

Personal

Sydney

The Reverend Barry Marsh has been appointed to the Parish of Padstow. At the present time the Reverend D. G. McGraw is acting as locum tenens.

The Reverend G. Taylor, formerly Curate of the Parish of Kingsgrove, has been appointed Curate in the Parish of Wallerawang.

Melbourne

The Reverend G. C. Lambie, Chaplain of Mont Park Hospital, has been appointed Vicar of All Saints' Church, East Malvern.

The Principal of the Melbourne Bible Institute, the Reverend J. W. Searle, left Melbourne on a three months visit overseas on August 19.

Mr Searle will visit U.S.A., England, the Continent and several countries in the East. During his trip he will contact many former students of M.B.I. on various mission fields.

Sister Helen Chambers, from C.M.S., Pakistan, arrived in Melbourne on furlough on August 28. Sister Chambers has spent portion of her furlough in England and will spend the remainder in Melbourne.

Adelaide

Miss Judith Stokes, of C.M.S., Groote Eylandt, arrived in Adelaide on August 4 on furlough. Mr and Mrs Percy Leske, from the Roper River Mission, are due in Adelaide on August 31.

Overseas

The Right Reverend R. W. Stopford, now Bishop of Peterborough (U.K.), was elected Bishop of London on August 12. He will be enthroned on October 7.

NEWS IN BRIEF

Bible Sunday will be held in Victoria on September 3. The British and Foreign Bible Society suggests that this day be used by ministers to emphasise the work and witness of the Society. This year, Bible Year, particular emphasis is being laid on the necessity of speed in distributing Scriptures throughout the world. Special emphasis is laid on Indonesia, where a time limit has been set by the Government for the entrance of Scriptures.

The King's School, Parramatta (Diocese of Sydney), will conduct an examination for the award of two "Violet Macanish Scholarships" on September 22 and 23. Candidates must be under 14 years of age on February 1, 1962. Papers will be set at the Sixth Grade Primary and First Year Secondary standards. Winners of the Scholarships will be entitled to free tuition, together with grants and reductions in boarding fees.

A Convalescent Hospital for Sick Aged is to be built at Wahroonga, N.S.W., by the United Protestant Association. The hospital will cost £35,000, and donations are being sought by the Association.

Speakers at the Summer School conducted by C.M.S. in South Australia will include an African Bishop, the Right Reverend Festo Olang, of Kenya, and the Right Reverend Maxwell Wiggins, of New Zealand, who is Assistant Bishop to Tanganyika. The School will be held at the Retreat House from January 25 to January 29.

The Synod of the Diocese of Adelaide will meet from September 5. Some 160 clerical and 300 lay representatives will attend.

A half-million copies of the World Council of Churches booklet, "Jesus Christ, the Light of the World," have been sold to date. This booklet is a preparatory study for the Third Assembly of the W.C.C. in New Delhi later this year. It has been sold to date in 33 languages, and it is expected that nearly one million will be sold by the time the Assembly opens.

Growth of Eastern religions in England is highlighted by the opening in Smethwick of a Sikh Temple. Said to be the largest Sikh Temple in Europe, the building was formerly a Congregational church. Local Sikhs purchased the building and spent over £A17,000 on its conversion and decoration. The money was raised in eight months by house-to-house collections.

The Polish Parliament has passed an educational reform bill banning religious instruction in all State schools. The bill decrees that Polish children must be taught a "scientific world outlook." However, religious instruction may still be given to students by the Church, outside school hours, in buildings not owned by the State. Political instruction in Polish universities has been compulsory since October, 1960, when courses in Marxism were reintroduced after a four-year hiatus. At the same time, religious classes were informally eliminated from 80 per cent of the public schools.

The Australian

CHURCH RECORD

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THE AUSTRALIAN CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

Vol. 25, No. 17

September 14, 1961

Price 9d.

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

MINISTERS AND PASTORS SUFFER HUMILIATION FOR WITNESS IN INDIA

Persecution still continues in India although the Government of that country officially recognises freedom of belief. Many groups are actively working against Christians in the country.

Ministers and pastors have suffered humiliation and persecution because of their witness for Christ. Many of them live in lonely places where they are exposed to danger and suffering.

One Pastor has charge of fifty villages and his parish is nearly sixty miles across. There was to be a wedding in one of the most inaccessible villages, so he hired a bullock cart and began his three-day journey during the very hot weather, but unfortunately the ceremony was over before he arrived.

He decided to spend the night in the village and was awakened during the night by loud cries for help—a thatched house was on fire—a common occurrence during the hot season. The pastor and some of the young Christian men fought the fire and saved many of the houses near the burning one. When

the Hindu leaders heard about their bravery, they twisted the facts and said the Pastor and the young men had started the fire because the owners of the house were not Christians.

Bribes used

The leaders bribed a few people to give false statements and a written complaint was sent to the nearest police station. The Pastor was unable to leave the village; there was no one in authority to help him, the Christians of the village were too poor to do very much and had no influence and no one would listen to their story. After two days the Pastor was allowed to go home on condition that he gave a written statement saying he would attend the police station when required.

He began the three-day journey back to his home and had not travelled very far when he

saw a large crowd of young men with sticks following him. They quickly overtook him, stopped the cart, surrounded him and began to argue. They were all Hindus who were determined to work against Christians and the spreading of the Christian message. The Pastor thought he would be killed.

After a frightening experience they released him and let him continue his journey.

Nation-wide campaign

Early last year the All-India Hindu Mahasabha met in Bangalore and announced its program for the year through the leading daily papers. One of the main aims of the Sabha was to launch a nation-wide campaign against all Christian work and Christian missionaries in India, including national missionaries.

During February and March of that year slogans appeared on the whitewashed walls of buildings in the main streets of many towns telling the Christians to quit. Disturbances were caused in village congregations during worship, especially in places where there was no resident pastor or teacher, and tried to persuade the people to renounce their Christian faith, offering them Government-free land, bulls for ploughing and money toward building a small house or they would revert to Hinduism.

Yielded

Out of six villages in the Diocese of Dornakal, only one yielded to the temptation of material benefits, the other five resisted and stood firm in their faith. In that one village four families remained true, and in spite of persecution and abuse, refused to renounce Christianity.

Ninety per cent of the Christians in the villages of the Diocese of Dornakal are illiterate and need regular Christian teaching, particularly where anti-Christian propaganda is strong.

Only three hundred villages out of eleven hundred have a resident Catechist to care for the Christians, to teach the children in a small primary school and in every way look after the flock.

C.M.S. News.

Communist Defeat

A hard-hitting campaign by Protestant, Roman Catholic, Hindu and Moslem leaders is reported to have been an important factor in the defeat of the Communist party in elections to the Orissa (India) State Legislature.

Nine Communists were defeated in bids for re-election to the 140-member assembly. Four others won by narrow margins. The campaign by the religious leaders deplored the "Marxist atheism" of the Communist candidates and pointed to the threat of Communism to all of India's religions.

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ST. JOHN'S PARRAMATTA CONVENTION

MONDAY, 2nd. OCTOBER, 1961

11.15 a.m. SESSION: The Rev. H. J. Rowe

The Rev. B. Cook

1.45 p.m. SESSION: The Rt. Rev. M. L. Loane

Dr. Ralph Mitchell

3.45 p.m. SESSION: The Rev. K. J. Turnbull

Archdeacon G. Delbridge

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Off the Record

RESTRICTED FISHING

Almost without break from 1561 the Dean of Christ Church, Oxford, and the Master of Trinity College, Cambridge, have visited Westminster School to elect scholars to their colleges. At the dinner which follows, epigrams in Latin and Greek are recited, with very free translations added, usually in rhyme.

Lord Fisher was featured thus: Non iam piscatur Piscator sanctus in omni Orbe animas hominum; Curia namque tenet. The world to Fisher now small scope affords To fish for souls—except among the Lords.

And the Archbishop of Canterbury thus: Urbs Eboracensis conubia Cantia vidit Urbs Eboracensem Cantia pontificem. York saw a Kentish wedding-feast: Kent saw a Yorkist new high-priest.

"AS IT WAS IN THE BEGINNING"

From the first issue of "The Church Record" (as such), dated February 27, 1914: "In Sydney there has been agitation against Sunday trading and extra Sunday trams and trains, while in Melbourne there has been a crusade against Sunday picture shows."

Incidentally, the price of the "Record" at the time was one penny.

RELIGIOUS KNOWLEDGE

From the English "Church Times" come the following three schoolboy howlers:—"The ecstatic prophets were considered rather vulgar, but this proved they had the spirit of God with them."

"The Trinity also means the Eternal Triangle."

"The people who work in the kitchen are half-monks."

SUFFERING SAINTS

From "The Australian Baptist" comes the story of a greeting received by the Baptist Union of Great Britain and Ireland, which consisted of the line of a hymn, "Here, we suffer grief and pain."

The president of the Union is Mr E. R. Grief. The general secretary is Dr E. A. Payne.



Extensions to Deaconess House almost completed

Record enrolments in both Moore Theological College and the Deaconess Institution in recent years have led to expansion plans for both. Earlier this year a new building was opened for Moore College by the late Governor-General of Australia, Lord Dumfries. On Sunday, September 17, a new building will be opened at Deaconess House.

The building at Deaconess House will be known as the Archdall Wing. Seventy years ago Canon and Mrs Archdall, believing much could be accomplished by trained women in the work of the Church, set to work to overcome the difficulties of establishing such training.

In 1961 the present building was dedicated. Seven students were in residence in 1951 but by 1961 this figure has leapt to over fifty. Such large numbers have strained severely the accommodation available at Deaconess House. A number of students have been accommodated in nearby houses purchased from former residents, but facilities have been quite inadequate.

The Deaconess Institution is currently conducting an appeal for £60,000 needed for the expansion programme.

THE SIN OF ELI

In recent weeks, as in many periods before, Evangelicals have been maintaining an unpopular position in public controversy. Morality, censorship, Sunday observance and Government aid for church schools have all been freely discussed in the Press, and much criticism has been levelled at the Evangelical spokesmen on each of these important issues.

Nor is this criticism confined to the statements issued to the Press by those who oppose our policies. Many a Christian worker has been made aware of antipathy to our policies on the part of ordinary members of the public.

The answer can never be to hide the standards of God until a more propitious time, for we must declare His truth whether it is popular or not. Yet we see our generation becoming increasingly bold in its decline from godly standards of public and private life. In church life, the word of God is often put aside in favour of what appeals to men, and this has its answer in the blunted conscience of parliaments.

The Evangelical often finds himself longing for a single, clear-cut solution to this impasse between his witness for the truth of God and his desire to win men to his God. He wants to declare the Word of God in such a way that men give their allegiance to it and not so that they reject it.

We do not seem to have found that solution. And yet the situation in which we find ourselves is not novel. God has met with, and changed this situation, time and again in His dealings with men.

In the closing years of the reign of Eli as High Priest of Israel, the priesthood was largely ignorant of the Word of God with the inevitable results that the society of the day was fast relapsing into paganism. The blessing of God was absent. "The word of the Lord was precious in those days; there was no open vision" states I Samuel 3.1, and behind those words lies the awful prospect of a generation going to hell with its blindness undisturbed.

Eli himself was sensitive to sin and righteousness, as he showed when he rebuked Hannah for apparent drunkenness in the temple, and his own sons for their rapacity. Yet he was not prepared to act against the sin he could see and denounce. The world did not have to mind Eli. Because he did not threaten its ways, it could live with him, and honour him. In looking for a way out of our dilemma, we must flee from the solution of Eli, lest our generation be without a vision of God, and we suffer the fate of Eli.

What solution could there be to this blindness in the days of Eli? Whatever it is it will be the solution to the blindness of our own day. The solution the Lord gave may be expressed in the name of a single individual: Samuel.

Let us never forget that the answer of God to such a situation is ever the same: To raise up an individual faithful to Him. God has used not only Samuel to change a nation, but Luther, and Wesley, and Moody.

We have then, a clear-cut solution to our problem of a nation that rejects our message. It is the raising up, by God, of a man who will lead our generation back to the only source from which it can gain salvation. Let us not forget either, that in the history of Samuel, there is the prayer of his mother. Let us pray the Lord of the harvest, that he will send forth labourers into his harvest.

It is encouraging and strengthening to realise, what the Bible makes clear, that times of manifest weakness, are the times when we may most confidently call upon God for help. God's power is made perfect in weakness. In times of strength as we would estimate them, we are inclined to ascribe the victory to ourselves. Thus in the days of Gideon, God directed His servant to reduce the army of Israel from 10,000 to 300, "Lest Israel vaunt themselves against Me, saying, Mine own hand has delivered me." (Judges 7: 2).

Times of humiliation and weakness are times of strength and victory. Our strength lies in prayer, and our victory lies in our faith. The present is a time for unceasing prayer to God from every Christian heart that He will manifest His power by turning back the hearts of our fellow countrymen to Him, and that He will raise up preachers and evangelists as labourers in His vineyard, to carry the Gospel to those who have not heard, that our boast and glorying might be in Him.

God loveth a cheerful giver

2 CORINTHIANS 9

By the REV. A. M. STIBBS, M.A.,
Vice-Principal of Oak Hill College.

In 2 Corinthians 9 Paul exhorts his readers to prepare to take their share in a collection which he is making for the poor Christians at Jerusalem. Let us see what we can learn from this chapter about Christian giving.

The need to prepare (verses 1-5). When Paul wrote and sent messengers to urge the Corinthian Christians to prepare themselves to give to a special collection, he was careful to point out that it was not because he had any doubt about their keenness on giving. Indeed, he confesses that he had boasted of their zeal to others. But he knew that in such matters, in spite of our genuine zeal, there is always the danger lest we fail to live up to our reputation and indeed to our intention. So part of the responsibility of preparation rests on the minister of the Word, who ought in the discharge of his ministry to instruct people about the privilege of giving, and to exhort them to do it.

The importance of a right spirit (verses 5-7). Paul next expresses concern not only that they should be ready to give, but also ready to give in a right spirit. For, if giving is to fulfil its ministry for the glory of God, for benefit to others, and for enrichment to ourselves, it is of supreme importance that we should give in a right spirit. This matters very much more than how much we give. For giving, like seed sowing, is meant to issue in a harvest. The kind of harvest will depend not only upon the seed sown, but also upon the spirit in which it is sown. Here the word "bountifully" refers not to the amount but to the spirit. It means "with active goodwill," bespeaking a blessing on the recipient. But if I give as one reluctant to spare, if I give with more interest in how much I can keep back for self than active concern to help others, then I shall inevitably be treated both by God and men as I treat others. For "he that soweth sparingly shall reap also sparingly."

Also, for the Christian giving should be an act of worship, an act of priestly service (as it is called in verse 12) well-pleasing to God. But God will not be pleased, nor honoured by our giving, if we only give "of necessity," because we have to, or "with regret" (i.e. "grudgingly"), wishing it were not necessary. For God looks for, and delights in, and will cause to prosper, the cheerful giver—the man or woman who finds real joy and sheer delight in giving. True preparation to give must therefore include preparation of spirit.

The power for giving (verses 8-11). Here we may easily be prone to answer—"But this is a standard to which I cannot rise."

I have no ability to do it. I lack the will because I lack the means. I cannot afford thus to give." So, as though he knew what would be in our minds, Paul goes straight on to deal with the power for giving. He covers both aspects of ability, both the supply and the inspiration, both the resource and the determination, both the material ability and the moral desire. Most of us are only too ready to confess that we are weak in material resources. Perhaps what we ought rather to confess, to our shame, is that we are weak in moral determination.

Paul here makes plain that the desire to give and the assurance of sufficient means to give are both to be found not in ourselves, nor in our circumstances, but in God and in His ways of dealing with men. God's way of working is seen in the harvest, in which He gives "seed to the sower and bread for food" (R.V.). The first charge on the harvest must be that of seed for sowing. It will not do to consume it all. Only as some is deliberately put aside for scattering will more be given. The principle of God's working is declared in the striking words of verse 8. God is able. He can be counted on never to fail to minister to our need. His supply is not only enough to enable us to carry on; it also and always has in view the end of ministry to others. God's crowning purpose for His children is to make them into givers, like Himself. So His supply always qualifies us.

to give as well as to live, that we may "abound until every good work."

The fruits of giving (verses 12-15). Developing the harvest metaphor Paul goes on to speak of the fruits of giving, the results it produces, and therefore the purposes which we should have in view when we do give.

(a) Thanksgiving to God finds expression. First, our giving should be a thank-offering; and then the enjoyment of our gifts by others should call forth from them thanksgiving to God. (b) The needs of men are met. We share with God, the great Giver, in the satisfaction of ministering to the wants of God's people. (c) The value of the Gospel, its power to make men act differently and to bring blessing into life is openly demonstrated. Also the genuineness of our own Christianity is displayed. This latter was particularly Paul's interest here. For Jewish Christians were disposed to doubt whether so many Gentiles were meant so freely to share in Christ's saving grace. The practical evidence of Gentiles giving liberally to Jewish fellow-believers would make it undeniable.

(d) Mutual fellowship is thus actively promoted between Christian brethren. (e) We should all come to realise more that it is in harmony with the Gospel of saving grace thus to amaze men by unexpected giving. For has not God Himself given His Son to die for us sinners? "Thanks be to God for His unspeakable gift."

VOLUNTARY HELPERS NEEDED

The Marriage Guidance Council of New South Wales can use a variety of abilities, either regularly or on occasion.

Some of the forms of service the Council needs are:—Typing at Centre—unskilled office work at Centre—managing book sales at Centre—typing at home—book-keeping—acting as host or hostess to small groups of engaged or newly married couples (for short series of discussions)—raising money by functions and/or other means—addressing groups on the Council's work (after necessary training)—approaching firms and/or individuals for donations—training to be a discussion group leader—training to be a marriage counsellor—acting on one of the sub-committees.

Some of the special skills, etc., which are welcomed include:—clinical psychology—publicity and public relations—journalism—printing and lay-out—proof-reading—photography—radio and/or television script writing—music—acting or producing plays—organising of concerts, etc.—organising of functions in homes and/or halls—carpentry and odd jobs—contacts with (e.g.) medical practitioners, nurses, social workers, teachers, psychologists, universities, teachers' colleges, secondary schools, chaplains (service), trade-unions and other occupational or professional associations.

Anyone who would like to discuss with the Director of the Council (the Reverend W. G. Coughlan) the possibility of appropriate voluntary service, is invited to ring him on BW7533 to arrange an appointment.



A group of Indian village Biblewomen.
(See article on persecution in India, P.1)
—C.M.S. Photo

CHAIRMAN ISSUES CALL TO PRAYER

With preparations for the forthcoming United Churches Evangelistic Crusades well under way, the Chairman of the N.S.W. Executive Committee, the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney, has issued a call to prayer.

Bishop Kerle said, "This is the Lord's doing and it is marvellous in our eyes was the only

way we were able adequately to assess the Crusade of 1959. God did a wonderful thing and there is still rich evidence of it."

NEW OFFICE HOURS

Sydney readers should note that new office hours are now operating at the Church Record office, 599 George Street:—
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RESIGNED IN PROTEST

The minister of the Collins Street Baptist Church, Melbourne, the Reverend J. Arthur Lewis, has resigned in protest against the attitude of the Baptist Church in Australia toward the World Council of Churches.

Mr Lewis has been Minister of the Collins Street Church for over 18 years and his resignation came as a shock to both members of his own Church and those beyond.

In a statement issued on his resignation Mr Lewis stated that he had resigned "because of a radical difference of opinion with major sections of the Baptist community of Australia... over Australian Baptist support of the World Council of Churches." Mr Lewis claimed that the majority of Baptists were "tied with the dead hand of the past" and were "as narrow as a razor blade."

NEW PRAYER BOOK FOR INDIA

A new Prayer Book for the Church of India, Pakistan, Burma and Ceylon has just been published by the Indian branch of the Society for Promoting Christian Knowledge.

The Prayer Book, which costs four rupees (approx. 7/6), contains a number of interesting new features. The chief change is that the Order of the Administration of the Holy Communion now embraces two rites—the Order of 1662 and that of 1960. Of the two, the authorised service is the Order of 1960, and the other a permissible rite. In the 1960 Order selections from the Old Testament are added to the existing two. The intercession is cast in the form of a litany.

Prayers for the dead are provided.

Christian Initiation

A valuable addition to a Prayer Book for use in non-Christian lands is the section dealing with Christian initiation, which opens with a form for the admission of catechumens.

In the administration of holy baptism, the baptismal rite of adults is presented as the norm, and that of infants as an adaptation of the former. In the "Baptism of Adults" the questions that followed the interrogatory creed contain the following significant addition:—

Will you bear faithful witness to the Lord Jesus Christ, even unto death?
Answer: I will.

New Feature

One of the new features of the new Prayer Book is the section entitled "The ministry of reconciliation," with its services for public and private use. This section opens with a long preface containing instruction on "examination of conscience," "the requirements of true penitence" and "the assurance of God's forgiveness."

The Communion service in its revised form appears in this part of the Prayer Book under the title "A Penitential Service." Another public service is "a service for the renewal of Baptismal vows." Two other services—a form of confession and a form of confession and absolution.

BIBLE COLLEGE EXAM RESULTS

The Registrar of the Church of England Bible College (the Reverend Rex Meyer) has released the following results of the Second Term Examination held on August last:—

L. Fisher-Johnson 91%, J. C. Lowe, 88, G. Scrivener 87, M. Rex 85, L. P. Stack 84, M. Hanson 84, I. G. Weickhardt 84, P. J. Davis 83, M. Irvine 81, D. B. Ryan 80, D. Hyde 79, N. West 79, J. Campbell 79, A. S. Thorne 79, G. W. Hollingsworth 78, N. Hill 75, A. Fallon 74, R. Tierney 73, A. Gayford 73, L. Ross 71, G. Whitlock 71, J. Morley 71, F. Dowling 71, N. W. Stokes 68, D. Garner 68, J. M. Barber 67, G. R. Child 64, B. Dunt 63, A. McDowell 63, E. Rogers 63, R. Ashbury 62, D. L. Pennington 61, T. R. Bull 59, F. L. Robinson 56, D. M. Evans 55, G. W. Whistler 54, D. Funnance 53, P. R. Morrish 51, R. J. Cusley 50, W. Leadbetter 50, 3 candidates failed.

A Pass Diploma of the College is awarded to Mrs P. R. Morrish, of Mowll Memorial Village, Castle Hill, N.S.W.

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Russian nuclear explosions....

The Russian nuclear explosion on September 1—two days after announcing its intention of resuming nuclear tests—provides convincing proof that Russia is less interested in world peace and relaxation of international tension than in seeking its own national advantage and promoting a Communist world take-over by any available means.

Many people, including some Church people, seem to think the prospect of nuclear war so terrifying that it would be preferable to surrender to Russia and her Communist allies. The Russians no doubt hope that ultimately they will succeed in frightening the rest of the world into doing just this.

But there is no guarantee whatever that if the world became Communist a nuclear war would be avoided. Already Russia and China are rivals. Relieved of the necessity of standing together against the non-

Notes and Comments

Communist world their differences could become so great that in twenty or thirty years after the whole world became Communist it was again threatened by a nuclear war. Human nature does not change. We would have lost our freedom for nothing.

There is no easy way out of the world's troubles. Whether we like it or not, we have to live in the same world as Russians, Chinese, and emerging African and Asian nations. The best and most practical thing we can do is to pray and to spread the Gospel of Christ.

Roman Bishops and censorship....

The Commonwealth Censorship Board's report that films increasingly deal with subjects of sex and violence highlight the call of the Roman Catholic bishops of Australia for a strengthening of censorship regulations.

Morality cannot be taken for granted. Optimistic Victorians may have thought that the world could reject Christian doctrine and still retain and practise Christian morals, but all the evidence points the other way. There has been a steady deterioration in both public and private morals in the western world since the beginning of this century.

Only action on a governmental level can deal with the problem of obscene and pornographic films and books. The public is entitled to demand that the State and Commonwealth governments recognise their responsibility in this matter and rationalise their legislation to make prevention more effective.

The suggestions of Bishop Kerle (Co-adjutor Bishop of Sydney) are practical, moderate, and sensible—that censorship laws be uniform in all States, that the present laws be strictly enforced, and that present laws be amended to permit students access to books of literary value which would otherwise be censorable.

Assimilation of Aborigines....

The statement of a part-aboriginal Church of Christ minister in New South Wales that most aborigines do not want to be assimilated into the white community may be true, though your commentator doubts it. But surely the wishes of most Australians and the interests of the nation as a whole must come before the wishes of the adult aborigines who are too set in their ways to change easily.

It is as much against the real interests of Australia to have little Bantustans as it is to have

little Italies or Yugoslavias. While it must not be forgotten that the process of assimilation will be long and painful (Mr Hasluck suggests sixty years for the Northern Territory), though such estimates have the only possible goal for the aborigines finally is full assimilation. It may come sooner than we think—if the history of the world over the past twenty years proves anything, it proves that such changes can be much less gradual than experts estimate.

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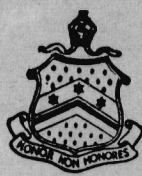
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Let us consider...

Next to the question of Justification by Faith only the problems connected with the Lord's Supper present a wide field of controversy in the Reformation period. This is illustrated by the fact that four Articles are devoted to the consideration of these questions.

The Article we are considering underwent an important change in 1563. Much controversy has gathered around the change. Some have urged that it indicates a change in theological thought between 1552 and 1563. In order to appreciate the position we have just to notice the change which was made and then to examine with care the wording of our present Article.

The only difference is that the words "overthoueth the nature of a Sacrament" were inserted in our present Article after "is repugnant to the plain words of Scripture." But in 1553 these paragraphs were followed by a statement regarding the Real Presence as follows: "Forasmuch as the truth of man's nature requireth, that the body of one and the self-same man cannot be at one time in divers places: And because as Holy Scripture doth teach, Christ is taken up into Heaven, and these shall continue unto the end of the world, a faithful man ought not either to believe or openly confess the Real and Bodily Presence (as they term it) of Christ's flesh and blood in the Sacrament of the Lord's Supper."

It may be worth noting that though the above translation of the Latin has been widely accepted yet in the original Latin of the Article the word "Eucharist" takes the place of the phrase "the Sacrament of the Lord's Supper" and "any faithful man" might be more closely rendered "any one of the faithful." This paragraph was replaced in 1563 by the words "The Body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith."

Reason for omission

The reason for the omission of the paragraph that appears in

the 1553 Book is nowhere clearly given either by Parker or any of his contemporaries. Bishop Harold Brown thinks, with a good deal of justification, that the paragraph was excluded "lest persons inclined to the Lutheran belief might be too much offended by it (Expos. XXXIX Articles, p. 707). The important question which ought to concern us is whether the omission of this clause in 1563 indicates a change in doctrinal opinion in the Church of England. The substituted clause demands careful consideration. There we are told "The Body of Christ is given, taken and eaten."

Those who favour a theory of change in doctrine draw attention to the words, "The Body of Christ is given." They conclude from this phrase that the Body of Christ is given by the priest to the communicant. If the Body of Christ is given then it must be a local presence and it must be given to every communicant irrespective of his mental attitude. As Canon Mason expresses it, the Body of Christ is not received by a "subjective act of faith." Apart from the ambiguity resident in the term "a subjective act of faith," which fails to distinguish that confidence which has a sound ground from that which is imaginary, we can point out that the whole passage condemns any suggestion of a Corporal Presence while enforcing strongly the idea of a Real Presence.

These are two forms in which the idea of a Corporal Presence is excluded. First we are told that the giving, taking and receiving is "only after a heavenly and spiritual manner." The act of the priest in tendering the bread to the hand of the communicant cannot be described as done "only in a heavenly and spiritual manner" as in its ordinary use it is an earthly un-

dertaking although, of course, it may have a heavenly and spiritual significance in relation to the particular purpose of the action. Similarly the taking and eating of the tendered bread is not "only in a heavenly and spiritual manner." The insertion of the word "only" is intended to convey to the reader the essential difference between the giving, taking, and eating of the sign and the giving, taking and eating of the Body and Blood of Christ. The former is fulfilled when the priest performs the ceremony associated with the giving of the bread and wine and the communicant responds by duly receiving.

Gift only

The latter is the gift of the Lord of Glory Himself and is

popular theory that the omission of the clause concerning "the Real and Bodily Presence" indicates a difference in theological opinion between the framers of Article XXIX in 1553 and the Revisers of 1563. It is admitted that there was a desire to conciliate the Lutherans manifest in Imperial circles. This is manifest in the suppression of Article XXIX in the published Articles of Religion both in Latin and English until its insertion in 1571.

Not accepted

The assertion of the Formula of Concord, however, affords evidence that the declaration that the Body of Christ is received only after a heavenly and

of any Real Presence. The new qualifying clause about reception of the Body of Christ after "a heavenly and spiritual manner" effectively destroyed the value of any such argument. Originally Archbishop Parker added these words as a preface to the omitted section which supports this view. The use of the verb "given" as well as "taken" and "eaten" adds emphasis to what is popularly, but erroneously, called the "objective" character of the Presence of the Body of Christ. The popular use of the term "objective" is designed to remove all idea that the Presence of Christ is only figurative or exists only in the individual's imagination.

Article twenty-eight

tendered by Him only to those who "rightly, worthily and with faith" receive the outward sign. This distinction is emphasised by the following clause: "The mean whereby the Body of Christ is received and eaten in the Supper is faith." This is a reiteration of the earlier statement that only to those who receive with faith is "the bread which we break a partaking of the Body of Christ." We have a contemporary, or almost contemporary, confirmation of this interpretation in the language of "The Formula of Concord" which declares in defence of the more rigid Lutherans that "we believe, teach and confess, the Body and Blood of Christ to be eaten not only spiritually by faith but also with the mouth in a supernatural and heavenly manner by reason of the Sacramental union with the bread and wine."

spiritual manner did not gain acceptance with the more rigid Lutherans and, therefore, if the alteration in the Article was intended as a conciliatory measure it failed in its objective. Notwithstanding Bishop Browne's assertion it seems more probable that the clause was omitted because of the unfounded contention that the Reformers denied any or every Presence of Christ in the Sacraments both of Holy Baptism and Holy Communion. The phrase Real Presence was, in itself, ambiguous. Although the opening words of the Article in 1553 referred directly to the communion of the Body of Christ it may have been conceived that the denial of a Real and Corporal Presence of Christ, even though qualified with the words "as they say" might induce opponents to emphasize that there was an explicit denial

The discussion between Cranmer and Gardiner affords an early instance of the prevalence of this misconception of the Reformed position. Jewel, who was responsible for the English translation of the Articles in 1571, expresses the very essence of the Reformed Doctrine when he writes: "Indeed the bread that we receive with our bodily mouths is an earthly thing, and therefore a figure, as the water in baptism is likewise also a figure; but the Body of Christ that thereby is represented, and there is offered unto our faith, is the thing itself, and no figure" (Parker Society Edit. Vol. 1, p. 449). This brief review may help to remove the conception that there was any material change in theological opinion between the Divines of 1552 and the Divines of 1563.

Within fourteen years after the publication of this new phrase in the Article its meaning was interpreted by the Lutherans as denying any Presence of Christ "in, with, or under the elements of bread and wine."

That the phrase was so understood by the Reformed Divines may be gathered from Richard Hooker's explicit declaration: "The Real Presence of Christ's most blessed body and blood is not therefore to be sought for in Sacrament, but in the worthy receiver of the Sacrament" (Eccle. Polity, Bk.V, Ch. LXVIII, Sec. 6). When both parties to a controversy unite in giving the same interpretation to a particular expression of belief we have the strongest ground for accepting it as correct. On these grounds we cannot accept the new rather

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W.C.C. CALL ON MIGRATION

The Executive Committee of the World Council of Churches has asked its member churches and affiliated national councils of churches to consult with their governments on national migration policies.

Acting on the recommendation of the World Migration Conference held under the auspices of the World Council of Churches in June, it asks that representatives of government, universities, welfare agencies and the churches consult together on migration policies and the services rendered to migrants.

In our contemporary technological civilisation, all parts of the world are economically dependent on each other, the Conference reports. An increasing proportion of the world's population is mobile. The world is in a real sense "one labour market." These facts make assimilation and integration of the world's moving population increasingly important.

The churches' concern for this moving population, the report claims, derives from the unique value of each human being as a person for whom Christ died. This compels the church to be concerned for every human need and claims from it a passion for justice in all human relationships under the sovereignty of God. Not least in this picture is the person who moves from country to country, whether he does so voluntarily or as a refugee.

Migration Regulation

In considering problems of migration, the Conference recognised that all migration must be controlled, otherwise migration must lead to disorder and injustice. Churches must uphold the responsibility of governments to regulate migration, the report states.

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Recognising this responsibility the Conference has asked the member churches constantly to remind their Governments that nations as well as churches stand under the sovereignty of God, and that national sovereignty and national self-interest are therefore subordinate to the authority of God binding on all nations. Hence Governments should harmonise national self-interest with the universal commonwealth in their migration policies, and consider the effects of those policies on the needs and claims of other peoples.

Avoiding Exclusion

More particularly, the report continues, churches should urge upon their national Governments:

- The need to avoid exclusion of migrants on basis of race, nationality or religion.
- The responsibility to ease population pressures in situations where feasible migration can make a contribution to the problem.
- The humanitarian claims of potential migrants in situations of special hardship.
- The particular claims of the political refugee on the help of the community of nations. This problem remains with us and is likely to continue a permanent factor in our age.
- The vital importance of preserving the family unit, either by avoiding the separation of wage-earners from the rest of their families in the first instance, or facilitating their reunion as soon as possible.
- The need to develop speedily unused economic resources so that each country can make its maximum contribution to the welfare of the peoples of other lands as well as to its own citizens.

Share Resources

In considering aspects of migration policies the Conference recognised that the problem of migration is related to issues of economic and social development and also to measures designed to restrain population increase.

A "quickened pace of development, aided by adequate technical and financial assistance can help to relieve economic pressure in the countries of emigration and to enlarge economic opportunities in the countries of immigration" the report states.

Basic to migration policies is the requirement of justice in securing for all people a fair share of the earth's resources.

Church should also urge their governments to consider whether a generous immigration policy may not be conducive to constructive national planning through cultural enrichment as well as economic advancement, the Conference suggested.

The Conference paid particular attention to certain areas of

the world, and one of them was Asia. Here there is an increasing desire to migrate and overpopulation in relation to economic development, insufficient available land, and political pressures are all powerful factors. However, the opportunity to migrate hardly exists due to the restrictive immigration policies of national governments reflecting a mixture of social, cultural, ethnic and economic considerations.

While recognising that migration cannot solve Asia's problems, the Conference urged that some new opportunities to migrate would help psychologically in Asian countries.

Thomas Holt

The death occurred at Burwood (Sydney) on September 3, of Mr Thomas S. Holt, a well-known layman of Sydney Diocese. Mr Holt was 83 years old.

Thomas Holt will be remembered for his widespread Christian interests and his liberal support of various activities promoting the Gospel. He was active on many committees and a warm supporter of various missionary endeavours. As a Foundation Member of the Bush Church Aid Society he served as Treasurer, a position which he held until his death. Mr Holt was also a Foundation Member of the Council of St. Catherine's School, Waverley.

As Rector's Warden of St. Thomas' Church, Enfield, Mr Holt served for a period of 51 years, believed to be a record period. In this position he served under the ministries of seven successive incumbents. He held this post at the time of his death, as well as that of Sunday School Superintendent and Parochial Nominator.

Mr Holt married the daughter of Bishop Pain. He was predeceased by his wife, who died in 1957. The bodies of both Mr and Mrs Pain have been laid to rest in the churchyard at the front of St. Thomas' Church. Mr Holt left behind him six sons and one daughter.

The Funeral Service was possibly unique for one held in a parish church. It was attended by the Archbishop of Sydney (Dr Gough), two Coadjutor Bishops (the Right Reverends R. C. Kerle and M. L. Loane), the Archdeacon of the area (Canon H. G. S. Begbie) and the Rural Dean (the Reverend J. LeHuray). The Preacher was Bishop M. L. Loane.

Some excerpts from Bishop Loane's sermon and further details of Mr Holt's life will appear in the next issue of the Record.

Literature Drive in Africa

KITWE, Northern Rhodesia.—The All-Africa Christian Literature and Audio-Visual Conference has set as one of its goals "a Christian periodical in every Christian home."

The conference, held at the Mindolo Ecumenical Centre here, also cited the need to ensure the availability "in a few main vernaculars and in the lingua francae of the whole range of books which the Church needs for its witness its training and its devotional life" in Africa. A message, adopted at the closing session of the conference, urged Christians to see the importance of "making Christ known in our rapidly changing Africa" through the production of audio-visual aids and through "literature written directly in African languages by African authors for their own people."

The conference brought together 90 Christian literature experts from 20 African countries, as well as resource persons from Asia, Europe and America. They represented 23 denominational backgrounds.—E.P.S., Geneva.

Okinawan Church Hampered

NAHA, Okinawa (FENS).—Mass evangelism, according to Okinawan church leaders, is much more difficult than five or six years ago. The reason is two fold: (1) Invasion of cults, from both America and Japan, which are vigorous religious organisations; and, (2) the tendency of the Okinawans to respond to the gospel in direct relation to their current political attitude toward the United States.

One of the latest cults to enter Okinawa is Sokagakkai. A branch of Nichiren Buddhism, and violently anti-Christian, the group promises "to drive Christianity off Okinawa in three years." This cult emphasises what is known as the "profit philosophy." It is extremely aggressive, and political in nature.

In the recent Naha City Council election, two important posts went to members of Sokagakkai, who have had no political experience, but were elected by adherents of the cult. Sokagakkai's expressed aim is to become a third force in the world between the free world's representative form of government and Communism. Its preliminary goal is to capture Japan in 10 years, with an ultimate conquest of the world some decades hence.

A recent test meeting campaign was attacked by this cult and other Okinawans, who were distressed by the American Government's stand on the question of Japan's claim of "residual sovereignty" over the Ryukyu Islands. The Christian message is too closely identified with the United States. Missionaries here recognise that the church must lose its close identity with western culture if the Christian message is to receive an objective hearing.

Yet, in spite of this reaction to mass meetings, personal evangelistic opportunities seem greater than ever. While there seems to be public resistance to the advance of Christianity, many individual Okinawans are seeking out pastors and Christian leaders for answers to their spiritual needs.

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NEWS IN BRIEF

The Archbishop of Sydney preached at the Centenary Service of the Church of All Saints, Sutton Forest (Sydney), on Sunday, September 3, at 11 a.m.

The occasion was the Centenary of the opening of the present stone Church in 1861 by Bishop Barker. The first Church at Sutton Forest was a wooden structure opened in 1830 by Archdeacon Broughton who later became Bishop of Australia and then Bishop of Sydney. The present Rector of the Parish is The Rev. R. B. B. Gibbes.

A Victorian Council of Christians and Jews to foster understanding between different faiths has been formed in Melbourne. The three joint Presidents are the Archbishop of Melbourne (Dr Woods), the Roman Catholic Archbishop of Melbourne (Dr Mannix), and Rabbi Danglow.

Among its aims are, "to promote harmony, understanding and mutual respect between people of different faiths and to combat prejudice, intolerance and discrimination." Activities of the Council also include, "the provision of special services for schools."

Sunday School children of St. Alban's Church, Five Dock (Sydney), have raised £100 for the work of B.C.A. Half of this amount is towards a dual control unit for a Cessna aircraft of the Society and the other half towards a new aircraft. The total cost of such an aircraft is over £10,000.

The Tasmanian Parliament has passed the necessary bill to enable the Church in Tasmania to adopt the new Constitution. This will also enable the Primate to take the next step in the process of its adoption by the Church as a whole — probably by October next.

The first Meeting of General Synod under the New Constitution will probably take place in May, 1962.

Anglicans and Orthodox Church members will join in a Service and Unity Pilgrimage at Durham Cathedral on Saturday afternoon, September 30.

A "Goodwill Officer" has been appointed to the Sparbrook district of Birmingham, England.

Sparbrook is a district which has received thousands of immigrants — West Indians, Indians, Pakistanis, Irish and smaller numbers from other places. The Goodwill Officer will work with the clergy, teachers, doctors, health visitors, etc., as a member of the professional team of the community. Her task is to give everybody the chance "to lead a fuller and happier life."

The Vatican has recently announced that the Roman Catholic Church now has 72 ambassadors at foreign courts who are either Apostolic Nuncios or Internuncios. They have full diplomatic status and usually serve as deans of the diplomatic corps in each capital. In addition, there are 18 Apostolic Delegates, including a new Apostolic Delegate to Scandinavia (including Denmark, Finland, Iceland, Norway, and Sweden) who are purely religious representatives of the Church.

An Anglican Reading Centre, believed to be the first in our Church in Australia, has been established at Mount Waverley, Victoria. Set up by the churches of St. Stephen's, Mt. Waverley, St. James', Syndal, and St. Philip's, Sth. Waverley, it comprises a reference library, a small free lending library and also handles the sale of Bibles, Prayer Books and Christian literature. The Centre was established in response to the Archbishop of Melbourne's Forward in Depth movement. At 1.15 p.m. each Friday a short service of prayer is held for shop workers and others.

A Memorial Plaque was dedicated to the memory of the late Bishop Hilliard on Sunday, September 10, at St. Andrew's Cathedral, Sydney. The Archbishop of Sydney dedicated the plaque and the Dean of Sydney preached. Bishop Hilliard was Bishop Coadjutor of the Diocese of Sydney for twenty years and Registrar from 1949 to 1960.

CARRAMAR HOSTEL

The Carramar Maternity Hostel for single girls, at Turrumurra (N.S.W.), has been filled to capacity from within a few weeks of the formal opening by the Archbishop of Sydney in December, 1960.

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A.C.Y.C. WORK CAMP

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Letters

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Dear Sir,

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1. And now O Father, mindful of the love
That bought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
We celebrate, remembering to Thee

In perfect love giving Himself for us:
The one, true, pure, immortal sacrifice.

2. Look, Father, look on His, etc.

3. And then for those, our dearest and our best,
By His prevailing Presence we appeal, etc.

4. And so we come; O draw us to Thy feet,
Most patient Saviour, Who canst love us still;
And by our faith oft shown by Thee as meet
Deliver us from every touch of ill;

In Thine own service make us glad and free,
And grant us never more to part from Thee.

Yours, etc.,
S.M.G.

Sydney.

NEW PROTESTANT LAW IN AUSTRIA

(Vienna) — The Austrian Parliament has unanimously adopted a new law which grants full autonomy to the Evangelical Church in Austria and gives it the same legal status as other churches in the country.

The new law, which supersedes the Protestant Charter of 1861, is the outcome of efforts carried on by the Evangelical Church since 1921 to place its relations with the State on a proper legal basis.

Under the terms of the law, the church is guaranteed the right to raise funds from among its members, and to spend them as it wishes. It is further guaranteed the right to form ecumenical contracts and to participate as a member of the World Council of Churches or other ecumenical bodies.

The law also assures protection for the property, ministry and office-holders of the church. Moreover, it agrees that any laws or ordinances affecting the legal status of the church shall first be presented to it for approval.

The law further provides that the churches will receive an annual subsidy from the State in compensation for the claims of which it was deprived under National Socialism.

ECUMENICAL PARTICIPATION

Describing the new act as "a model settlement of contemporary relations between Church and State," Evangelical Bishop

Gerhard May, of Vienna, particularly noted that the law supports the church's right to participate in the ecumenical movement. "This is something completely new," he said. "It is the first time that the ecumenical movement has been mentioned in any law passed in a European country."

On the one hand, it recognises that the Evangelical Church is a member of world-wide Protestantism, he noted. On the other, it may represent the beginning of ecumenical legislation. "This means that the law has an importance which extends far beyond the boundaries of the Austrian churches," Bishop May remarked.

E.P.S., Geneva.

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Personal

SYDNEY

The Reverend B. J. Slamon, Th.L., has been appointed Curate-in-Charge of the new Provisional District of Forestville with Belrose and French's Forest. He was instituted on September 13. Mr Slamon was ordained in 1959 after training at Moore Theological College and has also served a Curacy in the Parish of St. Luke, Liverpool.

The Reverend S. F. Lees, B.Ec., has been appointed Curate-in-Charge of the new Provisional District of Narraween with Oxford Falls and

Beacon Hill. Mr Lees was ordained in 1960 and is at present Curate in the Parish of St. Andrew, Wahroonga. Mr Lees will be instituted September 21.

The Reverend W. R. Townend has been appointed Curate-in-Charge of the new Provisional District of St. John, Mona Vale, which has been cut off from the Parish of Pittwater.

Mr Townend has been serving with the Church Missionary Society in Malaya since 1959, and from 1958-1959 was chaplain on Norfolk Island. He was ordained in 1957 and served a Curacy at Port Kembla.

The following C.M.S. missionaries are on furlough at the present time:—The Rev. Eric and Mrs Bellingham and

The Rev. Stan and Mrs Skillicorn, from India; The Rev. Barry and Mrs Bryant and Miss Jean Webber, from Tanganyika; Dr Alwyne Coster, from West Pakistan; Mr and Mrs David Fry and Miss Mary Harris, from Northern Australia, and The Rev. George and Mrs Townsend, from Malaya, and Miss Elisabeth Knox, from Tanganyika.

MELBOURNE

Miss Dorothy Armstrong is on furlough from C.M.S., Kenya; Dr David and Mrs Rodda and Miss Barbara Hannah are on furlough from Tanganyika, and Dr Judith Terry, from West Pakistan.

The Rev. Laurie and Mrs Green will return to C.M.S. work in North Borneo on September 16.

OVERSEAS

The Rev. E. G. Newing has been awarded the Master of Theology degree of the University of London. He is the first student to sit for the M.Th. examination from Moore College. Since taking the examination, he and his family have left to join the staff of the United Theological College, Limuru, Kenya.

The Bishop of Aston (the Right Rev. C. G. St. Michael Parker) has been nominated Bishop of Bradford in succession to Dr Coggan, who is now Archbishop of York. Dr Parker is a graduate of Christ Church, Oxford, and did his theological training at Ely Theological College.

The Australian

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Off the Record

• **Free Accommodation**
Unfortunately the high cost of transport would not make the proposition an economic one for Australian clerics, but the following advertisement appeared recently in the English "Church Times":—

FREE USE of modernised, fully furnished Cottage in delightful situation, offered to ministers, missionaries or whole time Christian workers from September onwards.—Apply: 1, Range Road, Manchester, 16.

No doubt the response was overwhelming!

• **Bishop Goes To School**
It is reported from England that the Bishop of Guildford (Dr Reindorp) has been thinking over the problem of how a bishop can best help the schools in his diocese. He feels that the preaching of sermons on special occasions is not enough, and he is therefore arranging to have informal discussions with fifth and sixth forms. "I hope," writes the bishop, "they will help in keeping me up to date with sixth form opinions, needs, criticisms and hopes."

Perhaps a "Question Box" might bring forth some interesting queries from the sixth formers.

• **A World Of Contrasts**
A report from the U.S.A. gives some comparisons between the respective living standards of Greece and the United States. The figures were compiled by a member of the W.C.C. staff in Athens and gives these interesting comparisons:—

A worker in Greece must work 132 hours to obtain a man's woollen suit, his American counterpart 17. A refrigerator costs the Greek worker 1,697 hours, the American 71. The Greek worker pays for his electricity at the rate of 264 hours for 100 kw hours, the American receives the same amount of electricity for 14 hours' work. Even the humble potato costs the Greek more effort to obtain — nearly five times the work time.

THE AUSTRALIAN

CHURCH RECORD

EIGHTY-SECOND YEAR OF PUBLICATION

Vol. 25, No. 18

September 28, 1961

Price 9d.

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

"SOUND AND FURY—SIGNIFYING NOTHING"

A call to consecrated witnessing on the part of every Christian was issued by the Archbishop of York, Dr Donald Coggan, in his enthronement sermon at York Minster on Wednesday, September 13.

The new Archbishop was preaching on the text of I Corinthians 9:16— "Necessity is laid upon me; yea, woe is me if I preach not the Gospel."

"Every generation," said the Archbishop, "has to learn afresh that activity apart from worship, organisation divorced from prayer, life without communion with God, is fatuous, so much 'sound and fury, signifying nothing.' That is not pious talk. It is hard, down-to-earth fact."

Priceless Treasure
"Here in this text, however, the Apostle's glance is not vertical but horizontal. He was concerned with the world around him, in relation to the Gospel of Christ. That Gospel he regarded as a treasure of the most priceless value. As he pondered it, he felt a kind of awed surprise that God should have allowed him to preach the unsearchable riches of Christ. It was a miracle—he, the least of all saints, put in trust with this!

"So he looked out over his world. It was a world in which an uneasy peace reigned under the sovereignty of a semi-despotic, semi-kindly Roman power. It was a world in which the Christian forces were the tiniest minority movement, whose message was to the Jews a stumbling-block and to the intellectuals a good joke.

Centrality of Christ
"But that was neither here nor there. He had been entrusted with the Good News of God's advent among men in Christ, of the great saving acts of history centred in Jesus; and necessity was laid upon him—'Yea, woe is me if I preach not the Gospel.' "There are parallels between the world of St. Paul's day and our own. If we had time, we might trace many such parallels — the uneasy peace, the mania for pleasure, the desire for security, the cynicism of an age which was losing its grip on the old faiths and had not yet grasped a new one adequate for its needs.

Open-air Witness
"Push on, and out, and forward. Into the homes and factories and streets of England—I would like to see a revival of open-air witness here at home, in spite of the difficulties of modern traffic.

"Into the lands where the younger Churches are still very young, and under-staffed and inexperienced, and where there is still great need of those who have skills which they are prepared to use as servants of the local Christians.

"Into the lands where Christ's Cross has as yet not been firmly planted, and where broken bodies and minds and unlit souls need the Gospel. 'Go forth.'

The Holy Spirit
Dr Coggan went on: "Very humbly I would suggest two things:—
"1. We need a fresh awareness of God and the Holy Spirit. It is in and through the Body of Christ that the Holy Spirit moves and works. But what if the members of that Body are deaf, their minds stagnant, or their wills lethargic? What if they are so set in their ways that they are not prepared for the risk and venture?

"The Holy Spirit is spoken of as wind and fire—and these are uncomfortable elements. What if the Holy Spirit is seeking to move us into untraveller paths, to show us the unexpected in the realm of reunion, to challenge us to trust Him and to experiment as we have not dared to do before if that is the cost of ending the scandal of disunity?

"Come as the wind . . . Come as the fire . . . So we pray. What if God answered that prayer in unforeseen and unusual ways at your next Parochial Church Council meeting, or at the next gathering of Convocation or Church Assembly? Should we be prepared to go forward? Or would fear or over-caution hold us back?

The Bible
"II We need a fresh understanding of the Bible. Our generation is the generation of new translations. Thank God for that. Bible circulation is higher than ever before. That is all to the good. But no one in his wildest moments of optimism would say that the England of Queen Elizabeth II's day is the people of a book and that book the Bible, as it was said of the people of the reign of Queen Elizabeth I.

"One result of that sad fact can be seen in the record of crime and of moral lapse which is ours. It is nothing to be proud of.

Necessity
"We began with St. Paul — 'Necessity is laid upon me; yea, woe is me if I preach not the

Probationary period in Deaconess training

The Archbishop of Sydney (Dr H. R. Gough) has announced a probationary period of up to five years in full-time work for graduates of the Deaconess Training Institution in Sydney.

Dr Gough was speaking at the opening and dedication of the newly completed Archdall Wing at Deaconess House, Newtown, on Saturday, September 16.

In his address, the archbishop stressed the need both for young women to enter training such as that provided at the institution and for a more serious approach to the seeking of ordination as a deaconess. The new plan would, it was felt, provide a period of "vocation testing" prior to actual ordination. The new wing, built at a cost of more than £60,000, contains a large and attractive lecture hall and library, with two upper floors containing 28 student bedrooms, together with bathrooms and laundry facilities.

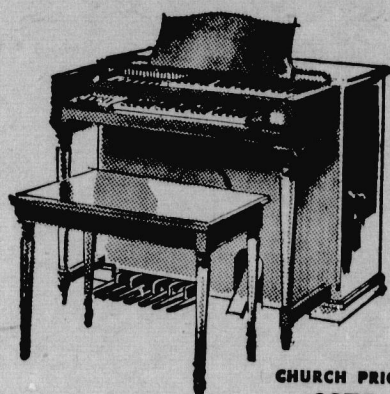
Each bedroom is attractively furnished with inbuilt desk, dressing table, wardrobe and bookshelves. The cost of each furnished bedroom is approximately £160 and several have been endowed by individual donors.

The building was named in honour of Canon M. Archdall, who, together with his wife, was responsible for the establishment of deaconess training in Sydney in 1891.

• The Archbishop of Sydney (Dr Gough), accompanied by the Principal of the Deaconess Institution, Head Deaconess Mary Andrews, unveiling a plaque in memory of Canon M. Archdall, founder of deaconess training in Sydney.



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