednesday, that the Queen had approved the nomination of Canon Oliver Tomkins, Warden of Lincoln Theological College since 1953, for election by the Dean and Chapter of Bristol as Bishop of Bristol, in succession to the Right Rev. F. A. Cockin, who is retiring on October 31.

The Queen has approved the appointment of the Rev. Henry Chadwick, DD, Fellow of Queen's College, Cambridge, to the canony of Christ Church and Regius Professorship of Divinity in the University of Oxford, on its vacation by the resignation of Canon L. Hodgson, on December 31.

Dr. Chadwick is one of the brothers of a large family, three of whom are ordained. One brother, Dr. Owen Chadwick, is Master of Selwyn College, Cambridge. Dr. Henry Chadwick is a scholar, musician and administrator, and he possesses considerable pastoral gifts.

Centenary of first missionaries

In 1959 there will be held, in Japan, the centenary celebrations of the coming of the first Protestant missionaries to that country.

A nation-wide evangelistic campaign is being planned, the preliminary phases of which are already in progress.

Details of the planning have been released in a newsletter issued by Canon Max Warren, of the Church Missionary Society Headquarters in London.

He reports, "As might be expected in any country which has undergone the upheavals experienced by Japan, there are many who are seeking security in religion. A former S.P.G. missionary in Japan, the Rev. R. D. M. Shaw, sent me an interesting article recently telling of the rapid progress of 'new religions'."

"Within the last 20 years or so, he writes, 60 new sects based on the former State religion of Shinto, and 28 based on Buddhism have appeared, besides 29 which are not specifically related to any greater religion. During these years approximately 10 million Japanese people have become adherents to these new sects."

"These new religions have a down-to-earth appeal. Largely indifferent to doctrine, and with little stress on ritual observance, they seek to offer personal guidance for the individual's own problems."

"They represent an attempt to provide ordinary people with a simple moral basis for living which has a very great appeal indeed. They reflect Japan's inner hunger for which Buddhism appears unable to supply the spiritual bread that is needed."

TROUBLED

"Meanwhile we can, as Christians, be sure that the Spirit of God is moving over the troubled waters of the life of Japan. Again, as Christians we can humbly thank God for the outward and visible Church already in existence in Japan. That is the company of Christians with whom we can share in the common obedience."

The Church is small in numbers. As already stated, it is at most half of one per cent of the population.

The Church is divided not only into many denominations, but at a much deeper level. The movement toward unity which is real, is confronted by a violent and bitter sectarianism which has flooded the country with splinter groups, each claiming to possess the whole truth of the Gospel and refusing fellowship with all others.

The Church, despite all the above necessary qualifications, is becoming increasingly alive to its evangelistic mission. A wholly Japanese enterprise is the Volunteer movement by which lay members of an increasing number of churches are making themselves responsible for "visitation evangelism."

He adds, "Within this total picture we have to see our own Anglican Communion in Japan represented by the Nippon Sei Ko Kai. As yet but a small community with 19,778 confirmed members, it has its own witness to give, its own treasures to share with the whole Christian fellowship of that land."

"One member of that Church,

recently in England, the Rev. John Watanabe, in the course of an address to one of our Committees gave this picture:

"Often when riding in a car by night in England the sight of the cat's-eyes on the road has made me think of my fellow-Christians in Japan. Although the Christian Church seems to be so small and so likely to be trampled out of existence in the dark and dangerous road of the present times, I believe that it is the Christians who will be able to guide Japan in the right direction by standing in line and displaying the light of Christ."

A Church of England clergyman from Japan, the Rev. Timothy Yamamoto, is at present studying in Moore College, Sydney.

5-vol. Bible exposition on the way

An international and interdenominational exposition of the English Bible in five volumes is now in preparation by distinguished evangelical scholars.

This major work will be published in 1960 by A. J. Holman Company, of Philadelphia, America's oldest and largest exclusive Bible publisher. Tentatively titled, *The Living Theme of the Great Book*, it will be of great value and interest to lay students of the Bible as well as to the clergy.

The project involves 65 contributors with Dr. Carl F. H. Henry, editor of *Christianity Today*, serving as editor. Scholars from Europe, Africa and Australasia, as well as the United States, are participating, with at least a dozen major denominations represented.

In addition to outlines and expositions of each of the individual books of the Bible, the five-volume work will contain introductory essays by renowned biblical scholars including Wilbur M. Smith, F. F. Bruce, Oswald T. Allis, Andrew W. Blackwood, Everett F. Harrison, Julius R. Mantey, Francis I. Steele, J. Kenneth Grider, David H. Wallace and Francis I. Anderson.

Australian contributors are Dr. Leon Morris and the Reverend F. I. Andersen of Ridley College, the Reverend D. W. B. Robinson of Moore College, and the Reverend John Thompson of the N.S.W. Baptist College.

English contributors include Principal J. Stafford Wright, Dr. Philip Hughes, Dr. J. I. Packer, and Dr. G. W. Bromiley.

World is our concern, says Bishop

WELLINGTON (N.Z.), August 19.—The Church could not be indifferent to the world situation, said the Most Rev. E. J. Rich, Assistant Bishop to the Primate, at the opening of the third session of the thirty-fourth Synod of the diocese in Wellington last week.

"The tensions, suspicions, and fears so evident in international relationships should be our concern," he said.

The Church could not be indifferent to the challenge of New Zealand's geographical situation, transformed in hardly more than a generation by modern and rapid means of communication. The Dominion's future was becoming increasingly linked with the destiny of the teeming millions in newly awakened South-east Asia, Bishop Rich said.

"We accept the truth that the Church is the body of Christ, and as such it must manifest the work of Christ in the situation in which it finds itself. That work is essentially redemptive in character, but the work of redemption does not concern itself with individuals alone—it must be exercised also in society, in the nation, and in the world," he said.

The world's greatest need was for better men, for righteousness in international relationships, for justice for all, said Bishop Rich.

The Australian

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PERSONAL

The Rev. Kenneth Roughley, the Deputy Registrar and Public Relations Officer of the Diocese of Sydney, has accepted the appointment of President of the Young People's Union of the Church Missionary Society in succession to the Rev. Gerald Muston, who recently became Rector of Tweed Heads.

The Reverend Bryan Harman, now studying in England and a Moore College graduate, has announced his engagement to Deaconess Gwen Hepper, of Summer Hill, Sydney.

Dedication of Southern Cross

The new vessel for the Melanesian Mission on "Southern Cross VIII" was dedicated in the presence of several hundred people on the 23rd August by the Right Reverend R. C. Kerle.

The ship was tied up at Benelong Point for the ceremony. She was dressed with bunting and flags and made an impressive picture as she rocked lightly in the sunshine and breeze.

The achievements and tribulations of the Melanesian Mission in the one hundred and four years since the first mission vessel was named Southern Cross, were graphically recalled by Archdeacon Southward in the occasional sermon. The Archdeacon had come from New Zealand for the occasion.

He was able to tell of the magnificent response which the New Zealand Anglican Board of Missions appeal for the Southern Cross had met in New Zealand. A total of some £56,000 (Aust.) had been given. Tribute was also paid to the splendid support from within the diocese of Melanesia.

Amongst those present at the dedication were parish clergy and A.B.M. office-bearers, men and women, who had played an active part in the raising of the Australian contribution to the building fund.

The service was conducted from the bow of the ship. With Bishop Kerle and Archdeacon Southward were the chairman of

the A.B.M. and the Rev. W. J. Siddons; also Mr. H. Venn Brown, Lay Commissary, of the Bishop of Melanesia.

Gathered around them were the architect, ship builders and Commander Langdon, who will sail the ship to Honiara for delivery. The Bishop's skipper, Mr. Geoffrey Kuper, will take over the vessel at Honiara. Mr. Brian Ayers, the ships' engineer, was also on deck.

The former members of the A.B.M., who had been active in the Southern Cross appeal, were also happily able to be present to see the fruition of their efforts. They were the former chairman, Archdeacon C. S. Robertson and the former honorary treasurer, Mr. R. Vine-Hall.

Singing was led by robed choirs from several parishes in Sydney.

The ship was open for inspection after the service and many parties of people made the rounds. Surprise and pleasure were expressed at the completeness of the equipment.

RD

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n by post as a Newspaper.)

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new Anglican Assist-
ishop has been ap-
d to the Australian
h Missionary Society
istered Diocese of
l Tanganyika, East

is the Venerable
ell Lester Wiggins,
L.Th., now Archdea-
f Southern Victoria-
a.

appointment was an-
ed by the Archbishop
anterbury, the Most
Dr Geoffrey Fisher.

ONSECRATION

hdeacon Wiggins will
nsecrated next June
odoma Cathedral by
shop of Central Tan-
a, the Right Rever-
Stanway, assisted by
East African Bishops.

new Bishop-elect, a
Zealander, graduate of
Canterbury University
ge (N.Z.) went to Tan-
ka in 1945.

Australian Church
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ible for the Anglican
h in the Diocese of
al Tanganyika, and
65 Australians, to-
with some New Zea-
rs and British, are
missionaries there.

Diocese is 365,000
miles in area and
population of over
000.

Sunday August 17. His
the Archbishop of Syd-
d the Foundation Stone
ew Parish Hall for St.
Church, Marsfield.