

# Personal

## Brisbane

The Reverend James and Mrs Doust, of St. Stephen's, Coorparoo, are rejoicing in the birth of a son, David Martyn. Mr Doust is to leave Coorparoo early in the New Year to take up Army chaplaincy work. His first posting is to Adelaide.

## Sydney

The Reverend Ross Saunders, Th.L., at present Rector of Adelong (Canberra-Goulburn), is to join the staff of the Christian Broadcasting Association in Sydney. Mr Saunders will take up his new position at the end of January, 1964.

The Reverend A. J. Dain, Federal Secretary of C.M.S., has been appointed by the Archbishop of Sydney as an Honorary Canon of St. Andrew's Cathedral.

The Reverend C. M. Gillespie, Rector of St. David's, Arncliffe, has been appointed Rural Dean of St. George. The Reverend A. H. Funnell, Rector of St. Andrew's, Summer Hill, has been appointed Rural Dean of Peter-sham.

The Reverend W. A. Watts will be leaving Australia during December and will return as a voyage chaplain in April, 1964.

The Reverend Stuart Abrahams, at present curate at St. Michael's, Wollongong, has accepted the post of Home Secretary of the N.S.W. Branch of C.M.S. in succession to Miss Joan evett.

Sister Marjory Gilbert was commissioned in All Saints', Nowra, on December 1, for the work of the Chesalon Parish Nursing Service. Sister Gilbert will visit in the area from Berry to Huskisson, with occasional visits to Kangaroo Valley.

The Reverend J. A. Friend, who left Australia in October, is due to return as a voyage chaplain in December.

Dr Paul White's many friends will be pleased to learn that he is recovering from his recent operation. Although his activities have been curtailed, it is expected that he will be well enough to attend his son's Ordination and wedding in December, who has recently arrived back in Sydney, following a period of study at Oak Hill Theological College, in England.

## New Jungle Dr Book

LATEST in the series of ever-popular Jungle Dr Books is "Jungle Doctor Spots a Leopard" released for sale in Australia recently. Although no review copy has reached us, we understand this book has been well received. Dr Paul White is reported to be working on the preparation of yet another book, to be called "Jungle Doctor Pulls a Leg," which will seek to indicate the amazing changes sweeping over East Africa today.

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The well-known series of "Guide" booklets issued by the Father and Son Welfare Movement of Australia are now nearing the one million mark.

The Movement reports an ever-growing demand for these booklets and the constant reprinting has made possible continued revision in line with latest educational and psychological insights.

Reports indicate that recent introduction of the booklets to the English market by Arthur James Ltd. has proved successful and a total of 11,500 copies have now been dispatched to the U.K.

**PRAYER TAPE**—A very interesting Prayer Tape, well compiled, carrying the actual voices of missionaries working with S.A.M.S. in South America, is available for loan, free of charge. Suitable for Prayer Groups, Young People's Fellowships, etc., the tape is available from the Reverend Harry Bates, 73 Gannons Road, Caringbah, N.S.W.

**CATHEDRAL FESTIVAL**—As part of the St. Andrew's Cathedral Festival (Sydney) the Cathedral Choral Society is presenting a musical program on Friday, December 6, and Saturday, December 7, commencing at 8 p.m. on both evenings.

**BIBLE QUIZ**—Closing date for entry in the International Bible Quiz (reported in earlier issues) has been extended to March 31. The State contests will be held during May. A study guide is now available to all contestants and this can be obtained by writing to: International Bible Contest, 201 Macquarie Street, Sydney.

(Moscow)—Russia's state pension system has been changed to bar payments to workers employed by churches or religious agencies.

This was disclosed by Science and Religion, an atheist publication which said the only exceptions involve cleaners and watchmen employed in churches. They benefit because church buildings are owned by the State and thus help "maintain state property."

Under the Soviet Union's pension laws, men over 60 and women over 55 receive payments amounting to almost 90 per cent of their final salaries. All pensions are subject to approval by the Central Council of Trade Unions.

**For Christmas**  
give a copy of  
**GOD GAVE ME A MICROPHONE**  
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## Opposition to Church Union

THE Society of the Holy Cross, a group of English Anglo-Catholic clergy, has joined forces with an organisation called "Voice of Methodism" in launching a campaign against proposals to unite the Church of England and Methodist Church.

The two groups oppose the plan from entirely different viewpoints. The Society of the Holy Cross is opposed on a number of doctrinal grounds and describes the scheme as merely "papering over the cracks."

The Methodist group is led by the Reverend A. E. Clipson, of the Whitechapel Mission, who has called the suggestions "entirely unacceptable."

"Speaking personally," said Mr Clipson, "I would not go into a State Church at any price, and I am not going to go through an ordination or pseudo-ordination. I do not accept the attitude towards the Sacraments either. I offer the Sacraments to all believers. We do not believe in organic unity being forced upon us."

## The Australian CHURCH RECORD

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

Australian Church Record, 511 Kent Street, Sydney, N.S.W. Phone 61-2975.

Issued fortnightly. News of Church life in Australia welcomed.

## Revised Lectionary

December 8: 2nd Sunday in Advent. M.: Isaiah 5; John 5: 19-40, or 2 Peter 3: 1-14.

E.: Isaiah 10: 33-11:9, or Isaiah 11: 10-12; end; Matthew 24: 29-end, or Revelation 20 and 21: 1-8.

December 15: 3rd Sunday in Advent. M.: Isaiah 25: 1-9; Luke 3: 1-17, or 1 Tim. 3: 12-2: 7.

E.: Isaiah 26 or Isaiah 28: 1-22; Matt. 25: 1-30, or Rev. 21: 9-25: 5.

December 22: 4th Sunday in Advent. M.: Isaiah 32: 1-18; Luke 1: 26-45, or 2 Tim. 3: 14-4: 8.

E.: Isaiah 33: 2-22, or Isaiah 35; Matt. 25: 31-end, or Rev. 22: 6-end.

## KATOOMBA CHRISTIAN CONVENTION

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# THE AUSTRALIAN CHURCH RECORD

DECEMBER 20, 1963

EIGHTY-FOURTH YEAR OF PUBLICATION

No. 1303

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

PRICE 9d.

## DEATH OF FIRST BISHOP OF CENTRAL TANGANYIKA

THE death occurred at his home in Epping (Sydney) on Thursday, December 5, of the Right Reverend George Alexander Chambers, first bishop of Central Tanganyika and founder of Trinity Grammar School.

Bishop Chambers had already served for twenty-six years in the Diocese of Sydney before accepting the call to serve as bishop in the new diocese of Central Tanganyika, carved out of the diocese of Mombassa.

During those 26 years he had served in several Sydney parishes, including Holy Trinity, Dulwich Hill, had founded Trinity Grammar School, and had spent eight years as Vice-Principal of Moore Theological College.

The nomination as bishop of Central Tanganyika coincided with an invitation to C.M.S. in Australia to assume special responsibility for the supply of missionary staff to the new diocese. Mr Chambers was consecrated bishop in Canterbury Cathedral on All Saints' Day, 1927, by the then Archbishop of

Canterbury (the Most Rev. Randall Davidson).

The next 20 years during which the bishop led the diocese of Central Tanganyika saw great growth in the pastoral, educational and medical work of the diocese and the foundation of a strong African church.

## Embassy Chaplaincy

In 1947 Bishop Chambers stepped down from leadership of the diocese and accepted appointment as chaplain of the Embassy Church in Paris where he served as both minister and Rural Dean of France until 1955. During this time he paid a brief visit to Tanganyika for the Silver Jubilee of the diocese in 1952.

In 1959 he returned once more to Tanganyika to take up an appointment as Chaplain to the English-speaking congregation at Iringa. He was, therefore, in Tanganyika for the inauguration of the Anglican Province of East Africa and witnessed the document which brought the Province into being.

He returned to Australia in

1962, and had since lived in retirement in Sydney. He is survived by his widow (formerly Miss Winifred Talbot Rice) and two sons.

On Wednesday, December 11, a memorial service was held in the chapel of Trinity Grammar School, Sydney, in memory of the late bishop. In June, 1962, Bishop Chambers was present at Trinity to open and dedicate a memorial drive and gates as part of the celebrations to mark the school's Jubilee.

The 36 years since the inauguration of the diocese of Central Tanganyika have been historic ones. Bishop Chambers' successor, the Rt. Rev. William Wynn Jones, died in office in 1950 and was succeeded by the Rt. Rev. Alfred Stanway, who is at present in Australia. By 1955 the work of the diocese had developed to the extent that an assistant bishop was needed to share the load; and so the Rt. Rev. Yohana Omari was appointed. In the following years two more assistant bishops were appointed, the Rt. Rev. Musa Kahururana and the Rt. Rev. Yohana Omari.

In 1963 the diocese was divided into two, when the diocese of Victoria Nyanza was inaugurated and the Rt. Rev. Maxwell Wisnias became its first bishop. In September, the Rt. Rev. Yohana Omari died, and a replacement for him has yet to be made. Plans for the further division of the diocese in the next few years are in hand. All this has happened within the lifetime of the first bishop of Central Tanganyika, who so faithfully laid the foundations of the diocese.

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## Church Title "Nonsense"

IN an address in Adelaide on March 9 the former Archbishop of Canterbury, Lord Fisher of Lambeth, described the title "Church of England in Australia" as "nonsense."

"Under your constitution, you have the power to change it.

"The title must bother many inside the Church, and those outside it must wonder if you are still in the colonial period or not," he said.

The Bishop of Adelaide (the Right Rev. Dr. Reed) said he was entirely in agreement with Lord Fisher that the name of the Church of England should be changed.

"I proposed this when the new constitution came in in 1960 but I was in the minority," he said.

## "Drive Drink off Road" Says Rector

SPEAKING on the subject of road safety in a sermon preached in St. Michael's, Wollongong (Sydney), on November 24, the rector, Canon B. H. Williams, urged the adoption of a new slogan: "Drive Drink off the Road."

Canon Williams was supporting an invitation by the Australian Road Safety Council for Churches to join in emphasising road safety.

"Every positive step that can be taken to reduce this appalling toll should be taken in the interests of saving life," said Canon Williams. "It is felt in many quarters that the law is not being enforced adequately against drunken drivers, and other serious traffic offences. On the other hand, the State Government is making possible increased facilities for drinking and we know, unfortunately, what this leads to in many instances."

"Yet," Canon Williams continued, "the Government does not show a comparable concern to protect people's lives against this increasing risk. A car is a lethal weapon and the responsibility of driving it is a very great one indeed.

## "Fifty Drunks"

"A lawyer friend of mine told me recently, of a young man who was engaging him to defend him in Court on a driving offence. The young man said something like this to his lawyer, 'I don't mind the cops picking up us when we're breaking the law. But why pick on us? If they called round at the club in Wollongong almost any night of the week, they could pick up about 50 drunks who drive off in their cars.'

If this is a fact, we also ask why not? If there are not sufficient police, the Government should increase their numbers to show a comparable concern to handle these offenders or simply cancel the liquor licences. Many tradesmen and storekeepers in this and other areas would be glad if they did and our roads would be much safer.

Canon Williams also urged that those between the ages of 17 and 21, who qualify for a driver's licence should be given a "probationary" one and not a "full" one until they attain their majority.

## Comprehensiveness Must Make Sense

COMMENTING on the Toronto Congress in an editorial in "The Churchman," Dr Philip Hughes says that "the tensions and contradictions in the Church of England today are becoming so marked that . . . unless an effective cure is applied, they will lead to disintegration."

"There are indications that the present moment is one of transition, if not the crisis, for the Anglican Communion. To begin with, however, it is not perhaps entirely otiose to affirm that to conceive of Anglicanism in terms of a global denominational empire—as Pan-Anglicanism—is wicked and unchristian, for such a concept, alluring though it may be in some respects, cannot fail to feed the flames of Anglican arrogance."

Dr Hughes continues: "Those who boast of the comprehensiveness of the Church of England must be hard pressed to justify the co-existence of antithetical and mutually destructive elements within the same fold. The present situation makes no kind of sense.

"The time was when a clergyman of the Church of England was expected conscientiously to assent to the Thirty-Nine Articles of Religion and loyally to use the book of Common Prayer in the conduct of public

## Dr Philip Hughes Comments on Toronto

worship. But today every man does what is right in his own eyes, blithely resorting to the shift of mental reservation if it suits him.

## Fundamental Issues

What is so serious is that the issues involved are of a fundamental nature. Matters such as the Deity of Christ, the authority of Holy Scripture, the supernatural character of the Incarnation, the objectivity of the Atonement, and the factuality of the Resurrection, which are the very marrow of Prayer Book and Articles, are not matters which may be affirmed or denied, ad lib., without plunging the Church into the most chaotic theological incoherence and evoking not merely the bewilderment but also the contempt of those who look on from the outside (whom the Church is supposed to be reaching with the clear and consistent message of the Gospel).

"The comprehensiveness of the Church of England must be a sense—doctrinally, liturgically, and evangelistically. But the way things are going the prospects of such a comprehensiveness

being realised are daily becoming more remote.

"There are those who, if they had their way, would turn the Church of England into a universalistic cult. They are, apparently, intent on abandoning the Christian absolutes in favour of an indiscriminating relativism which will comfortably accommodate the beliefs and unbeliefs of all and sundry.

"There is undeniably a wide comprehensiveness in the kind of Church envisaged by such people—so wide, indeed, that there will be room for the most incongruous membership, including those who deny the absolute uniqueness of God's revelation and redemption in Christ Jesus—but so wide that there will be no place in it for those who hold fast to the eternal absolutes of the Christian Gospel, and who are determined that these absolutes shall not be sucked under by the quicksands of anti-propositional, antisupernatural, antitheistic, and humanistic ingredients.

"The better way for the Church of England is the way of the New Testament, which makes it clear that true apostolicity, and for that matter true catholicity, consists in uncom-

(Continued on page 2)

### A Year of Surprises

The year now drawing to a close has been one filled with endless surprises for Anglicans. The surprises (in some cases downright shocks) have involved, among other things, a controversial statement made by a canon, a controversial book written by a bishop, a controversial service conducted by an archbishop and a controversial document issued in connection with a controversial congress.

Leaving aside various heterodox opinions expressed by or implied in the actions of numerous clergy on the lower rungs of the ecclesiastical ladder, one of the early shocks came when a canon startled everybody by publicly denouncing some of the Articles in the midst of a church service.

The spectacle of a clergyman denouncing statements he had subscribed to upon his ordination was unedifying and would have been distasteful if it had occurred in private but it was far worse when so blatant and so public. It brought the church publicity but not the right kind of publicity.

But this event was mild in its effects to what happened when Bishop Robinson published his controversial book "Honest To God." Few books have created such a stir as this one did.

It was not that what the bishop said had not been said before — most of it had, in one form or another. What created the spectacle was the fact that here was a bishop, a supposed leader in the

church, denying some of the very fundamentals of the faith upon which the church has stood for centuries.

Launched in a burst of publicity "Honest To God" has sold in record numbers and the subjects raised are still being talked about all over the world.

Also on the 1963 Anglican merry-go-round was the Archbishop of Canterbury, no less. His conduct of a "Requiem Service of Holy Communion" (whatever this title might mean) created dismay and consternation among many churchpeople.

Even viewed from such a distance it is hard to realise that such a thing happened in Protestant Britain. Truly we have come a long way since Cranmer, Latimer and Ridley.

The controversial document was, of course, "Mutual Responsibility and Interdependence in the Body of Christ" (even the title is controversial) and this document has caused considerable discussion among churchmen of all shades of opinion.

It has been good to see the speed with which this document and the general message of the Congress have both been introduced to Australian churchmen. There seems to be a genuine desire on the part of our leaders to carry on where Toronto left off.

However, although much of value has come from Toronto, there is need for caution on the part of Evangelicals and the views expressed by Dr Philip Hughes (published elsewhere in this issue) are worth considering.

Introducing his comments, Dr Hughes has said that the concept of Anglicanism as a global denomination, as some seem to see it, "cannot fail to feed the flames of Anglican arrogance and to foster ecclesiastical rivalries to the accompaniment of head-counting and head-hunting and statistical club-brandishing, which have no proper place in the Body of Christ, animated, as it should be, by love and humility."

Dr Hughes went on to warn that "the tensions and contradictions in the Church of England today are becoming so marked that it does not need a Cassandra to predict that, unless an effective cure is applied, they will lead to disintegration."

Ample illustration of the existence of such tensions and contradictions has been forthcoming in this past year. Will such continue to trouble us in the year ahead? Tensions and contradictions there will be while ever there is no clear and unequivocal stand upon the rock of Holy Scripture.

# The Observance of Christmas

*STRANGELY incongruous seems the observance of Christmas in the midst of a world of sorrow, strife and suffering. For the predominant notes of the season are joy, goodfellowship and happiness.*

No Christian Festival receives such a general recognition as Christmas Day. For weeks before its arrival the shop decorations forecast its approach, and Christmas presents of endless variety are displayed to tempt and satisfy the Christmas sentiment.

The Post Office groans under the burden of its Christmas mails, full of bursting with good wishes and love gifts of every shape and kind that go from heart to heart at this joyous season. Christmas trees, Christmas cheer, and Christmas toys and presents impress the rising generations with that sentiment of joy and good cheer, attached by long association to this Day of days.

This is the aspect of Christmas that appeals to the mind of the world; and the world has claimed it as its very own, for "the world and his wife" go bankrupt in their inordinate celebration of Christmas.

Ah! but the world ever debases what it smiles upon; and today in sober reality, the Christian appearance of the Christmas season is but a veneer, yet spacious enough to deceive and lull to false security the unwatchful Christian, as well as to detract quite subtly the marrow of his Christmas observance and joy.

### Ceased to Exist

That this is so can easily be seen by the kinds of Christmas celebrations most in vogue. The holiday aspect of the Day is altogether the most prominent. In fact, in the vast majority of cases the holy day aspect has ceased to exist.

The world would have it so. Its votaries throw off quite boldly every vestige of concern for the sacredness of the occasion. They want no worship of the Christ Who was born in the lowly manger of Bethlehem. The great Person of the Day is as far as possible kept in the background.

Even the mutual greetings they exchange with such scrupulousity are as applicable to July 25 or any other day as to December 25. You may do the round of the shops for cards of greetings, and, except in religious depots, you will scarcely find a card among the many millions with any reference to the true Christmas Message.

In spite of all the outward show and obtrusiveness of the world's regard for the Day, the world's Christmas is but an empty caricature of the Christian's Day.

It behoves all lovers of the Christ of God to jealously wrest from the world's defiling embrace this sacred season. The world, like Herod of old, would go to Bethlehem to get rid of the consecrating influence of the Incarnate Christ.

Let us, however, go there to view again this thing which the Lord hath made known to us, that we may join in adoring "Him, Christ the Lord." A Christmas spent apart from such worship in the mere pursuit of pleasure is surely unworthy of our Christian name and profession. And yet this is the kind of Christmas observance to which the world is beguiling many a Christian, so as to divorce entirely this Day from the Person of our Lord.

### Exaggerated Emphasis

Now it is just this one-sided and exaggerated emphasis of what is merely a by-product of Christian devotion, that produces the sense of incongruity of the Christmas celebrations in the world of evil.

But as soon as we stand back and begin to contemplate the Day in its fullest context, a context that contains within its very heart the message of Good Friday, we begin to realise that Christmas has a unique relation to a mankind obsessed by sorrows, afflictions and strife; and that the purest and deepest joys are theirs alone who experience in their lives the fullness of their fellowship in the sufferings of the Christ of Bethlehem.

See how the first Christmas greeting to a sin-stricken world was the message of Salvation. The angel said "Behold I bring you good tidings of great joy. For unto you is born this day... a Saviour." And then closely following was the song of the Angelic host heralding the birth of "The Prince of Peace."

It is perhaps only when the shadow of suffering or sorrow is on our own home, or we are brought into close relations with either in the life of someone else; as when, perchance, we stand with some broken-hearted parents on a Christmas Day beside the open grave of a beloved child—it is perhaps only then

that, in our earnest desire to speak a word of comfort to hearts that are sore amidst a world of rejoicing, the true message of Christmas strikes home to our hearts and from us to those others, as we recall the Saviour's application to Himself of Isaiah's prophecy "The Spirit of the Lord God is upon me because He hath sent me to bind up the broken-hearted."

Pre-eminently the Lord Jesus was the Man of Sorrows and acquainted with grief and who, so well as He, can bind up hearts bleeding with sorrow at a time like the present? And so in the truest sense the Christmas Message is one that has a meaning only for those who realise their need of Christ, whether as a Saviour from sin, or as a consolator and comforter in sorrow or suffering.

He is the "brother born for adversity," whose very sufferings and sympathy constitute the great reason of the deepest joys of Christmas.

Therefore today there is no incongruity in the observance of the Christmas Season. It may find a world full of sorrow, strife and suffering but it comes to that world with the same old-time message, heard all the more clearly perhaps, because of the aggravated nature of the wounds that hurt us telling once again the old, old story of the love of God, Who as on this Day, sent His own beloved Son to take our nature upon Him; to enter the field of human life with its temptation, affliction, sorrows and pain; and "anointed Him to preach the good news to the poor, to bind up the broken-hearted, to preach deliverance to the captives, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

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### Comprehensiveness Must Make Sense

(Continued from page 1)

promising allegiance to the doctrine and the ethics of the apostles. (Christ and His apostles were well aware that right doctrine and right ethics go together; the present alarming decision in ethics is closely linked with the present alarming decision in doctrine.)

"As St. Paul admonishes in the latter half of the first chapter of his epistle to the Romans, man's suppression of the truth about God leads not only to the darkening of the heart — that is, the centre of man's religious and intellectual consciousness — but also to the appearance in society of all kinds of uncleanness and sexual perversion."

"The Church that follows this better way will not be tossed helplessly about on the waves of relativism. It will be guided con-

stantly and consistently by the absolutes of God's Law and Gospel. On these absolutes it will be firm and undeviating; on secondary issues, however, it will show a flexibility and a comprehensiveness the bounds of which are determined only by the demands of authentic Christianity. Itsiscopacy will be moderate and non-pretentious in character.

"The Lord's Table will be open to all fellow-believers and fenced only against unbelievers and those whose conduct, in contrast to their profession, is notoriously evil. It will be a Church which gives priority to evangelism and ever subjects itself to the Word of God, and which, in proclaiming eternal truth, does so, by God's grace, in the dynamic and efficacious power of the ever blessed Holy Spirit.

## Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY, Forbes Street, Darlinghurst. MOSS VALE: Suttor Road, Moss Vale. NORTH SYDNEY "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Kefrville. The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

## South American Enthronement

From Canon Morton

THE enthronement of the Right Rev. Kenneth Howell as the first Bishop of the new Diocese of Chile, Bolivia and Peru was an historic occasion in the life of the Anglican Communion. It implemented the policy of the Lambeth Conference of 1958 to extend Anglican work in South America and carried out the proposal of the Mexico Co. Conference.

The ceremony which took place in St. Andrew's Church, Santiago, on November 27, 1963 was conducted mainly in Spanish by the Vicar-General, Archdeacon B. J. Townsend and attended by members of the British and American communities and a number of Chileans and Araucanian Indians.

The procession of clergy was composed of British, Chilean and Araucanian Anglicans, together with representatives from Australia, the Episcopal Church in Brazil, and various Protestant Churches in Chile. The Roman Catholic Church was represented by the secretary to the Cardinal.

People had come from as far away as Punta Arenas in the south and Lima, Peru, 3,000 miles apart.

The Bishop, who preached in Spanish, outlined the history of the Anglican Church in South America and the contribution made by the South American Missionary Society in the setting up of an indigenous church and the new emphasis upon the work in cities and universities.

The congregation was reminded that Anglican and Anglo-Saxon were no longer synonymous terms, and that the reformed doctrine of the Anglican Church, with its meaningful liturgy, appealed to many Latin-Americans seeking a real and positive expression of their faith.

The Church was not a club or just an association of congenial people but exists as a witness to obey and serve her Lord. All Diocesan policy he added must be tested by that truth, and called them to have the mind of Christ with His Spirit of self-giving and service.

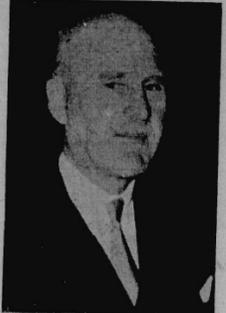
Bishop Howell who was previously Vicar and Rural Dean of Wandsworth and Honorary Canon of Southwark Cathedral had just arrived in Chile with his wife, having visited en route the chaplaincies in his extensive diocese in Lima, Antofagasta and Valparaiso.

Two features of the new diocese were the exclusion of the actual Falkland Islands, and the appointment of a bishop to do Spanish speaking work and to extend that work in Bolivia and Peru.

The Bishop spoke of the emphasis at the Toronto Congress on the mutual responsibility of the whole Anglican Communion and thanked the Protestant Episcopal Church of the United States for their generous promise of financial help. The bishop said he refused to beg support but trusted that the churches of the new diocese would regard it as a privilege to shoulder this new venture.

## Sir Kenneth Grubb in Kenya for Celebrations

SIR Kenneth Grubb, chairman of the House of Laity (England) and president of C.M.S., attended the Independence Day celebrations in Kenya on Thursday, December 12.



Sir Kenneth Grubb

On Saturday, December 14, Sir Kenneth spoke at a reception given by Dr Beecher in Nairobi and before returning to England on Friday, December 20, is due to visit various centres of Anglican work throughout the country.

In connection with the celebrations, the Anglican churches in Nairobi held an exhibition and special meetings in the Cathedral precincts to demonstrate the contribution made by the Church to the life of the nation. The exhibition, with the theme "Nation Building," was opened at a meeting on December 7, with the Mayor of Nairobi as principal speaker and the Bishop of Fort Hall, Bishop Karuki, as chairman.

On Sunday, December 8, a Day of Prayer was observed by all Churches throughout Kenya and on Sunday, December 15, a Day of Thanksgiving and Dedication was held.

## Anglican Minister Joins S.U.M. Work

ON Saturday, November 23, a combined churches' meeting arranged by the local ministers' fraternal met to farewell the Reverend Allan and Mrs Laing, who are leaving their work in Heathcote-Engaline to take up work with the Sudan United Mission in the

The 200-odd people who gathered in the Engaline Baptist Church also heard something of the work in the Chad and heard greetings from the mission by the chairman, Mr A. M. Lord. Other greetings were received from nearby Anglican Churches and the fraternal.

Mr Laing has been curate-in-charge of the Provisional District of Heathcote with Engaline since 1962. He was trained at Moore College and ministered for a time in New Zealand. The Laings have two children—Deborah and Andrew.

Those present were challenged by the testimonies of both Mr and Mrs Laing. At Mrs Laing's request, the Baptist Ladies' Fellowship sang "It will be worth it all when we see Jesus." The meeting was chaired by the Reverend S. M. Mitchell, a past chairman of the S.U.M. Council, and the closing address was given by Mr Max Lord.

## M.B.I. Graduation

THE retiring N.S.W. secretary of C.M.S., the Reverend G. M. Fletcher, gave the address at the annual graduation service of the Melbourne Bible Institute, held in Melbourne Town Hall on Nov. 28.

The following extracts are from a report appearing in "New Life":

"The largest of the Australian Bible Colleges, M.B.I., had a student enrolment of 138 — 79 women and 59 men. Of these, 65 graduated, although several will return to the Institute for 1964 to complete L.Th. studies. Already, 40 applicants have been accepted to commence M.B.I. training next year, and many other applications are in the process of consideration. It seems likely that the enrolment for 1964 will equal, if not exceed, that for this year.

"Following the presentation of diplomas, the students responded by repeating Rom. 8:32, Acts 22:14, and John 15:16 in unison. "The Crusader's Song, written by the late Rev. C. H. Nash (first Principal of M.B.I.), was sung by the students after the verses had been read by Mr Stewart Rae.

"Mr John Ledez then spoke briefly on behalf of the graduates, and the Rev. R. V. Merritt led in the prayer of committal.

"Mr Coombe, in his introductory remarks as Chairman, referred to the assassination of President Kennedy and of ominous developments in the world scene today.

"Referring to the Christian Leaders' Training College to be established in New Guinea, Mr Coombe reported that Mr L. E. Buck was leaving Melbourne the next day to attend a Lands Board hearing in Mt. Hagen on December 6.

"The Rev. Geoffrey Fletcher gave the concluding address, which was based on Matt. 21:17-27, stressing that real fruitfulness in life is possible only as we find God's mind and purpose for our life. 'If God is in your life, you can move mountains,' he said. 'God can take your life, and make of it something glorious. To what purpose is your life being spent? Will it bring forth 'nothing but leaves,' or will it be full of the purpose of God? If Christ is in control there is the moving of mountains; unless Christ is in control there will be nothing but leaves.

## Melbourne Moves On Mental Health

FOLLOWING a period of training and clinical experience in the U.S.A., the Reverend Leslie W. Hann has returned to Melbourne Diocese to take up an appointment as resident Anglican chaplain in Mont Park Psychiatric Hospital.

Before going to the U.S.A., Mr Hann was chaplain at Ballarat Mental Hospital and had training at the Royal Melbourne Hospital and the Kew Mental Hospital. He was the first recipient of the Howard Chandler Robbins Fellowship, established in memory of the Dean of the Cathedral Church of St. John the Divine, New York, to make clinical pastoral training possible for clergy from other countries.

Mr Hann has spent three years on the staff of St. Elizabeths Hospital, Washington, where he qualified as Chaplain

Supervisor and was awarded a Master's degree in Sacred Theology for work done in the hospital and for a thesis.

Mr Hann has taken the place of the Reverend Roy Bradley, who has gone, with his wife and four children, to the U.S.A. to further his studies and experience in this field. Mr Bradley's journey has been made possible by a diocesan grant, a Fulbright Scholarship and support from auxiliaries interested in mental health. Mrs Bradley, a qualified social worker, hopes to gain professional experience also.

### £1,000,000 Distributed

AT a recent meeting of the National Committee of the Freedom from Hunger Campaign, approval was given for the allocation of £1 million to food producing projects.

This is the first large allocation toward the projects for which the Australian Public has been subscribing during the past twelve months.

The campaign, which features a "self-help" approach to the world food problem has now over 60 national committees throughout the world. The Australian contribution so far is the third largest.

£500,000 has been disbursed to the U.N. Children's Fund, £393,800 to F.A.O., £106,200 to projects sponsored by Roman Catholic bishops and £113,500 to projects sponsored by the Australian Council of Churches.

## Church Chuckles by CARTWRIGHT



"... and thank Thee for the peanut butter sandwiches we are about to receive..."

A disaster of the first order — especially if Christmas means Christmas dinner, and not much else besides! What a tragedy it is that for so many people the real meaning of Christmas has been lost amidst the tinsel and the — Christ has been forgotten, and only an X marks the spot where once He was. If only we could all learn to give thanks at Christmas for the Son of God who came to earth to be our Saviour and Lord!

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# Books

## Non-Conformists

**BAPTISTS AND 1662**  
By E. A. Payne and N. S. Moon. Carey Kingsgate Press, 1962. Pp. 46. Eng. Price 3/6.

This is another in the spate of books and pamphlets commemorating the "Great Ejection" of the non-conforming ministers from the Church of England in 1662. This booklet consists of two brief essays by the well-known Baptist historian and leader, Ernest Payne, on the actual facts of the ejection and by a Baptist college tutor, Norman Moon on the consequences of that event.

These two essays seem to some extent to cover the same ground. Dr Payne's essay is better documented and gives evidence of his long study of the origin and history of the Baptist movement. Mr Moon seems to disagree with Dr Payne's statement on p. 13, when he says that there were about 26 ministers ejected (p. 28).

It is useful to have the facts about the events of 1662, as they relate to the Baptists recorded, even if one disagrees with the causes for which they rejected the Church of England.

—N. S. POLLARD.

## Devotional

### LOVE'S HEARTBEAT

By John Pritchard. S. John Bacon, 1963. Pp. 44. Aust. Price 7/6.

This is the fifteenth in the familiar "Beside Series." The early numbers were written by the late John Dean but since his death the mantle has fallen on the Reverend John Pritchard who has maintained the high standard set by his predecessor.

"Love's Heartbeat" consists of a series of meditations on the text of John 3:16. There are ten chapters and the usual beautiful photographic illustrations we have come to expect in these books.

An excellent and attractive Christmas gift.

—R.B.R.

## Also Received:

**FOCUS ON MARRIAGE GUIDANCE, 1963.** Issued by the Marriage Guidance Council of N.S.W., incorporating the Annual Report for 1962-63. Sixty-four pages of reports and interesting articles.

**THE CHURCHMAN, Vol. 77, No. 3, September, 1963.** Eng. price 2/6. Includes articles by three Australians. The Reverend Allan Yuill writes on Bishop William Meade; the Reverend W. J. Lawton, of Moore College, writes on "Confirmation in the Light of Prayer Book Revision" and Bishop Alfred Stanway writes on "Evangelicals in Tanganyika."

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## Background

### THE CENTURY OF THE NEW TESTAMENT

By E. M. Blaiklock. IVF, London, 1962, pp. 158, Eng. Price 4/.

This is another of the Inter-Varsity Fellowship's popular pocket book editions for the student. It is written by that New Zealand doyen of classical scholars, Professor E. M. Blaiklock.

In it he tries once more to bring to life the background of the century of the New Testament in the tradition of Sir William Ramsay. Professor Blaiklock is a good journalist and without technicalities of classical or New Testament scholarship he makes the century come to life.

—N. S. POLLARD.

**THE EARLY LIFE OF JESUS,** by Avie V. Geldard. Arthur H. Stockwell Ltd. An account of the early life of Christ for boys and girls, with many additions to the original story by the author.

**PATHFINDER FOUR-YEAR SYLLABUS, Outline Notes, Year Four.** Eng. price 6/6. Outline notes for Bible study groups in the 11-15 age-groups. Published by the Church Book Room Press, England.

**THE HOUSE NOT MADE WITH HANDS,** by E. Josephine Bamford. S. John Bacon, Aust. price 5/.

Fifth edition of a book designed to provide sex education for girls from "tens to teens." It is warmly commended by Dr W. L. Carrington, director of the Marriage Guidance Council of Victoria.

**PURER THAN THE DIAMOND,** by Mrs J. C. de Ferrieres. S. John Bacon, Aust. price 4/6.

intended as a guide to Christian teenagers facing the problems of life. Whilst much of the book has undoubtedly merit there are some sections that are remote from reality. An example is the chapter on dancing where the statement appears: "No true born-again child of God has a desire to go to a dance-hall." There may be good reasons why a Christian should not dance (your reviewer believes there are) but it is surely not true to say that converted people, particularly inclined that way, do not feel at times a desire to go to such places. Conversion doesn't remove us from temptation. And again, the categorical statement that "the same applies to the cinema..." it would, if accepted, cast serious doubts on the conversions of very many Christians.—R.B.R.

**MEMBERS** of 43 Protestant churches in the United States contributed a record total of 2,799,670,577 dollars to their denominations in 1962, it has been reported by the National Council of Churches' Department of Stewardship and Benevolence. The total was 90,948,313 larger than the contributions reported for 1961 by 46 denominations.

## Selling the Truth

REPRODUCING a recent editorial from "The Australian Church Record" under the title "Selling the Truth," the Evangelical paper *English Churchman* makes this comment:

"In this first issue of a new church year, and as Bible Sunday approaches THE ENGLISH CHURCHMAN sends greetings to the Board and readers of the Australian Church Record. We reproduce a timely leading article from that journal which should be pondered over and acted on by all evangelicals in Britain today..."

## Christianity "Thriving" in East Germany

A WEST Berlin churchman has said that Christianity is thriving "in a spiritual way" in East Germany to a greater extent than in West Germany.

Dr Julius Rieger, one of 10 Protestant theologians from Germany on a month-long tour of U.S. co-gregations as guests of the United Church of Christ, said at a Press conference that suppression of normal church-life activities has intensified individual faith.

The churchman, who is superintendent of Berlin-Schöneberg for the Evangelical Church of the Union, said the traditional position of the church as the centre of the village has been abolished in East Germany.

"Always the church that is living under tyranny and under persecution mobilises spiritual power which churches under normal circumstances do not exhibit," Dr Rieger said when asked to compare the status of East and West German churches.

ADDITIONS to the parish hall at St. Mark's, Darling Point, will be dedicated by the Archbishop of Sydney, Dr Gough, at 10 a.m. on Sunday, December 22. Also present for the occasion will be Bishop R. C. Kerle, who is Bishop in charge of the Arch-deaconry.

A COMMEMORATIVE stone in the new Infants' School at the Illawarra Grammar School, West Wollongong, was unveiled by the Governor-General, Lord D'Isle, on December 8. On the same day the Governor-General unveiled a War Memorial in the new church of St. Mark's, West Wollongong.

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# Notes and Comments

## An Unwieldy Name? . . .

The former Archbishop of Canterbury, Lord Fisher of Lambeth, has expressed the opinion that the Church of England in Australia would be more fitly designated by the title "The Anglican Church of Australia" or "The Episcopal Church of Australia."

It is true that the present name is both unwieldy and a little too colonial in flavour for the liking of most Australian Anglicans. It is also true that no change in doctrine or Churchmanship is implied by either of these suggestions, which makes them better than other suggested names which include the words "Catholic" or "Protestant." While both these epithets are correct when rightly understood, opinion with regard to them would almost certainly divide along party lines, which would make any alteration of name at all practically impossible.

However, a change of name would, under Section 67 of the Church's Constitution, require the consent of every diocesan synod, and it is not likely that this will be forthcoming until there is a great deal more feeling and a great deal more unanimity on the matter than there is at present.

## Car Insurance Premiums . . .

It should come as a surprise to no one that insurance companies are going to have to increase premiums on motor vehicle insurance policies. The increase in accidents makes it inevitable. As the community will no doubt be sharply reminded over Christmas and the New Year, alcohol plays a large part in a big proportion of accidents. The usual exhortations will be made by the police and road safety organisations, but probably with no more effect than usual.

Christians ought to ask themselves whether they cannot do something to encourage non-drinking driving by insuring with companies that allow reductions in premium for total abstainers. In this way they will not only benefit themselves but will demonstrate to those who are not impressed by other arguments that temperance has practical advantages.

## Referendum On Betting . . .

The daily Press now takes it for granted that some form of off-course will be legalised before long in New South Wales. The only question now seems to be whether it will be an all-totalisator system or a system including both totalisators and licensed off-course bookmakers. There can be no doubt in the minds of people concerned about the moral welfare of the community that the all-totalisator system would be the lesser of two evils.

But the real point is that the New South Wales Government

has no mandate from the electors to legalise off-course betting in any form, as the Secretary of the Council of Churches in New South Wales has pointed out. Church people should make it clear to their parliamentary representatives that they expect the will of the people to be sought and followed in this matter. The New South Wales Government has consistently recognised its moral obligation to do this in such matters as drinking hours. The last referendum on this topic was held less than ten years ago. This precedent should be followed in the present case.

## R.C. Preaches in C. of E.

With the permission of the Bishop of Salisbury (the Right Rev. J. E. Fison), a Roman Catholic priest, the Rev. Bernard Basset, preached at Corfe Mullen parish church, Dorset, on Sunday, December 8, on behalf of the Star Drivers Association, an association of Christians whose intention is to foster road safety.

The association, which was founded some months ago by the rector of Corfe Mullen (the Rev. W. R. Rodda) and a number of local churchpeople, is beginning to spread to many parts of the world. Letters have been exchanged with a group of Lutherans and Roman Catholics in Germany, where a similar organisation has been formed. Representatives from the two bodies hope to meet soon to see how best they can join forces in the promotion of road safety.

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# RELIGIOUS LIBERTY IN THE SUDAN

THE following extracts come from a report by the Reverend Alan R. Booth, London, secretary of the Commission of the Churches on International Affairs. E.P.S. Service.

The diversity of the Sudan was emphasised under British administration which made it a matter of policy to protect the more primitive African tribes of the south from Arab and Islamic influences. In effect at that time the country was governed in two parts by the Imperial power.

On independence the problem facing the Government of the Sudan was to establish the unity of the country. The gravity of this problem was reflected in the fact that it has been deemed necessary to suspend the constitution and establish a system of military rule. In 1956 the authority of the Government was challenged in the South where suspicion existed that the African population could not expect understanding of its needs from a government identified with Islam.

The Government believed that certain Christian groups were associated with the movement to secure a measure of local autonomy. It is against this background that the Missionary Societies Act of 1962 must be understood.

## Taken Over

So far it might be judged that the events in the Sudan are not different in principle from those with which the Christian missionary enterprise has come to terms in many other newly independent countries — the taking over by the State of welfare

activities which the Church had pioneered. But when all that has been said there remain causes for alarm. In the first place the wording of the Missionary Societies Act is ambiguous and its provisions could be held to cover not only the activities of foreign missions but the life of the Church in the Sudan itself. Entry into the State education system now offered is overwhelmingly through Koranic schools and while there are legal provisions to permit Christian parents to send their children elsewhere it is found in practice that it is often impossible for children to be educated except within the framework of Islam. In consequence there has been a considerable movement of young people out of the Sudan to other neighbouring territories where Christian schooling is available.

Thirdly it is not clear what meaning is given to the concept of religious freedom within Islam. There is some evidence to suggest that it can be understood in the Sudan as the removal of all non-Moslem religious influences in order that the pagans of the Southern province should be free to choose to become Moslems.

When it has been acknowledged that the government of any country has the right to determine what aliens shall work within its borders, a disturbing anxiety remains. Does the Government of the Sudan genuinely accept the cultural plurality of the country? Once it is assured of the political loyalty of its citizens will it secure a proper place for the Christian community within the national life? And if these questions are answered in the affirmative is the Government able and willing to control the operations of its officials, largely recruited in the North, so that this policy is fully implemented in the Southern province? These are the questions that the Christian communities about the world must continue to ask in view of present circumstances.

## A Challenge to Christian Young Men

Charlton Memorial Homes for Boys urgently needs **A SINGLE MALE OFFICER** 23 years of age or over to work amongst boys with real problems. Live-in Position. Applications should be in writing addressed to: The General Secretary, The Home Mission Society, 511 Kent Street, Sydney. Copies of reference and details of Church Affiliation should be included.

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# Letters to the Editor

## Church Finances

Dear Sir,  
Your unwieldy Notes and Comments, November 22, 1963, appears strangely out of character with what is usually a helpful and discerning comment.

I am one of the more recent of "some Evangelicals in the Church of England" to see theologically and by experience, the dangers of the method of fundraising encouraged by your commentator and to support the view he condemns.

It states categorically that there is no principle involved in cake stalls, etc. and that only "temporary psychological lift" comes to those who are challenged on the ground of complete trust in the Word of a trustworthy God to adopt the best method of giving. This hardly befits a commentator in the Record "the paper for Catholic, Apostolic, Protestant and Reformed, Church of England people."

Those who hold the view he condemns are: Catholics, belonging as Griffiths Thomas says "to the fellowship of the saints in 'Christ Jesus', holding very often key office in the church and displaying the marks of spiritual life." Apostolic, finding that it was not the practice of the New Testament Church to make direct appeal for financial support from all and sundry outside the congregation.

Protestant, holding that the Roman view of doing "anything" that eventually benefits in Church is untenable, and this so often is the "Principle" of cake stalls, etc. "It's for a good cause." Reformed, seeking constantly and exclusively to be guided by the spirit, (not simply the letter) of the Scriptures.

It is, therefore, undoubtedly a matter of principle. An individual should "labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Iphesians. 4:28.) Barnabas privately sold his own land to be able to give more to the Church (Acts. 4:36-37). Dorcas personally gave away clothing she had made (Acts. 9:36,39), but nowhere in the Acts and the Epistles does the Church organise a direct appeal for assistance from the community in general.

Yours sincerely,  
(Rev.) S. A. Horton  
Beverly Hills, N.S.W.

## Comment

(Our commentator writes: "There seems to be some confusion of thought in this letter. Your correspondent admits that he is not guided by the letter of Scripture in this matter, does not claim that it involves a moral issue (like gambling), and describes it as a question of the best method of giving (implying that there are other methods, legitimate though not as good). But then he appears to contradict himself by claiming that, after all the question is one of principle. He cites three passages of Scripture to prove it, though they do not — on the contrary, they support cake stalls and sales of work. For he admits that they prove that an individual Christian can sell things to be able to give more to the Church, and surely what is right for an individual Christian cannot be wrong for a number of Christians or a whole congregation. (The question of direct appeals by a Church to the general public is, of course, totally different from the one under discussion)."

The policy your correspondent supports is psychological rather than spiritual because it is grounded not in Scripture but in an emotional feeling that money is in some mysterious

way unclear or defiling. It is not a matter of principle because it cannot be applied to different circumstances consistently and predictably. For example, I know of a parish where the minister banned cake stalls, etc., but still allowed advertising space in the Church paper to be sold to local business people not all of whom are churchgoers, and a girls' physical culture club to operate and feed its profits into Church funds (i.e., to sell training in physical culture for the financial benefit of the Church to parents, some of whom did not come to church). Any distinction between such practices and cake stalls, etc., is arbitrary rather than logical.

"May I make four comments on particular points: (1) The fellowship of saints in Christ Jesus includes some who hold the view your correspondent condemns, as well as some who agree with him. Genuinely converted and spiritually minded Christians have often been wrong, and have often disagreed completely on secondary issues. They have also often magnified such issues until the disagreements have led to schism within the body of Christ. I pray that this may not happen over this issue.

(2) It was not the practice of the New Testament Church to have Church buildings or to allow women to come to Church without hats or speak in Church, or to have Sunday Schools. (And we know these things, whereas it is only conjecture that the New Testament Church never held sales of work.) Yet we have no compunction in doing different things, such as building churches, if we believe that Bishops are Scriptural, but that they are prescribed by Scripture I do not believe. Even where it can be established as a fact that the New Testament Church did or did not do a particular thing, that does not in itself establish a general principle for the Church in all ages.

(3) Your correspondent is ascribing to those he disagrees with views they do not hold if he means that they argue that any activity is legitimate if it does not displease the only question is whether cake stalls and sales of work are legitimate.

(4) Those who seek to be guided by the spirit rather than the letter of Scripture should heed St. John's warning: 'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world' (1 John 4:1). And no appeal to the spirit can make a principle where God has not made one.

"In practice, banning cake stalls and sales of work may lead to the well-being and spiritual growth of the Church in some parishes and not in others, for no two congregations are completely alike in composition or circumstances. My own experience, for example, has been different from that of your correspondent; I have found cake stalls and sales of work helpful to the spiritual life of the congregations I have been associated with.

"We can therefore only apply the principle of Scripture in doubtful matters to this question: 'Let every man be fully persuaded in his own mind' (Romans. 14:5). Every Christian must do what he feels is God's

will for him, while allowing others the right to do the same. Ministers in particular should avoid the temptation to force their viewpoint on their congregations against the wish of the majority and thus override their Christian liberty.

## Revised Bible

Dear Sir,  
May I commend to your readers a book little known in Australia: The Revised Standard Version of the Holy Bible. The revision is the work of some 22 leading scholars in the United States.

The old diction of the Authorised Version has been retained wherever possible; where a book such as Isaiah was written originally in Hebrew verse, it has been put into magnificent blank verse; words which have changed their meaning since the sixteenth century (prevent is one) have been altered to their modern usage, and the Greek and Hebrew originals have been followed as far as it is possible to express their meanings in twentieth century language.

I was bitterly disappointed with the "New English Bible." The translation of the prologue to the Gospel of St. John plays right into the hands of those misguided (though sincere) people, the Jehovah's Witnesses. In no sense does it follow the Greek of the original, so far as I can see.

The Revised Standard Version has no such blemishes. It has all the beauty of the old Authorised Version, so far as its English is concerned, but is free of the archaic expressions which sometimes make the A.V. a bit hard to understand, anyhow, so far as the average church congregation is concerned.

It is a book which could well be adopted by the Diocese of Sydney for standard use. Yours faithfully,  
Douglas C. Tilghman, Berry, N.S.W.

(The American Revised Standard Version is a most useful and valuable translation. However, it would not be true to say that it is "little known in Australia." It will be found in use in many places, both for study and for general reading. No doubt its popularity would have grown had it not been for the advent of the N.E.B.—Ed.)

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# YOUNG PEOPLE'S PAGE



## Youth Dept Birthday

THE Archbishop of Sydney, Dr. Gough, was present at the 21st Birthday of the Church of England Youth Department, held in Sydney's Trocadero, George Street, on Wednesday, December 18.

At the rally the Director of Youth in the diocese, the Reverend John Turner, was welcomed back after his overseas trip, Mr Turner was one of the representatives at Toronto.

Other items on the program included: 1964 Pick-a-Text finals; a sound colour slide presentation of the work of the Youth Department, and a visit from Mr Clifford Warne, from ATN7.

**BISHOPSCOURT,** Ballarat, has been sold to the Victorian State Government for use as a hostel for the rehabilitation of former mental patients. A new and smaller residence is to be provided for the bishop.

## Still Time to Enter

THERE is still time to enter your photographs in the competition for January 30—on the subject of Christmas.

Closing date has been extended to allow time to have photographs printed and posted to us.

Prizes for the first section of the competition will be:

- A First Prize of £2/2/0 in each of the three age groups.
- A Second Prize of 10/6 in each of the three age groups.

Entrants are reminded, however, that these are only progressive prizes, all winners of

**BISHOP** Alfred Stanway was the guest preacher at a service on Sunday, December 15, to mark the 114th anniversary of St. Thomas, Essendon (Melbourne). The parish was inaugurated by the first Bishop of Melbourne, Charles Perry, less than two years after his arrival in the Colony of Victoria.

## Competition Subjects

THE following are the revised closing dates for the first two sections of the photographic competition:—

- January 30: CHRISTMAS. Closing date — Jan. 14.
- February 13: CAMPING or OUTINGS. Closing date — Jan. 28.

## COMPLETE COMPETITION RULES

**INTRODUCTION:** THE A.C.R. YOUTH PHOTOGRAPHIC COMPETITION is open to all Anglican young people who are members of Fellowships, G.F.S., C.E.B.S. or other Church youth groups. Although photographs submitted must be taken by the entrant they may be printed by someone else. There is no lower age limit but there is an upper limit of 25 years.

**SECTIONS:** The competition will be conducted in three sections according to the age of the entrant. However, within these groupings, consideration will be given to the competitor's age where difficulty is experienced in judging. The sections are:—

- 12 and under
- 13 to 17 years
- 18 and over (maximum age 25 years)

**PRIZES:** Prizes will be awarded in each fortnight's issue of ACR with grand prizes at the end of the competition. Prize-winning photos will become the property of ACR, although entrants may retain the negatives for their own personal use. Reproduction fees will be paid for all photographs in ACR. The decision of the judges will be final.

**SUBJECTS:** Subjects will vary during the course of the competition and will be announced well in advance of the closing dates.

**HOW TO ENTER:**

- Fill in the form supplied (printed in each issue during the competition) or make up your own form giving the same details.
- An entry form (ours or your own) must be attached to the back of each photo submitted.
- There is a limit of 5 photos per fortnight from any one competitor.
- Photos may be Super Size ("Jumbo") or larger. Maximum size is 10" x 12". They may be mounted or unmounted (preferably unmounted).

**RETURN OF PHOTOS:** Photographs (other than prize-winners) will be returned to entrants only if return postage is sent with the entry.

## PHOTO COMPETITION ENTRY FORM

To: THE AUSTRALIAN CHURCH RECORD, PLEASE PRINT  
511 Kent Street, Sydney, N.S.W.

Please enter the enclosed photo in your competition. I have read the rules and agree to them.

Name..... (Christian names) (Surname)

Address..... State.....

Age..... Church..... Suburb.....

My Church Young People's Group.....

SUBJECT.....

TITLE OF PICTURE (if any).....

Don't forget to enclose return postage if you want your photos back.

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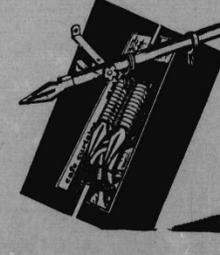
# Curtains

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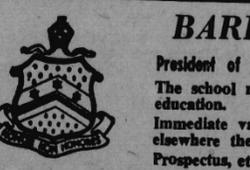
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## MEETINGS

## Sydney Missionary and Bible College

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

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

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

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

Fees are £150 per year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S.

There is a Correspondence Course in New Testament Greek.

Stencilled notes on all Biblical subjects are available for private study. Optional course for L.Th. also available.

The bishop had been Dean of the Addis Ababa Theological Seminary of the Coptic Church until recently. Earlier he had been head of the Seminary in Antelias, Lebanon. He was a reader of "The Australian Church Record."

No further details have yet been received.

## Two Bishops For C.M.S. Summer School

THE C.M.S. Summer School at Katoomba, Blue Mountains, from January 3 to 11, will have one bishop as chairman and another as Bible study leader; the Rt. Rev. Alfred Stanway, Bishop of Central Tanganyika, will chair the school and the Rt. Rev. Marcus L. Loane, Co-adjutor Bishop of Sydney, will take the Bible readings.



Bishop Stanway

At present applications are pouring into the Bathurst Street office for the school, which promises to include among its members a record number of missionaries from Africa and Asia with first-hand news of their countries of service. Through personal discussion and daily missionary forums, members of the school will have unique opportunities to be informed of the world situation and missionary needs.

Each evening an address will be given emphasising a life principle characterised by a great missionary leader. On Saturday, January 4, the Rev. Donald Cameron will speak about Henry Martyn; on the Monday the Rev. Francis Dixon will speak on William Carey; the program for the following three evenings will be Samuel Zwemer, by the Rev. Canon A. J. Dain; David Brainerd, by the Rt. Rev. M. L. Loane; C. T. Studd, by the Rev. G. M. Fletcher.

The Summer School will conclude with a Communion Service with an address by the Rev. Dudley Foord.

## ACR READER MURDERED

**BISHOP TERENCE POLABDIAN,** of the Armenian Apostolic (Orthodox) Church in Beirut, Lebanon, was found murdered in his Beirut flat on November 24.

The bishop had been Dean of the Addis Ababa Theological Seminary of the Coptic Church until recently. Earlier he had been head of the Seminary in Antelias, Lebanon. He was a reader of "The Australian Church Record."

No further details have yet been received.

# Personal

## • Adelaide

The Reverend V. D. Hartwig, of the diocese of Ballarat, has accepted nomination to the parish of Christ Church, Kapunda, and will be instituted and inducted on December 19.

The Reverend Norman and Mrs Allchin will be farewelled from Holy Trinity Church, Adelaide, on Sunday, January 5, at the 7 p.m. service. Mr Allchin is going to Melbourne to take up a chaplaincy appointment.

## • Brisbane

Captain Neil Payne has been transferred from St. Stephen's, Coorparoo, by the Church Army. His place will be taken by the Reverend F. Copland, from Sydney. The Reverend James Doust is to take up an appointment as an Army Chaplain and his place will be taken by Mr B. Seers, from Melbourne (to be ordained deacon in Brisbane, during February). Another appointment to St. Stephen's is Sister Yvonne Smyrell (from Queensland), who takes the place of Sister Marlene Sweetman, who has gone to Sydney.

## • Melbourne

The Reverend Ronald Marks, General Secretary of C.M.S., Victoria, was welcomed back to Melbourne at a rally in the Chapter House, St. Paul's Cathedral, on Tuesday, December 10. Mr Marks has returned to Australia following a visit to all Australian missionaries stationed in Asia.

## • Sydney

The Reverend L. J. Wiggins, at present rector of St. Giles', Greenwich, has been appointed Deputationist with B.C.A. from January 1. Mr Wiggins will commence his work with a tour of the field, after which he will act as Deputationist both within Sydney Diocese and throughout the Commonwealth.

Following the recent resignation of the Reverend J. A. Friend from the court chaplaincy work of H.M.S., Mr Wilbur Bates, of Emu Plains, formerly a Group Captain in the R.A.A.F., has been appointed to this work.

The marriage will take place, on January 2 in Moore College Chapel, of the Reverend Peter Peters to Miss Elizabeth Best.

Sister Marlene Sweetman, at present working in the parish of Coorparoo, Queensland, has accepted an appointment to the staff of St. Barnabas', Broadway. She was farewelled at Coorparoo on Sunday, December 15.

The Reverend L. J. Harris, at present chaplain to the Royal Prince Alfred Hospital, has accepted nomination to the

parish of St. James', Croydon, as from February 1.

The Reverend D. S. Richardson, curate of St. Mary Magdalene, St. Marys, has been appointed curate-in-charge of the new provisional district of Northmead and North Rocks. The formation of the new district will date from March 1, 1964.

At a service on Sunday, December 15, the Archbishop of Sydney, Dr. Gough, admitted four students from the Church Army Training College, Croydon, as Evangelists with the congregation. They were: Colleen Saunders, Lance Keogh, Brian Rawlings and Brian Mattinson.

## • Gippsland

The Reverend F. W. Cook has been licensed as Deacon Assistant in the parochial district of Wonthaggi, under the direction of the Reverend E. T. S. Reynolds, Rural Dean of Korumburra.

The Reverend P. F. Taylor has been appointed Rural Dean of Sale.

## • Overseas

The Right Reverend G. D. Savage, who has been Bishop-Suffragan of Buckingham (England) for the past three years, is to succeed the Rt. Reverend F. R. Barry as Bishop of Southwell. Bishop Savage, who is 48, was at one time Chaplain and Tutor of Tyndale Hall and from 1945 to 1952 was general secretary of the Church of Scotland.

The Archbishop of Cape Town in the Church of the Province of South Africa (Dr. Joost de Blank), has announced his resignation following a period of ill health. He has been appointed a canon of Westminster Abbey.

Bishop F. J. Brazier, Bishop of Ruanda-Urundi since 1960, has resigned. Bishop Brazier has worked with the Ruanda Mission (C.M.S.) for the past 33 years. Before his consecration as Assistant Bishop of Uganda in 1951 he was Archdeacon of Ruanda for five years.

## ORDINATIONS IN SYDNEY

At a service on Sunday morning, December 15, in St. Andrew's Cathedral, Sydney, the Archbishop ordained the following men:-

**Priests:** A.C. Abbot-Smith; D. G. Anderson; T. A. Cuthbertson; C. R. Frith; W.J. Graham; P. Gurrier-Jones; P. S. Kemp.

**Deacons:** P.W. Barnett; J. Baxter; N. H. Craft; H. F. Dillon; R. G. Gregson; B. R. Horton; J. R. LeHuray; J. M. H. Lousada; N. E. Prott; B.V. Rainsford; D. F. E. Swinfield; P. J. Tasker; B. R. Telfer; G. H. Thomas; R. S. M. Withycombe; K. G. Yapp; G. L. Wainwright; D. H. White.



## Overseas News in Brief

**ENGLAND** — Three and a half thousand people packed St. Paul's Cathedral, London, on Sunday, December 1, to a national memorial service for President Kennedy at which the Archbishop of Canterbury described him as one who "touched something universal in the human heart." The congregation included the Duke of Edinburgh, the Prime Minister and the American Ambassador. For the first time the Roman Catholic Church sent an official ordained representative.

**EAST GERMANY** — The first university chair for "scientific atheism" was formally inaugurated at Jena in East Germany recently.

**AFRICA** — Christianity is running behind Islam in winning converts among African people, according to a statement made by the general secretary of the British and Foreign Bible Society who has been visiting the continent. The general secretary, the Reverend John Watson, said that the society was stepping up its Bible distribution throughout Africa, with a goal of 4,250,000 Bibles and Scripture portions for 1964.

**NEW ZEALAND** — An All-New Zealand Anglican Youth Conference is to be held at Lincoln College, Canterbury, from December 29 to January 4. Visiting overseas speaker is the Rt. Reverend G. Reindopr, Bishop of Guildford, and chaplain is the Rt. Reverend F. O. Hulme-Moir, Bishop of Nelson.

**NEPAL** — The £50,000 Leprosarium built in Anandaban, Katmandu, by the Mission to Lepers, was officially opened by King Mahendra of Nepal on November 23. The hospital accommodates over 100 patients.

**NEW ZEALAND** — All the New Zealand diocesan synods which have so far discussed the question have expressed themselves in favour of the Church of England there entering into discussions with the Congregational Churches and the Methodist and Presbyterian Churches of Christ.

**SAN ANTONIO, Texas** — A veteran Southern Baptist missionary in Spain, paying tribute to the late Pope John XXIII, said here the Roman Catholic Pontiff's short reign brought a "new day" to Protestants in Spain.

The Rev. Joe Mefford, in addressing the Baptist Women's Missionary Union's annual meeting, declared that Pope John's reign "somehow, some way really made a difference in Spain and it turned on the light for us in a lot of places." EPS, Geneva.

## ACR DONATIONS

The members of the Board of Management wish to express their appreciation to following readers for their donations: Mrs E. M. Ingoldsbey, £1/7/6; Mr W. N. Howlett, 10/-; Dr R. J. Chapman, £2; Mr C. M. Cowell, £1; Miss F. Bronger, £1; C. M. Blake, £1; Anon. £4.

## English Paper Appoints ex-Moore Trainee

A FORMER student of Moore Theological College, Sydney, the Reverend Bryan E. Hardman, has joined the staff of "The English Churchman" as an assistant editor.

Mr Hardman, who has also been awarded the degree of Ph.D. after studies in England, has had wide and varied experience.

An Englishman, he migrated to Australia following the war, where he was converted to Christ and called to the ministry. He trained under the late T. C. Hammond and was later ordained in St. Andrew's Cathedral.

In 1957 he returned to England and, after a further period of study, took first-class honours in the London B. D. examinations. For the past three years Mr Hardman has been at Selwyn College, Cambridge, writing a thesis for his doctorate.

Writing on the appointment, the secretary of the "English Churchman" Trust said:-

"We believe the gifts which Mr Hardman brings to his task will, under God's good hand, enable The English Churchman to maintain its clear authoritative voice on Reformed Evangelicalism. We invite all our readers to join their prayers with ours, that the material and financial support necessary for this editorial development shall be gladly shouldered as a high priority for the maintenance of Protestant Evangelicalism in these days."

**ISRAEL** — the student parliament, a discussion club in the Hebrew University in Jerusalem, has adopted a resolution favouring prohibition of non-Jewish missionary activity in the country. Balloting was close: 89 to 87. One observer said a disproportionate number of ultra-Orthodox Jewish students had cast ballots, largely because their group had shown more interest by attending and voting. Generally the ultra-Orthodox favour bans on Christian missionary programs.

## 40 YEARS AGO

"At a recent session of the Christchurch Synod, a spirited discussion took place on the subject of certain methods of raising money for various Church objects. The following motion was carried, with only one dissentient:— 'That reverence and efficiency in church finance require direct-giving in proportion to means, and that Synod earnestly commends this practice to every loyal member of the Church.' The Archbishop also deprecated the employment of such methods as dances and whist-drives as means of raising money for churches."

"The vestry of St. John's, Camberwell, have given a nice Christmas box to their Vicar (the Reverend Roscoe Wilson). It is a beautiful carpet for the front room and all of the

## The Australian CHURCH RECORD

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

Australian Church Record, 511 Kent Street, Sydney, N.S.W. Phone 61-2975.

Issued fortnightly. News of Church life in Australia welcomed.

## Revised Lectionary

December 22: 4th Sunday in Advent. M.: Isaiah 32: 1-18; Luke 1: 26-45, or 2 Tim. 3: 14-4:8. E.: Isaiah 33: 2-22, or Isaiah 35; Matt. 25: 31-end, or Rev. 22: 6-end.  
December 23: Christmas Day. M.: Isaiah 9: 2-7; Luke 2: 1-20. E.: Isaiah 7: 10-14; 1 John 4: 7-end.  
December 29: Sunday after Christmas Day. M.: Isaiah 40: 1-11; Luke 2: 22-40, or Colossians 1: 1-20. E.: Isaiah 40: 12-end, or Isaiah 41: 1-20; John 10: 1-16, or Philippians 2: 1-11.  
January 5: 2nd Sunday after Christmas Day. M.: Isaiah 42: 1-16; Matt. 6: 19-end, or Ephesians 1. E.: Isaiah 43: 1-13, or Isaiah 43: 14-44:3; Matt. 7: 13-27, or 1 John 3.  
January 12: 1st Sunday after Epiphany. M.: Isaiah 44: 6-end; John 1: 19-34, or Ephesians 2. E.: Isaiah 45, or Isaiah 48; John 4: 1-42, or Col. 1: 21-2:7.

## The Observance of Christmas

ALMOST fifty years ago, on December 24, 1914, "The Church Record" published this article. Although written just after the outbreak of the First World War, much of what it says still has relevance to our situation today. But how much? To inaugurate a new feature column, "Think on These Things," we are looking for a thoughtful letter from a reader dealing with this question. Is the observance of Christmas the same in our community today as it was in 1914? Or have such movements as the "Crusade for a Christian Christmas" effected an improvement? And another question — have we, as Christians, any right to expect the world to keep Christmas as a holy day? The reader whose letter answers these questions in the best way will receive a £1/1/- gift token to use at a C.M.S. Bookshop

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