

Mainly About People

N.S.W.

The Rev. **Tudno Rees**, formerly curate-in-charge of the provisional district of Hillview (Sydney) has been appointed permanent chaplain on Lord Howe Island. This is the first permanent appointment for many years, the ministry having been maintained in recent times by sending clergy from the mainland for short-term chaplaincies. Mr Rees will take up his appointment in February and is expected to remain there for at least twelve months.

The Rev. **D. Callow**, curate-in-charge of St. Clement's, Jan-nali, has been appointed curate-in-charge of St. Mark's, Revesby. The Rev. **B. V. Watt**, curate-in-charge of the provisional district of St. John's, Sylvania Heights (Sydney), has accepted nomination as rector of St. Paul's, Lithgow. Mr Watt takes up his new work on November 30.

The Rev. **George Harris**, who was a C.M.S. missionary in the Northern Territory from 1929 to 1952 and again from 1958 to this year, is retiring from his work at the C.M.S. Oenpelli Mission, N.T. Mr Harris will be carrying on a part-time ministry in the Hawkesbury River area (Sydney), centred on Wiseman's Ferry.

The new Warden of the G.F.S. Hostel, Forest Lodge (Sydney) is to be **Deaconess Ailsa McCollm**. Deaconess McCollm has been on the staff of the Court Chaplain at Church House for nearly three years, prior to which she was at Christ Church, Gladstone. During her time in the Court work Deaconess McCollm has been specially responsible for work among girls. She is expected to take up her new work at the end of January.

The Rev. **K. G. Yapp**, from St. Luke's, Dapto, is to enter St. Andrew's Hall, Melbourne, for training prior to taking up missionary work with C.M.S.

Victoria

Due to arrive in Melbourne on the Oracles on November 9 was **Deaconess L. Koska**, who has been engaged in pastoral work with the Church Missionary Society in the Diocese of Krishna Godavari (Church of South India). Deaconess Koska is returning to Melbourne for furlough.

Sister Faith Ward, who is on furlough from the Tanzania field of the Church Missionary Society, spent from November 3-17 in deputation work in Victoria.

An Anglican clergyman, the Rev. **Peter Arch**, will represent four denominations in the new industrial town of Churchill, Victoria. Involved in the co-operative ministry will be the Anglican, Presbyterian and Methodist Churches, and the Church of Christ which are pooling their funds to build a church and underwrite the program. Ministers of the four Churches in the nearby community of Morwell will assist Mr Arch, particularly with administration of the sacraments.

Overseas

The death has occurred in Chicago of **Dr Paul Tillich** at the age of 79. The German-born philosopher-theologian fled from the Nazi regime in 1933 and has had a long career in theological education in the U.S.A. Most of his time there was spent on the staff of the Union Theological Seminary, New York, where for almost 20 years he was Professor of Philosophical Theology.

Dr Tillich was a controversial but influential figure in the world of theology. His influence has been far-reaching, possibly the most notable disciple being Bishop Robinson. Teaching what has been described by one writer as "nineteenth-century liberalism dressed up to look like twentieth-century stuff" Tillich earned from Professor Kenneth Hamilton ("The System and the Gospel") the comment: "To see Tillich's system as a whole is to see that it is incompatible with the Christian Gospel."

Rev. H. W. Mullens

The death has occurred of the Rev. **Harold Weymouth Mullens** at the age of 36 years.

Mr Mullens trained at Moore College and was ordained deacon in 1905. He served curacies at Berrima - Moss Vale, Mosman, Wahroonga-Hornsby and Ryde. He became curate-in-charge of Eastwood in 1914 and was there until he became Rector of Christ Church, Enmore, in 1918.

Later appointments were to St. Mark's, Granville (1922), St. Alban's, Leura (1931), St. Mark's Granville, for a second period (1933), St. Luke's, Croyley (1936), St. Stephen's, Kurrajong (1938) and St. Matthew's, Botany (1940).

Mr Mullens continued in part-time ministry from 1946, centred on North Richmond. He is survived by his wife, Mrs Adeline Mullens, and four children. He was privately interred after a service at St. Stephen's, Kurrajong.

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SINGING SAINTS IN CHURCH



The Singing Saints — all members of the Youth Fellowship at All Souls', Sandringham, (Vic.)—were featured in a special youth service in the church recently.

Conducted almost entirely by the young people themselves the service used modern tunes for popular hymns. Guest speaker was **Mr Kimberly Smith**, recently returned from a visit to Asian countries where he attended the Asian Christian Youth Assembly.

Mr Smith said in a letter to A.C.R.: "Actually, this all arose from my reading in A.C.R. of the opportunity of representing our Church at the Asian Christian Youth Assembly in the Philippines."

Church gathering for cricket lovers

MEMBERS of both the Australian and English cricket teams are expected to be present at a gathering to be held in a Sydney church hall shortly.

Mr Colin Cowdrey, of the English XI, and Mr Alan Davidson, former member of the Australian XI, will speak at a Tea for Cricketers to be held in St. Clement's Church Hall, Raglan Street, Mosman, on Sunday, November 28, at 5 p.m.

Invitations have been forwarded to cricketers throughout the city and other members of the English and Australian teams will be present.

These will include **Mr Brian Booth**, who will give the address at the Eleventh Annual Cricketers' Service to be held at the end of the Tea at 7.15 p.m. in St. Clement's Church. Mr Colin Cowdrey will read one of the lessons at this service.

It was at St. Clement's that the Reverend David Sheppard drew a crowd of well over 1,000 people three years ago. Like its predecessor, this occasion will give an opportunity for ordinary churchmen and cricket enthusiasts to hear and to meet the V.I.P.s of the world of cricket.

THE AUSTRALIAN CHURCH RECORD

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DEC. 2: Nov. 25
DEC. 16: Dec. 9

DEATH OF DR BOOTH

AS our last issue went to press news was received of the death of the Archbishop of Melbourne, the Most Rev. **J. J. Booth**, at the age of 79.

A Yorkshireman by birth, Joseph John Booth came to Australia at the turn of the century where he was ordained deacon in 1914 and priest the next year. His earliest ministry was at St. Stephen's, Richmond, where he served as an assistant curate. From 1916 to 1919 he served as a Temporary Chaplain to the Forces and saw service in France, where he was awarded the Military Cross.

After leaving Richmond he served successively in Fairfield and Geelong. From 1929 to 1934 he was organising secretary of the Cathedral Spires Fund and from 1932 to 1938 of the Home Mission Fund.

In 1934 he was consecrated Bishop of Geelong and Co-adjutor Bishop of Melbourne. He was Archdeacon of Melbourne from 1936 to 1942 when he became Archbishop.

He retired in 1957 but continued as Administrator of the Diocese until the appointment of the present Archbishop. He has lived in Melbourne since his retirement. He is survived by his wife and two daughters.

Canon A. R. Mace

The death has occurred in Melbourne of Canon **Arthur Reginald Mace**.

The Canon, who had been ill for some time prior to his death, held a number of incumbencies in Evangelical parishes, including St. Paul's, Fairfield; St. Hilary's, Kew and St. John's, Toorak.

He was a graduate of Melbourne University and held the Th. Schol. of the Australian College of Theology. He was ordained deacon in 1914 and served a curacy at St. Jude's, Carlton.

He spent a period in Wangaratta diocese where he was Rector of Milawa and Warden of St. Columb's Hall.

During his eleven years at Kew the permanent St. Hilary's building was erected. After he went to Toorak he became Archdeacon of Toorak and finally, on his retirement in 1956, became Canon Emeritus.

Canon Mace had wide interest, particularly the work of C.M.S. He is survived by his wife and five married daughters, one of whom is wife of Archdeacon Frank McGorlick, of the diocese of Victoria Nyanza.

You are invited to attend the ANNUAL CONFERENCE of the N.S.W. Association of PARISH and PEOPLE, to be held at: The Diocesan Centre, Bathurst, N.S.W. from: 2 p.m. Monday, 13th December, for 24 hours. Cost: £2.10.0 per person.

General Theme: THE LITURGY. SPEAKERS: The Revd. Charles Helms (St. Columb's Hall, Wangaratta). The Revd. Canon Don Robinson (Moore College, Sydney). The Revd. Dr. Barry Marshall (Trinity College, Melbourne). Application forms, reading lists etc., from The Revd. Doug. Peters, Box 22, GILGANDRA.

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THE AUSTRALIAN CHURCH RECORD

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AUSTRALIA SEES GREAT NEEDS IN ASIA

THE almost overwhelming needs of Asian countries have been vividly presented by members of the Men for Missions team who have just returned to Australia after their trip to Asia.

Speaking at dinners to welcome them back in Sydney and Melbourne the team members have described conditions they have seen in Japan, Korea, Hong Kong and Taiwan.

Speaking of his impressions of Korea, Mr Neil Thomas, a Melbourne businessman, related a phone call received by a missionary in whose home he was staying.

"The phone rang," said Mr Thomas, "and it was the police. 'It was 5 o'clock in the morning and they said, 'One of our policemen has just returned from duty and he has seen 10 babies lying naked on the streets, born during the night.'"

"People had thrown them out of their homes because they just couldn't look after them. And, we went around and picked some of these up and I have to admit that I don't think I had shed tears for a long time, but, boy! I did over there.

"It was absolutely frightful to go around and pick up these little wee babies, thrown out of homes because the people were just desperate.

"As we went around the bunkers and to the tents we saw babies being born there on the ground.

"We saw little children crippled and covered with sores and women in just as frightful condition and men standing around with nothing to do, starving

some of them, and hardly any clothes.

"It is just a frightful situation. The Government is working as hard as they can. They are very poor. The economy is low and missions are flat out. They can't cope at the moment. They need money.

"We are not here tonight to appeal for money, but we are here to ask you to pray and to ask you, if you have any clothes or something that you can give through the Missions you have got out there from your own denominations, please get behind them and support them.

Describing Hong Kong as a thriving city Mr Thomas continued, "There are millions of people there and the Government has done a wonderful job—they have got most people back into housing, most of the refugees.

10 x 10 flats

"They have built nice homes for them. Well, they call them nice, it's about 10ft by 10ft and a whole family live in it. It's a flat. If you can hold your nose you get near it.

"But they think this is wonderful to what they have had living out in the open hills. But, there is a great need in Hong Kong. A great need of Jesus Christ.

"Many, many people we spoke to and witnessed to of what Christ meant in our lives and our hearts had never heard the message before and yet they live in twelve square miles, but

there are so many millions.

"I understand that if every person in Hong Kong came down and stood on the ground at once, they would have eight square inches each. So, you can imagine how they live.

"Opposite the O.M.S. compound in Hong Kong there are, I think, eight flat buildings and there are some 55 thousand people living in these.

"They are like ants. Truly, they are like ants. They just come out everywhere. These people have got to be reached for Christ. There are Missions from all denominations doing a wonderful job—but there is still a great need for missionaries and for prayer."

Turning to Japan Mr Thomas said it was a joy to go into Japanese churches and speak to Christians. One of the things that will ever remain in the minds of those of us who went there who had been thrown out of their homes, have had to change their names, because they accepted Christian Gospel—because they accepted Christ as their Saviour.

"We were amazed to see how people, educated people in high positions, would go along and bow down to some of the most monstrous looking idols I have ever seen, bowing down in tears and absolutely pouring themselves out to their gods, trying to find peace.

Continued on Page 3

EDITORIAL:

EVANGELICALS FIRST

The Primate has won a well-deserved reputation for outspoken and fearless speech and he will not take amiss plain speaking in return.

This is necessary, for he is in danger of alienating the sympathy of Evangelicals, especially in his own diocese, by some of his public utterances.

The Archbishop has reiterated his remarks (in his November diocesan letter) that we should be Anglicans first and Evangelicals only secondarily.

This admonition we emphatically refuse, and we believe we speak for other Evangelicals.

What the Archbishop urges is psychologically and spiritually impossible. Evangelicalism is the very substance of the Gospel.

Our apprehension of evangelical truth comes to us by the grace and gift of God. It is the basis of present happiness and our hope for eternity. It is firmly grounded in the clear teaching of Scripture and knows no denominational barriers.

Anglicanism, on the other hand, is a mere denominational label. We are Anglicans largely by accident of birth; we are Evangelicals by conviction of the heart and conscience.

It is our good fortune that the Church of England witnesses to Evangelicalism by its official formularies, and so we can continue to be "truly conscientious" Anglicans because we are Evangelicals.

But our loyalty is not to the denomination; our loyalty is to the gospel.

Our denomination may err, and is in peril of erring in these days; the gospel is infallible. It is astonishing that the Archbishop should be one to suggest that membership of the Church of England has a more profound claim on his allegiance than adherence to the doctrines of grace and spiritual freedom. We cannot believe that in his heart he really holds this.

Secondly, the Archbishop does not inspire confidence when he urges the Sydney diocese to forgo its "rights of independent judgement" in the interests of a place in the sun in the Australian Church.

It will be a sorry day for the Australian Church when Sydney gives up its independent judgement in the General Synod.

The Archbishop expresses the fear that the diocese of Sydney may otherwise become a splinter group. This fear is no ground for dereliction of duty in standing for the truth.

Even were a diocese to become a splinter group, the Bible and church history show that 'splinter groups' are the normal means by which God leads on His people into fuller truth.

For example, the apostolic church and the church of the Reformation were both splinter groups.

However, this fear shows misunderstanding of the real situation in the Australian church. No one has ever contemplated Sydney becoming a splinter group or "shutting itself away in exclusiveness."

The position of Sydney diocese, as a Metropolitan See, is quite secure under the Constitution, and Sydney churchmen will continue to contribute effectively to the life of the whole church, as they have always done.

The Archbishop asks if his diocese is "willing to follow the implications" of its decision to support the New Constitution. Yes, it is. But it cannot forget that the Constitution it is supporting is one which expressly upholds the freedom of a diocese like Sydney to stand firm against any action which it considers would alter the character of the Church. The General Synod must be approached in this light, especially at its next session.

Already Sydney, numbering nearly a third of the whole Anglican population of Australia, is severely under-represented in the official counsels of the church.

In the house of bishops it has one voice (and that the usually non-voting voice of the chairman) to 24. In the houses of the clergy and the laity the representation favours the smaller dioceses against the larger.

Moreover, it is always more difficult to get the Sydney representatives to be present at all sessions when the Synod meets in their own city. (Not infrequently, less than half the Sydney representatives have been present for hours at a time.)

We trust that the Archbishop will encourage his Sydney men to be regular in attendance and to take an active part in the General Synod. But does he understand how the character of Sydney diocese has been preserved as well as it has? This has not been by the policy he now advocates!

Continued on Page 3

FROM THE FRONT LINE



During his recent overseas trip, the Archbishop of Sydney, Dr H. R. Gough, visited the Church's front-line missionary work. Here, the archbishop is seen with (from left) Mr Jim Power, headmaster of St. Patrick's School, Tawau; the Rev. John Jones, recently arrived in Tawau to replace Canon Walter Newmarch during the latter's furlough; Canon Alan Begbie, who accompanied the archbishop; and Canon Newmarch.

ADVENTURING FOR CHRIST IN THE NORTHERN TERRITORY

FOUR years were to pass before the real work at Groote Eylandt began for the Government of the day was slow to let us start. It was not until 1920 that permission came through.

Sir Stanford Smith, the new Administrator in Darwin, told me that he had seen what the missionaries had done to uplift the people on New Guinea and told me to ask for Groote as a reserve.

I had landed on that island with the promise given to Joshua ringing in my heart, "Every place whereon the sole of your foot shall tread, is yours" so you can imagine the great joy I had when the reserve was declared.

Later, in 1925, another 2,000 square miles at the East Alligator River end was also provided, but that is another story.

There were many things needed to set up the work on the island. Especially needed was a lugger. Like St. Paul of old at his tent-making I gave lectures

to raise the £1,000 needed for this. Mr Langford, who put the spires on St. Paul's Cathedral, Melbourne, gave me the first £25 to get the steam sawmill.

My first Christmas on Groote Eylandt was quite an exciting affair. A native had put a spear into another native sleeping on the beach — not any ordinary spear, mind you, which would have been bad enough, but a red hot one!

Red hot

The fight was on and I tried to stop it, almost being speared myself in the process. The old men of the tribe finally agreed to a murder "trial" on the beach — this institution of Aboriginal life is as remote from any form of administration of justice as we could imagine.

The offender is singled out by his peers, and the "jury," consisting of the whole body of the constables, throws some 30 spears at him. If they miss he goes free — trial by ordeal with a vengeance!

At this "trial" the whole 30 missed. We then invited all present to a service, each sitting by his spear.

The Christmas lesson was: "This battle of warriors is with confused noise and garments roll-

ed in blood, but this shall be with burning and with fire . . ." I preached to them and told them of the peace which Christ brings into the lives of those who receive Him.

Following this service there were some games and they even had Father Christmas. I don't think these black men had ever laughed before as they did that day. It was a very different atmosphere from that which had prevailed during the feud.

Not forgetting the work of the Holy Spirit, the first practical step was to provide some sort of elementary education. We had to teach the three Rs.

We would perch with our slates under a tree with 11 children speaking five different languages. There was only one way out: to teach them English. In two years some were reading simple English and this made a great difference to our whole teaching program.

One of that first group was a girl who is now on our Board in Darwin.

As the fear of evil spirits goes and the Holy Spirit comes in, faces begin to change.

In our second year, the first policeman in the area came to see us, bringing with him a reporter from "The Sydney Morning Herald." Both were amazed in the evident change in the children in contrast to bush children.

The second step was to start a daily service in the church building, one of the cattle boys interpreting the Bible stories I told.

Sir Baldwin Spencer, a man who had had long contact with the Aboriginal people, once said to me, "Teach them by singing." So every evening we held a simple service of singing. An example is the hymn we used which outlined the whole Gospel verse by verse. Jesus coming to Bethlehem (v. 1), on the Cross (v. 2), rising from the dead (v. 3) and coming again (v. 4).

Many of the words and tunes they learnt by heart. They loved tunes by composers like Mozart, Handel, Wesley, Haydn and Beethoven, not forgetting good old Sankey.

Second of three articles by the Rev. Alfred Dyer

We used pictures drawn by some of the best Bible artists and also lantern slides. (Incidentally, I believe we are reaping the harvest of bad pictures today. The ear and the eye gates open up the soul to life or to destruction.)

Scripture says, "If anyone will not work, neither shall he eat." Work bell went at 6 a.m.—sunrise. Every child on the station had a task—some milked the goats, others weeded the gardens, some collected firewood.

When I was leaving Melbourne, the late Bishop Cranswick asked me if I would like a wireless set. I replied that I would rather have a plough. He got me the money to buy one!

The plough was mighty useful. The first man I taught to plough was a would-be murderer who had escaped from gaol in

Darwin. It was alleged that he had tried to kill a buffalo hunter.

The more food I could grow the more children I could have for our school. And as work helps keep men from Satan's devices, this was all to the good. I managed to get rice supplies from Java but had many problems keeping up the food supply.

The first stores had been promised in three months but no boat arrived for eight months!

When it did arrive there was no food for us, anyway. The boat had been stuck on a sandbank and the crew had opened up boxes and eaten all the food! Later, another boat came with stores and workers, the first party from down south to come and join with us there.

To be continued in our next issue

FULL CHRISTMAS CRUSADE PROGRAM

AN extensive program throughout the Sydney metropolitan area has been organised by the Crusade for a Christian Christmas committee this year.

Embracing both Protestant and Roman Catholic Churches, the organisation's main function will be the Pageant in Hyde Park, Sydney, on the night of December 16, starting at 7 p.m.

Taking the form of a narrative with nine scenes from both the O.T. and the N.T., the pageant will be opened by the Chief Justice for N.S.W., the Hon. L. J. Herron. Narrators will be A.B.C. announcers, Martin Royal and James Dibble.

Children from two Roman Catholic schools will participate, accompanied by the choir of St. Clement's, Mosman. Carol singing will also be featured, led by the Salvation Army Choir.

Each weekday, from December 14 to December 21, choirs will sing from the balcony of Sydney Town Hall, preceded by Netherlands carillon music. The carillon will be heard from 12.30 to 12.45 and the choir from 12.45 to 1.15 p.m. each day.

Mosman choir
The program is:
Tuesday, December 14: Baptist Youth Choir.
Wednesday, December 15: Salvation Army.
Thursday, December 16: Anglican Youth Fellowship.
Friday, December 17: Police Adult Choir.
Monday, December 20: Methodist Crusader Choir.
Tuesday, December 21: St. Mary's Cathedral Boys.

A suburban program has also been organised and main functions are:
BURWOOD: Festival of Carols in Burwood Park on December 17.
CHATSWOOD: Pageant in Grace Bros. Car Park on Wednesday, December 15, at 8 p.m.
DRUMMOYNE - ABBOTSFORD: Pageant in Brett Park on Tuesday, December 14.
PARRAMATTA: Pageant in Prince Alfred Park on Tuesday, December 21, at 7.30 p.m.

The Society's income from gifts is £15,000 behind last year and £45,000 is the amount required to meet the N.S.W. share of the increased world responsibilities for 1965.

In addition £12,000 is needed for Servicemen's New Testaments in Australia, N.S.W.'s share £2,000.

Society meetings in country areas have been poorly attended because farmers and their families have been too tired. In some heavily hit areas losses have been so great as to result in scores of regular donors being quite unable to give to the Society's work.

The Bible Society is appealing to individuals and churches in the metropolitan area and the country, where little or no ill-effects have been experienced, to make an extra gift to offset the losses of income from some drought areas.

Adelaide to Sydney hop

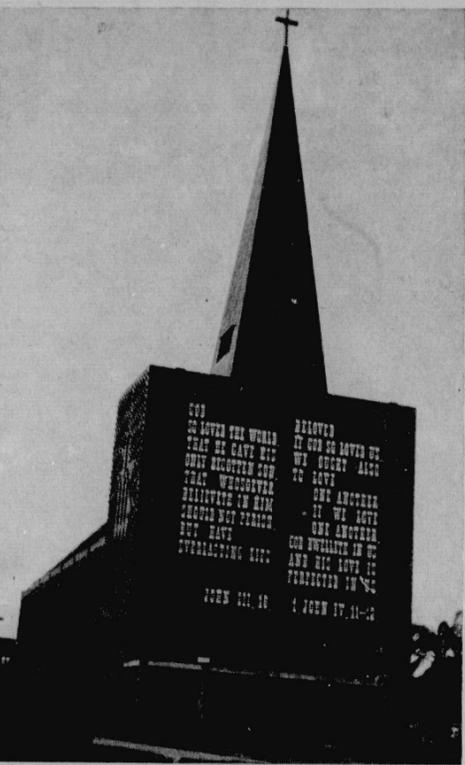
A party of parishioners from Holy Trinity, North Terrace, Adelaide, will travel by coach to Sydney in January.

Led by the Rev. W. J. Graham, the party will travel to Sydney via the Murray Valley and return via Sturt Highway. They will be away from Adelaide from January 6 to January 18 and a major part of their time will be spent at the CMS Summer School at Katoomba in the Blue Mountains.

They will also visit a number of Sydney parishes, some of which they will worship in, and visit various church offices in Sydney. They will call at Moore College and Deaconess House and will worship in St. Andrew's Cathedral.

Holy Trinity is a well-known centre of evangelical churchmanship in Adelaide diocese, with a widespread ministry embracing radio, TV, literature, Bible classes and other activities. Rector is the Rev. Lance Shilton.

CHURCH DISPLAYS GOSPEL



This unusual church building is St. John's Lutheran Church, Bundaberg, Queensland. Clearly displayed are the Scripture texts from John 3:16 and 1 John 4:11-2. (Photo by courtesy of St. John's Church.)

JUDAISM—Roman Catholic, Protestant and Orthodox clergy attended a seminar on "Judaism for Christian Clergy" organised by Rabbi Dr R. Brasch, of Temple Emmanuel, on November 12. Over 100 clergy attended what was believed to be the first such seminar to be held in Australia. It was supported officially by Cardinal Gilroy and the State committee of the A.C.C.

SPECIAL STUDY COURSES OVER HOLIDAY PERIOD

INSTRUCTION is being offered by Moore Theological College in a wide range of subjects during the holiday period. These courses are of two kinds, Correspondence and Attendance.

Correspondence Courses are being held in:
(a) Christian Ethics.
(b) Christian Missions.
(c) New Testament-Romans.
(d) Principles and Methods of Evangelism.
(e) Religious Education I.
(f) Youth Group Leadership.

Each course consists of 10 lessons issued in five printed booklets. These lessons cover the syllabus for the course, and also include a guide to additional reading. There is one Attendance Course, Course (c) in Elementary Greek for beginners. All who wish to obtain a basic grounding in the original language of the New Testament are catered for by this course.

The first class will meet at 5.30 p.m. on Tuesday, December 7, in the Lower Lecture Theatre (below the Moore College Dining Hall, Carillon Avenue, Newtown) and will continue until February with a break from Christmas to mid-January.

The fee for all courses is £1 each. It is permissible to enrol in more than one course. Enrolments and inquiries should be sent to The Department of External Studies, 15 King Street, Newtown, N.S.W. as soon as possible. Correspondence Notes and full details of the work will be forwarded to enrolled students in early December.

EDITORIAL

We may thank God that there is evidence of much goodwill throughout the whole Australian Church at the present time, and we do not doubt that Sydney has much to gain as well as to give.

But unless, in General Synod and at all other times, it has representatives who are Evangelicals first and last, and if necessary against all comers, Sydney will not deserve any place at all in the Australian Church, or in the estimation of the lovers of God's truth.

No one will fail to appreciate the difficulty of the Archbishop's task. But there are many churchmen anxious to support him (and whose support he needs) who believe that the present situation calls, not for the discouraging of Evangelicals, but for a more definite espousal of the priority of Gospel principles in all church matters.

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Alan Cole at Summer Schools

DR ALAN COLE, C.M.S. missionary in Singapore, will be back in Australia for this year's C.M.S. Summer School at Katoomba.

Dr Cole, who has endeared himself to many in this country by his winsome presentation of the truths of Scripture, will lead the morning Bible studies. He will deal with Law and Grace, basing his address on Galatians.

The School runs from January 7 to 15 and there will be a number of speakers, including Bishops Loane and Dain, and the Revs. D. Cameron, R. Hanlon, D. Hewetson and K. Short. Chairman will be bishop Alfred Stanway.

Mothers attending will appreciate provision of a graded children's program running concurrently with morning sessions and crying - room facilities.

Victorian School
The Victorian CMS Summer School will be held at the CMS Conference Centre, Belgrave Heights, from January 21 to 28. Here again the Bible studies will be led by Dr Alan Cole.

This School will be preceded by the League of Youth Christmas Camp, from December 25 to January 3. Principal speakers at this camp will be the Rev. John Searle and Dr John Renshaw.

Indian layman to Melbourne

An Indian layman, Mr C. L. Itty, associate director of the WCC Laitty Dept., will be one of three overseas visitors at the ACC's Annual Meeting in January.

Also attending from overseas will be Dr Paul Anderson, WCC migrant welfare specialist, and Dr Soritua Nababan, youth secretary of the East Asia Christian Conference.

The meeting, attended by about 100 Australian leaders from Protestant and Orthodox Churches, will be held at Queen's College, Melbourne University from January 24 to 27.

Under scrutiny will be the Church and Life Movement, Papua - New Guinea, migrant welfare and overseas aid. Archbishop Woods will be chairman.

OFF THE RECORD

PILOT'S FAITH

A party of ecclesiastics was returning from a congress in Hawaii to the U.S. mainland. During the flight their plane developed engine trouble and one engine cut out. Moving along the aisle to reassure the travellers the stewardess came to a chaplain travelling with the party. "Nothing can happen to this plane," was the chaplain's cheery comment. "There are eight bishops aboard." The girl smiled and said she would relay this comforting news to the captain. A few minutes later she was back again. "I told the captain," she said, "but he said he would rather have four engines."

FIFTY YEARS AGO:

(From "The Church Record, December 10, 1915). "In the eighteenth century the Bible and Talmud and their hair-splitting interpretations were the only literature of the Jews; now they are open to all the literature and learning of the world, hence their emancipation. The innumerable ritual ceremonies of the Jews were the pivot of their daily life . . . The atheism of French philosophers had a great effect on Jewish thought, especially as the equality of man was taught by such writers. Jews associated with Christians in commercial matters, and the profession of money-lending became less opprobrious. . . ."

JOB HUNTING:

A lady missionary received this appeal for a job from an Indian: "I am a family man (four times), a young Hindu, my age therefore is 22 years, one and one-half-months last birthday. Should you esteem me favourable to get the job I may state that I carry you satisfactorily by punctually, industry and honesty and responsibility. I am affectionate with the typewriter and altogether of a painstaking individuality. Further I am a good talking Englishman, and would be fond to work for you."

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Biography

SERVANT OF SLAVES, a Biographical Novel of John Newton. By Grace Irwin Oliphants, 437 pages, price 27/9.

THE late Dr F. W. Boreham, writing on John Newton's text, says, "It seems incredible that an Englishman could fall as low as he did."

It is even more incredible that the amazing grace of God in Jesus Christ could and did reach down to lift the delinquent, rebellious, sensual sailor to great heights of noble influence as a mighty preacher of the Word of God.

Here in "novel" form is a biography of unusual merit, one that by its strong appeal to all who delight in effective conversions will be talked about with enthusiasm.

Francis Thompson's great poem, "The Hound of Heaven," comes to mind as the reader sees the pursuing love of God that will not let young Newton go his own wilful way.

His love for the young Mary Catlett kept him from his intention of murdering the ship's Captain who ordered him to be flogged for desertion; that love came

to blessed reality in 40 years of married life, and is a golden thread running through this book. But it was the love of God which saved him for splendid service over a long life, at Olney with William Cowper, and at St. Mary Woolnoth, the parish church of the Lord Mayor of London.

During the long years of rich ministry he was able to help Wilberforce to understand the monstrous iniquity of the slave trade, and at the latter's insistence appeared before the Privy Council to tell of what he knew of it from earlier personal experience.

Honoured by Wesley and Whitefield, by his true friend John Thornton and other members of the Clapham "sect," he made full proof of his ministry.

Grace Irwin, a Canadian, is highly qualified to write, with a B.A. in Honours English and an M.A. in Greek. It is a delight to read these interest-packed pages describing an unusually triumphant life, for it manifests the power of God in practical redemption.

John Newton's sermons, letters and hymns (especially the Olney Collection written with Cowper) have enriched the Christian literature of the eighteenth century; his developing the life of the Rev. Thomas Scott caused a tide of influence to flow out to many thousands. Be sure to read this excellent story — and pass it on.

—W.W.R.
("New Life.")

Canon Newth goes overseas

CANON M. C. NEWTH, Headmaster of St. Andrew's Cathedral School, Sydney, has been granted six months' leave of absence after 25 years of service at the school. Canon Newth will be going overseas to visit the Cathedrals, and in particular the Schools, of the Choir Schools Association.

Canon Newth will be the first headmaster of a choir school outside of the United Kingdom to be present at the Association's Annual Meeting, to be held in Southwell on April 14, 1966.

Canon Newth also expects to be present at the 900th anniversary celebrations of Westminster Abbey, which commence on December 28 next and extend over a period of 12 months. During his visit overseas Canon Newth will be studying special features of choir schools.

In his absence Mr A. S. Sams, M.A., the school's Senior Master, has been appointed Acting Headmaster. Canon Newth expects to leave on the "Iberia" on December 7.

The day before his departure, on December 6, the School's Annual Speech Night will be held in the Chapter House in the presence of the Archbishop of Sydney, Dr H. R. Gough. At this function a presentation will be made to mark the retirement of Mr J. G. Quinlin, Deputy Headmaster, who leaves the school after 18 years service.

Mr Quinlin joined the school after 40 years with the N.S.W. Education Department and has been Deputy Headmaster since 1947. He was chairman of the Parents and Friends' Association from 1948 to 1957, a Cathedral Warden from 1947 to 1953, Deputy Senior Warden of the Cathedral from 1953 and Secretary of the Cathedral W.F.O. system for many years. He has been Cathedral Synod representative since 1949.

Church took 100 years to build!

A Marathon building program, spread over 100 years, saw the dedication recently of the historic bluestone church of All Saints, Northcote (Melbourne).

The building was originally licensed on May 1, 1861, but was unable to complete its building program due to lack of finance.

Now, as a result of parish working bees and some outside help the final additions, the chancel and vestries, have been completed. The organ has also been re-built.

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Notes and Comments

THE AUSTRALIAN LEAGUE OF RIGHTS

We welcome the letter from two Victorian correspondents on the subject of the League of Rights. Having taken the opportunity to examine some of the league's literature and work, we can only support their strong refutation of the claims made about the league.

The "Anglican's" comments are such as we might expect from a paper which has supported the recent "peace" congress, has advocated admission of Red China to the U.N. and has attacked the Australian and American Governments for their defence of South Vietnam against Communist infiltration and aggression.

Doubtless that same journal, and the Melbourne vicar who raised the subject in Melbourne's recent Synod, would likewise condemn the Christian Anti-Communism Crusade, a body which is doing much to alert the community to the insidious nature of the Red menace.

We must ask the question, where are these people leading us to? We must beware of any softening up process which would prepare for a Red takeover of Australia. We sincerely trust that the efforts of such bodies as the League of Rights and the Christian Anti-Communism Crusade will bear fruit in awakening sleeping Australia to its great danger.

MORE CALVINISTIC THAN ANGLICAN!

In his recent diocesan magazine the Archbishop of Sydney makes an oblique reference to Evangelicals who are "more Calvinistic than Anglican."

This is a puzzling contrast for an Evangelical leader to make. The "Calvinistic discipline" against which Hooker defended the Church of England has no advocates amongst Anglicans at present, while from the Reformation on, Anglican Evangelical leaders have (with hardly an exception) all in doctrine been Calvinists, including Hooker.

The Thirty-nine Articles themselves are Calvinistic, as is witnessed by the present Dean of St. Paul's London who has written a booklet urging their revision because "the Articles are Calvinist."

It should not be a matter of surprise if those who subscribe the Thirty-nine Articles are Calvinists. There is no contrast be-

tween being an Anglican and a Calvinist.

We wonder what the Archbishop understands by Calvinistic. He gives no hint as to what he intends by the term, except that it is something which he disapproves of.

WHERE WILL IT END?

We are told that Australian businesses have written off an estimated—and staggering—£75-million in bad debts since 1961. The business community wrings its hands in horror, the politicians buzz around, the finance editors ruminate, but still it goes on.

Companies crash, taking with them the life savings of people who can ill afford to lose them, men are thrown out of work needlessly in industries which find they have surplus capacities, and public confidence is seriously undermined.

And while all this goes on, clubs are announcing bigger and better profits from poker machines, the TAB octopus stretches out its dirty tentacles like the creation of a Hollywood "horror movie," embracing one suburb after another, the lotteries flourish (and develop, as in South Australia), increased drinking facilities mean more money down the pub-owners' drains and Mrs Housewife is left to cope with it all.

The organisers of the Church and Life Movement seem to think they will achieve something. We wish them well, but doubt whether they will get far. After that comes Billy Graham again. We pray that his visit will have as great an impact on the nation as it did last time, and greater. Revival is the need of the hour.

OLDER PEOPLE NEED NOT BE LONELY

Youth camps and house parties are a familiar part of Church life and there are an increasing number of parish house parties being held. However, to some extent older folk—middle-aged and retired members—sometimes feel a little out of these activities.

An interesting venture operating in the Sydney area are organised camps for middle-aged and retired people held at River-view Lodge, Ebenezer (in the Hawkesbury River area).

Organised on an interchurch basis by Doug and Esme McDougall, the camps provide opportunity for a relaxing week away from the city, with opportunity for bush walks, discussions, barbecues and just sitting around and talking.

The camps are on an experimental basis at present and their continuance will depend on support forthcoming from Christians. A note or phone call to Mr McDougall, P.O. Box 84, Eastwood (phone 88-5652) will bring more details.

MILLION PEOPLE SAW GRAHAM FILM IN N.Y.

A MONTH before the New York Worlds Fair closed in October, the millionth visitor to see the film "Man in the Fifth Dimension" was recorded at the Billy Graham Pavilion.

A silver medallion souvenir marking the visit was presented to the millionth person entering the pavilion, a national sales manager for a U.S. company, who was with his wife and two children.

The film, a 70mm Todd-AO presentation which features a message by Graham, was shown 12 times a day, seven days a week, during the two years of the fair.

The sound track was in Russian, Chinese, Japanese, French, German, Spanish and English and could be heard through a "United Nations-type" multi-language system.

Several thousand people from nearly 50 countries responded to the invitation to receive Christ given at the close of each showing.

Approximately 500 people from New York area churches — some of them converts of the 1957 crusade in Madison Square Garden and others from the 1961

Spanish-American crusade — served as volunteer counsellors. The total number visiting the Billy Graham Pavilion was close to 5,000,000 and they came from 135 nations. This represented about ten per cent of the total Fair attendance of 50 million.

"We have considered it a great privilege to present the gospel of Jesus Christ in the context of the World's Fair theme 'Peace Through Understanding,'" an organiser said. "I believe this will go down in history as an outstanding example of a unique evangelistic ministry."

Moody films

Another highly popular feature of the Fair was the 500-seat "Sermons From Science" pavilion, run by the Moody Institute of Science, whose films are better known in Australia under the name Fact and Faith Films.

Nine showings of Moody films per day played to packed audiences, together with three science demonstrations each day. People from all over the world were attracted to the exhibit which made provision for language translations.

As many as 100 inquirers crowded into the counselling room after a showing, to hear a 7-minute presentation of the claims of Christ on their lives. Approximately 10 per cent of any audience stayed for spiritual counselling.

Among the thousands who entered the counselling room there were many wonderful victories.

Four High school seniors who came together accepted Christ one afternoon; a Fair security officer, a graduate engineer, a sailor, a young Jewish boy who fully realised the family problems his decision would bring.

HARBOUR CRUISE

Youth Department Leaders of all Churches are requested to note that because of availability of ships The British and Foreign Bible Society has been compelled to revert to its original date for the Annual Harbour Cruise which is now fixed at March 12, 1966.

Letters to the Editor

The Australian League of Rights

In its issue of October 28, "The Anglican," in an editorial comment on "The Australian League of Rights, stated the following:

"This 'League' is controlled by 'foundation members' whose identity, like its finances and true aims, are shrouded in darkest mystery. It is believed that there are three of them — Mr Butler is one himself—but the 'third man' may have emigrated to Pitcairn Island.

"The 'ordinary' members number nine, if we include two who receive regular psychiatric treatment and the retired artificial melon-pip manufacturer who makes the cocoa at the lunar-monthly meetings."

As life-time Anglicans and dedicated Christians, who are also members of the League and hold responsible positions in the organisation, we categorically state that there is not one iota of truth in this insulting rubbish.

The League's aims, together with its finances and types of membership are available for all to see.

We draw your attention to this matter in an effort to demonstrate the depths to which a so-called "Christian" publication will descend in blatant disregard of the ninth Commandment.

(Mr J. C. BALL,
Mr E. ROCK,
Melbourne, Vic.

Protestant and Catholic

Like Mr G. Mitchell (A.C.R. October), as a practising Anglican within the Diocese of Sydney I was extremely surprised to read your editorial urging the name "Protestant" to be applied to the Church of England.

But worse was to come! My amazement was great when, in the Editor's reply to Mr Mitchell, I read, "Anglicans are both Catholics and Protestants as also are other major Protestant denominations."

Perhaps Anglicans may be termed Protestants in the sense that the Church of England protested against certain beliefs held by the Church of Rome at the time of the Reformation, but I really cannot see that the term Catholic can be applied to the "other major Protestant denominations."

Am I to disregard what I was taught at Sunday school and Confirmation classes by supposedly educated and well-informed priests of the Church of England, namely that the Catholic Church consists of the Church of Rome, the Church of England, and a number of minor bodies such as Old Catholics, all of whose clergy have been episcopally ordained in accordance with the line of apostolic succession, and whose sacraments are therefore valid?

If this is not what is meant

by the use of the term "Catholic" today, I fail to see that the word has any real meaning at all, unless it is merely to be used as a shortened form of Roman Catholic.

Surely if the word "Catholic" is applied to the Protestant denominations it must become more or less an alternative for "Christian," as a result of which members of many of the minor sects could also claim Catholicity.

The Editor seems merely to support his view concerning the Protestantism of the Church of England by a reference to the Queen's Coronation oath. However, this oath is imposed solely on the authority of Parliament, not of the Church. The term here is simply a popular expression used to imply an exclusion of all Roman authority.

"ANGLICAN,"
Sydney, N.S.W.

"Can these bones live?"

We have been subjected to literally a barrage of ideas on the question of the renewal of the Church in recent times. The bewildering array began with Toronto offering virtually a "re-birth of the Anglican Communion" through M.R.I.

Now the Church and Life movement proffers itself as a greater spiritual Saviour today than Dr Billy Graham, while the modern Liturgical movement is claimed by its sponsors to be the "form" of renewal within the Church.

One therefore inevitably asks the question, "Can the old bones of Anglicanism ever live again?" That is, can there be a true spiritual renewal and growth within the structure and practice of Anglicanism, or must the old wineskins, including the Prayer Book formularies, denomination, parish system and the rest (including, one might also add, such ordinances as the Church Property Trust) be scrapped or largely revised before a true renewal of spiritual life is possible.

One may well be tempted to reply with Ezekiel, "O Lord, thou knowest" (Ez. 37:3), or less reverently, "The Lord only knows."

Certainly many ruling principles and traditions in the Anglican system have militated against the spontaneous or even deliberate practice and expression of spiritual life in such forms that many would like, and I agree, are desirable and necessary to promote continued spiritual growth.

Examples are fuller lay participation in the spiritual work and decisions of the Church, reform of functions now hundreds of years old, etc., etc.

However, it would also seem that with the recognition of certain spiritual principles inherent to the spiritual life and growth of an individual, and a con-

gregation, and given a consistent and forthright ministry of the Word of God, backed by prayer and touched by the living Spirit of God, that there can be within at least some Anglican congregations, as much spiritual life as there is in any other of the denominations.

Key to renewal
There can also be a sharing of spiritual responsibility and ministry with laymen, and much done to encourage and enable the mutual exercise of differing gifts within the congregation, in visitation, evangelism and teaching, etc.

The key to renewal is in the answer given to Ezekiel during his vision of the valley full of dry bones and it still stands good today: "Prophecy to these bones and say, 'O ye dry bones hear the Word of the Lord.'" (37:4).

There is still no substitute for hearing the Word of the Lord and bringing it to bear upon all the dry bones of Anglicanism and every aspect of parish life. Only then will new life appear and the dead stand upon their feet, an exceeding great army for the Lord (Ez.37:10,13).

Preaching is the one instrument ordained by God to save His people and build His Church. There is no other, but, of course, it must be preaching touched by the Spirit of God—there is much preaching which is completely orthodox and correct, but produces no more than a lifeless corpse (Ez. 37:8, 9).

Of course, when new life appears, it will begin to sweep away much of the old outworn traditionalism which clogs the Church and the new wine when it begins to ferment may well burst the old bottles (now some 400 years old).

But let us beware of pre-judging the issue and predetermining what new forms of Church order and practice that "new wine" will require.

The Spirit blows where He willeth and we do well to wait for His blowing and leading. That He is already doing this is sure and in a way that I would judge is in striking contrast to the conclusions of the ecumenists and Church and Life protagonists, but that is another side to the story.

That a real measure of renewal is possible NOW within the present situation in both life and practice, I feel could also be recognised.

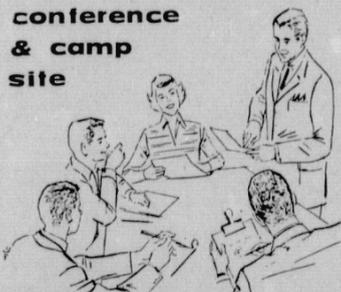
That this will ultimately lead to a change of form, ordinance ethos and order of Anglicanism may well be natural outcome of real renewal. But let us not put the cart before the horse, and let us get back to and on with the task of proclaiming the unsearchable riches of the gospel of Christ, and building a Church upon the principles of the Word of God.

(Rev.) R. E. LAMB
Westmead, N.S.W.

• Continued next page.

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LETTERS Cont.

Red Book Case

As an Evangelical, I suggest to you that your paper would be more widely acceptable as sound reporting if you made fewer editorial comments on letters written "To The Editor" . . . especially when your rejoinder to J. Baker's "vigorous letter" (18/11/65) itself contains several misleading statements, notably in reference to:

- The 20 male parishioners who took the Bishop of Bathurst to court; these came from more than one parish and several of them (whose names are well known in and beyond those parishes) were such regular worshippers that they knew more about funeral services than about the Holy Communion—if you follow?
- The part played by Archdeacon T. C. Hammond: It's an open secret that there would have been no Red Book Case, if he had not been the "organising genius" behind the petition.
- You surely know enough about Liturgies not to have said that "the Bishop composed the Red Book in place of the BCP."

Honesty should have compelled you to say that the whole affair ended in stalemate: it wouldn't be too much to say that the case proved nothing more than the costliness and futility of trying ecclesiastical cases in secular courts.

Incidentally, information about the case is easily obtainable from primary sources, both personal and documentary.

(Rev.) D. J. PETERS, Gilgandra, N.S.W.

We commented on our correspondent's letter, because (a) it was directed against our editorial. We welcome criticism, but we retain the right of reply, as does the editor of any journal. (b) It contained criticism of two persons, now dead, which we judged to be incorrect in fact and which we did not wish to be responsible for publishing without correcting. For the same two reasons, we make the following comments on our present correspondent's letter.

(i) Evidence was given that the parishioners comprised regular communicants. It would be more gracious to acknowledge that the authorising of the Red Book was a mistake than to smear those whom the Court vindicated. To describe as a bete noir one who was foremost in assisting the weak to obtain justice surely betrays partisanship.

(ii) With regard to our statement that "the bishop composed the Red Book," evidence was given that at a meeting at Cano-

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windra the bishop "said that he had written the book (The Bathurst Ritual Case, p.14) and the bishop himself admitted in evidence, "I produced the Red Book in 1942. I had been preparing it for some time previously." (Ibid, p.70).

(iii) The case did not end in stalemate. The law as to worship in New South Wales was made crystal clear. If it is true that some bishops and clergy continued to follow their own will rather than the wills of the Church which they had undertaken to follow, that does not mean "the case proved nothing." —Ed.

NURSE TO ARGENTINA

SOUTH American Missionary Society recruit Miss Annette McCaw will be farewelled from St. Michael's, Vaucluse, on Sunday, December 5, at the 7.15 p.m. service.

A triple-certificated nurse with hospital training and two years in Deaconess House behind her, Miss McCaw goes to northern Argentina. She will work under Dr Michael Patterson, a SAMS doctor recently appointed by the Argentinian Government as official regional medical supervisor.

There she will be working with English SAMS missionaries in the area where Australian missionary Mr Kevin Bewley helped to pioneer evangelistic work in 1956. Mr Bewley is now in Sydney on extended furlough because of ill-health.

Miss McCaw will be working among Mataco Indians and will have to learn the Spanish and Mataco languages. Her valedictory service is being held at St. Michael's, Vaucluse, because this is the church in Sydney which became her spiritual home after she arrived from New Zealand. Preacher will be Dr Howard Guinness.

Miss McCaw will become the second SAMS recruit to leave for South America in three months. Miss Jennifer Hillier left in September and has recently arrived in Santiago, Chile.

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Captive pastor talks

"MANY are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34: 19) was the key verse from Prem Pradhan used in his message at the Allahabad Bible Seminary on Sunday morning, October 31.

With four and a half years of imprisonment in seven different jails behind him, Prem spoke with quiet conviction of God's faithfulness to him during those long months of his own ordeal of sufferings.

Those were months of suffering, to be sure—cramped quarters; damp mud floors; no bed but a straw mattress; an inadequate diet; living with others who had been convicted of serious crimes; days and days of stomach pain and dysentery; no sanitation; concern for wife and children.

Along with the physical hardship, there was in a vivid way the same burden that Paul expressed when he said, "Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches."

Often tears flowed and the burden was exceedingly heavy as he reflected upon the new believers who were called to suffer in Nepal.

In the prison itself encouragement came as prisoners gathered to hear the word of God

read, and the way of Hope explained to those who were in such hopeless circumstances.

Prisoners prayed, many expressed concern to know more about Christ, some accepted Him as their Saviour.

What the future holds no one can say. Prem has been visiting the scattered believers, encouraging them, praying with them, urging them to keep walking with the Lord. Others are ready to step out and confess Christ publicly even though the threat of imprisonment still hangs over them.

REDS SURVEY RELIGION

A survey published by the Communist Party journal *Kommunist* of workers in an industrial town showed that 10 per cent are "religious believers."

The magazine regretted that some members of the intelligentsia—doctors, teachers, and engineers—have stopped regarding religion as an ideological opponent and indicated that questioning children at school about their families' religious practices has helped to direct the Communist Party's atheist propaganda.

The survey, in which participation was voluntary, was carried out among 13,000 families or approximately half the inhabitants of the town of Shuya. Of those questioned 10 per cent declared that they were believers, but the investigators found after further questioning that 8 per cent were waverers and only two per cent were firmly convinced believers. E.P.S., Geneva.

Inter-racial weddings supported in South Africa

SYNOD of the Cape Province of the Dutch Reformed Church has approved a report on inter-racial marriages, illegal in South Africa, which, it said, "cannot of themselves be called sinful."

The report said "Scriptures contain no direct commandment about, or prohibition of, mixed marriages."

There was no such thing as complete racial purity, said the report. Biological and natural differences between peoples were not so great as to disallow mixed marriages in principle, although account must be taken of "all unfavourable implications and problems arising from mixing the races."

Another report from South Africa says that Bishop Leslie Strandling, of the Church of the Province, has said that the Church may one day be the last line of defence against apartheid in South Africa.

The Bishop saw the collapse of effective resistance within the republic and the inadequacy of international pressures as meaning the Government's policies would "operate for many years in the future."

Dead Sea Scrolls on show in U.K.

Fourteen of the important Dead Sea Scrolls, which were discovered by an Arab shepherd boy in a cave in 1947, are to be shown in Britain for the first time during the coming six months.

They will be at the British Museum, London, from December 16 to January 29 and then at other centres.

The Scrolls, which have been touring museums in the United States and Canada since March, have never previously been seen outside Jordan, and it seems unlikely that they will be exhibited abroad again during this generation.

The significance of the Scrolls, written on fragile rolls of decayed leather, is that they date back almost a thousand years before the earliest Hebrew manuscripts previously known, and they reveal how accurately the text of the Hebrew Bible has been handed down to us.

The fragments of Scrolls which will be seen in the exhibition range in age from 250 B.C. to A.D. 68 and include parts of Exodus, Leviticus (in Greek), Deuteronomy, Samuel and the Psalms.

They also contain religious writings of the sect which produced them, usually identified as the Essenes, and thus give us for the first time a contemporary account of life and thought in the Holy Land at the time of the life and ministry of Christ.

WORLD NEWS IN BRIEF

The director of the American Baptist Convention's theological education department has advocated union of Roman Catholic and Protestant theological education resources.

The figures of Fidel Castro and Mao Tse Tung appear alongside Pope John 23 and Pope Pius 12 in the frescoes of the Roman Catholic church at Avellino, Italy.

Cape Synod of the Dutch Reformed Church has condemned an honorary doctorate awarded by a Dutch University to Dr Martin Luther King. Synod said opposition was based on King's "Communist sympathies and his furtherance of the Communist cause."

In Osaka, Japan, nearly 2,600 responded to an advertisement in the local newspaper offering Bible correspondence courses.

Redemptorist Fathers in Tokyo have launched a plan to "unite all Christians in a 'Christmas cheer' program to provide a day's outing for 2,000 people from homes and hospitals.

An annotated English translation of the Jewish Talmud is to be published by conservative Jews in the U.S.A. It is expected to run to almost 50,000 pages and take 20 years to complete.

ROME'S JEWISH VOTE ATTACKED

The Vatican Council's move to absolve Jews from collective responsibility for the death of Christ has been attacked by a Roman Catholic group in Egypt.

A spokesman for the patriarchate in Cairo said that raising the issue would "provide Jews with a moral weapon which they would exploit for their own ends against Arab countries. We believe beyond doubt that Jews have been morally branded with the crime of killing Christ," he said. Patriarch Theodosius VI, head of the Orthodox Church of Antioch and the Near East, declared that he rejected the statement "for it undermines the basic principle of Christianity."

Truth obscured

However, the move has been praised by the World Council of Churches whose general secretary, Dr W. Visser 't Hooft, described the statement as "a clear expression of a Biblical truth which has been obscured in all Churches namely that it is through the Jewish people that the divine revelation has first come to men and that the deep bond which thus exists between Jews and Christians must not only be a memory but a present reality."

THE BLIND BEGGAR

HE sits beside the Golden Gate in the Old City, turning blind eyes to the cloudless sky, and patiently rattling a few small coins in his tin cup.

On behalf of a donor who every year sends money for food to be given through the L.C.C. to those in need.

The worker regularly visits the family and gives advice and whatever assistance is necessary.

The blind beggar is a realist and he knows that it will be hard to provide a better future for his children. But he is doing what he can.

When his eldest daughter, Fat-meh, was seven years of age he enrolled her at one of UNRW's elementary schools for girls, and he hopes that in time his other children, In'am, aged 4, Mariam, aged 2, and six-months old Ni'mati will also be able to go to school.

Mohammad, his wife, and the four little girls now live in one dark, damp, small room in Mosaic Camp, in the Old City of Jerusalem. This is one of UNRWA's twenty-five camps in Jordan where about 5,400 refugees are living.

— Geoffrey Murray (A.C.C. Service).

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Mainly About People

N.S.W.

The Rev. G. G. Mottram, who has been rector of St. John's, Penshurst (Sydney), since 1946, is to retire. His place at Penshurst will be taken by the Rev. J. H. Darlington, at present serving as a full-time chaplain with the Army.

The appointment has been made of the Rev. Elwyn Sheppard, at present curate at North Bondi, as curate-in-charge of the provisional district of Jannali and Como, N.S.W. Mr Sheppard will be inducted on December 13.

Leaving Sydney this month for Melbourne is the well-known Presbyterian minister, the Rev. Gordon Powell. Mr Powell has been minister of St. Stephen's, Macquarie Street, Sydney, for the past 13 years and during this time the work of the Church had grown tremendously. He has been outspoken on many public questions and has left an indelible mark on the life of the Christian Church in N.S.W. He goes now to take up work as minister of the Scots Church, Melbourne.

Back in Sydney at the end of November after a 12-day visit to troops in South East Asia were the Archbishop of Sydney and Canon A. E. S. Begbie. During their trip Dr Gough and Canon Begbie visited Singapore, Borneo, Sabah, Malaya and Vietnam.

The engagement has been announced of Miss Marian Roughley, daughter of the Rev. K. B. and Mrs Roughley, of St. Bede's, Drummoyle, to Mr Rod-

PRICE INCREASE

We regret that, owing to continually rising costs of production, it has become necessary to increase the price of ACR to 1/- copy as from the first issue of 1966 (January 13). Subscriptions will be increased as from that date to 25/- per year.

Subscribers who have paid in advance will continue to receive ACR until the expiry of their subscriptions. New Subscriptions will still be received at the old rates until December 31. ACT NOW.

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Victoria

The Rev. David Chambers, vicar of St. John's, Bentleigh, has been appointed to St. Paul's, Ringwood, as from February 24 next.

The Rev. G. Moorhouse, vicar of All Saints', Lorne, has been appointed to St. Stephen's, Bayswater, as from February 4.

The Rev. J. W. Reynolds, curate of All Saints', East St. Kilda, has been appointed to the parish of Sydnal under the New Areas Group Ministry, directed by Archdeacon R. W. Dann.

The Rev. R. L. Butters has been appointed State Secretary of the Australian Board of Missions in Melbourne. Mr Butters trained at Ridley College and was ordained priest in 1956. He has served a term in New Guinea work and has been vicar of Holy Trinity, Pascoe Vale, for the past 18 months. His appointment dates from February.

Elsewhere in Australia

Canon E. H. Arblaster, formerly chaplain to the Archbishop of East Africa, has been appointed locum tenens of St. Philip's, North Cottesloe, W.A.

The death has occurred of Mrs Pollard, of Eastwood, widow of the late Rev. R. A. Pollard and sister of the late Rev. H. W. Mullens, whose death was reported in the last issue of ACR. Mrs Pollard was daughter of the late J. H. Mullens.

Bishop Neville Langford-Smith, Bishop of Nakuru, East Africa, is visiting Australia from the end of November to mid-March. Bishop Langford-Smith and his wife will visit most Australian States.

The Rev. F. F. Copland, assistant curate at St. Stephen's, Coorparoo (Brisbane), has been appointed curate-in-charge of the provisional district of Christ Church, Old Guildford, Sydney.

Overseas

A joint Jewish-Christian religious service was held at Yom Kippur in a Methodist Chapel in Belgium recently.

Some 53,000 Scriptures were distributed by Christian students on the "hot-spot" border of northern India a few weeks before hostilities broke out between India and Pakistan.

CMS diary dates

The following are some of the functions planned by C.M.S. in N.S.W. during the coming year: **WOMEN'S MISSIONARY FELLOWSHIP:** 4th Friday at 1.30 p.m. February 25, March 25, April 22, May 27, June 24, July 22, August 26, September 23, October 28, November 25. **MONTHLY PRAYER MEETING:** 3rd Tuesday at 12.30 p.m. and 5.30 p.m. February 17, March 17, April 21, May 19, June 16, July 21, August 18, September 15, October 20, November 17, December 15. **L.O.Y. CENTRAL MEETINGS:** Usually 3rd Monday at 6 p.m. February 21, March 21, April 18, May 16, June 20, July 16 (Saturday night Annual Meeting and Winter Rally), August 15, September 19, October 17, November 21, December 19 (Annual Communion).

JUNIOR YOUTH: Training Course—February 11-13 (Annual Meeting). Prize-giving—March 20; Harbour Cruise, April 23; Houseparties in May and August—September; Children's Rally, October 16.

Other functions set down include the Summer School at Katoomba, from January 7 to January 15, the Port Macquarie Summer School, from January 7 to January 15, the Family Week at Katoomba, from August 29 to September 4 and "Woman to Woman," South Coast Rally, July 14.

Apart from the prayer meetings and other functions listed above there are also the following:

Day of Prayer—Sydney Suburban Centre; Summer Hill—March 12.

Prayer Weekend—Katoomba—May 6-8.

Day of Prayer—Sydney Suburban Centre—Eastwood—August 6.

Prayer Weekend—Katoomba—November 4-6.

Chapter House Rallies: Monday, February 28.

Friday, August 26 (Annual Teaching Rally and Business Meeting).

Friday, November 25.

District Rallies: Miranda: Friday, February 18.

Randwick: Friday, March 18.

Canberra: Friday, March 26.

Kingsgrove: Friday, April 29.

Dapto: Friday, April 15.

Parramatta: Friday, May 27.

Western Suburbs: Friday, June 24.

North Shore: Friday, July 29.

Eastern Suburbs: Friday, August 19.

Canberra: Monday, August 22.

Wollongong: Friday, September 23.

Northern Beaches: Friday, October 21.

PRIZES: Bishop F. O. Hulme-Moir will present the prizes at Abbotsleigh Junior School on Monday, December 13, at 1.30 p.m. The next day prizes will be presented at the Senior School by Senator J. J. Gorton, at 2.30 p.m.

GLENROY: Archbishop Woods of Melbourne dedicated the new church of St. Matthew's, Glenroy, on November 21. The church is located on the site of what was St. Agnes Home for Girls. The building will hold 300.

EVANGELISM: The annual Summer School of Evangelism will be conducted by Ambassadors for Christ at their Stanwell Tops (N.S.W.) headquarters from January 3 to 31. Included in the panel for the four-week live-in course are Mr Clifford Warne of the Church of England TV Society and Mr Graham Wade of Pilgrim Productions Ltd.

Archbishop comments on Bp. Morris

Following the death of Bishop Morris, certain statements were made in public describing him as "excommunicate." The Archbishop of East Africa, Dr L. J. Beecher, has issued the following statement:

The passing of Bishop Morris removes a man deeply devoted and greatly beloved from his family and a very wide circle of friends to whom his ministry, over a very long number of years has been a very wonderful experience.

The grief of those who mourn the loss of his earthly companionship has been comforted by our Christian hope, but all who knew and loved him, not least his family, have been rudely shocked by the wounding inaccuracy of a news article and by the fact that it is reported to have received further radio publicity.

To have described Bishop Morris as "excommunicate" is a most shameful and careless inaccuracy. Such a word can only be used of people whose personal morality has been seriously compromised, or whose Christian faith has been corrupted by heresy.

Affection

While it is true that Bishop Morris undertook the episcopal oversight of a Church not in communion with the See of Canterbury, and so placed himself outside the constitutional jurisdiction of the Archbishop of Canterbury, he never severed his affection for and loyalty to the Church in which he was ordained and later consecrated Bishop.

Indeed, in order to make Bishop Morris' position absolutely clear beyond all reasonable doubt, when he came to take up his residence amongst us here in Kenya, I, as Bishop of the See of Mombasa, which then covered the area in which he was resident, issued to him my Licence to Officiate as and when his ministry in our Church was required.

I would hope that the members of his family would accept this tribute to him and forget the unfortunate and inaccurate statement which has been made, and I hope that all who knew him will join with me in thanking God for every remembrance of him.

[The report as published was transmitted by the Kenya News Agency, quoting Reuter. Reuter later issued a correction and apology making plain that no action such as excommunication was ever taken against Bishop Morris.]

OPENING: The opening and dedication of St. Andrew's, Abbotsford (Sydney) will take place on Saturday, December 11, at 3 p.m. Bishop A. J. Dain will officiate.

AUSTRALIAN: Two Australian Christmas carols will be used as part of the Festival of Nine Lessons and Carols in Holy Trinity Church, North Terrace, Adelaide, on December 9. Sharing the program with Trinity's own choir will be the Adelaide Leidertafel.

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 JAN. 27: Jan. 20

NEW BISHOP

THE Anglican Archbishop of East Africa, Dr L. J. Beecher, has announced the election of the Rev. Gresford Chitemo as Bishop of the new Diocese of Morogoro, which is to be formed this month.

Since 1963 Mr Chitemo has been pastor of the large parish of Berega in Ukaguru, where he has also served as Rural Dean of the Berega Rural Deanery, and Education Secretary with oversight of the 14 Primary Schools in that area.



● Bishop Gresford Chitemo and his wife in an informal moment.

Following his theological training at St. Paul's United Theological College, Limuru, Kenya, Mr Chitemo spent a year at Moore Theological College, Sydney, in 1958, during which time he was ordained priest by Bishop Hilliard of Sydney on behalf of the Bishop of Central Tanganyika.

Together with his wife, during the early part of this year, at the invitation of the Anglican Church, he visited Canada, where they were enthusiastically received. The tour also extended to the United States, Switzerland and England.

Mr Chitemo was consecrated on November 30, at Holy Trinity Church, Morogoro, after which the inauguration of the new diocese took place.

The new diocese, part of the present diocese of Central Tanganyika, includes the areas of Ukaguru and Unguu, together with Morogoro and Kilosa, extending to the Kilombero Valley.

THE AUSTRALIAN CHURCH RECORD

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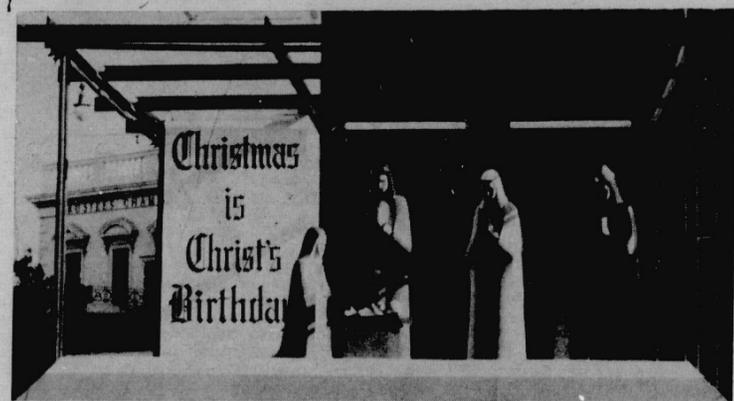
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GEELONG CHRISTMAS DISPLAY



In many parts of Australia, particularly in N.S.W., Victoria and South Australia, Christian groups are seeking to awaken the community to the real meaning of Christmas.

This display is erected each year at a busy intersection in Geelong (Vic.). It was erected by the joint efforts and contributions of the churches of Geelong and serves to remind people that Christmas means something more than presents and good food.

RHODESIAN CHURCHES REJECT GOVERNMENT

THE Christian Council of Rhodesia has reaffirmed its loyalty to Queen Elizabeth II "within the Constitution . . . accepted by the lawful Parliament of Rhodesia (in 1961)" and pledged "to work for the rapid restoration of a constitutional government in our land."

It declared that it considered "the proclamation of a new Constitution of Rhodesia by a group of ministers, without the assent of the Parliament or Crown, to be an unlawful act, and any further enactments of Parliament to be unlawful unless confirmed by the lawful Governor."

The council expressed regret over "the great blow delivered by this act (of proclamation) to the concept of constitutional law brought to Africa by a Western civilisation nurtured in Christianity."

The Roman Catholic Church of Rhodesia also bitterly criticised the Government of Mr Ian Smith for seizing independence and warned that by its racial policies it was courting disaster.

A pastoral instruction handed to Roman Catholic churchgoers all over the country recalled that their Church had already cautioned that "an immoral state of affairs exists when nationalism or race or economics . . . becomes the dominant norm of behaviour and is placed above man."

The Christian Council, in its statement, also reaffirmed its loyalty to the Governor of Rhodesia, Sir Humphrey Gibbs.

THE management and staff of "The Australian Church Record" express to all readers and advertisers greetings and best wishes for a happy and holy Christmas.

The next issue of "The Australian Church Record" will appear on January 13.

ROMANS BACK AT SMITHFIELD

Led by the Jesuit priest who heads their institution, 150 English Roman Catholic students for the priesthood on November 27 made a "pilgrimage of reparation" to Smithfield.

They visited the Smithfield Memorial marking the place where 44 Protestant martyrs were burned during the reign of Queen Mary I. The students were from Campion House at Osterley, Middlesex.

JEeps FOR PERU

The parishioners of St. John's, Parramatta (Sydney) have pledged themselves to provide jungle Jeeps for penetration by missionaries in Peru.

At a recently-held Missions Sunday in St. John's Church the former Jungle Doctor, Dr Paul White, recounted his difficulties in Africa. With a 1927 A-Model Ford, with over 200,000 miles on the speedo which had stopped when he started to use it. What he would have given for a Jeep! It would have saved him many a 40-mile walk, when the mud was over the diff. in the Ford.

The graphic exhibits prepared under the supervision of the Curate, the Rev. Geoff Grimes and depicting what has been achieved in Africa, what might be achieved in Peru, what was necessary in the way of personnel and equipment and finally a small concentrated exhibit from each of the Sunday School classes showed much painstaking work and won for the senior boys, under their teacher George Simpson, first prize.

● Owing to lack of space a photo and a fuller report have had to be held over to January.

400TH ANNIVERSARY OF FAREL'S DEATH

THE 400th anniversary of the death of the Evangelist of the Swiss Reformation, William Farel, has been marked by ceremonies in different parts of the world.

Churches in French-speaking areas of Switzerland marked the 400th anniversary on September 13 of the death of reformer Guillaume Farel, in Neuchatel. A special Farel exhibition is also being held in that city.

A secular biographical work summed up Farel with these words: "He was not a systematic theologian nor even a judicious ecclesiastic, but he was an admirable preacher, fluent, impressive, ardent, and as a missionary was the chief agent in the conversion of Switzerland."

An article by Michael Boland in the spring issue of the Bulletin of the Evangelical Library, London, dealt at some length with the life and work of Farel. In part the article said:

"Our story begins—in the middle of William Farel's life—in 1536. The place is the town of Lausanne on the northern shores of Lake Geneva and the occasion a theological disputation to decide the religious allegiance of the town.

"Other disputations have taken place in the course of the course of the Swiss Reformation more important in themselves than that with which we are now concerned. Yet for incidental and more personal reasons the meeting at Lausanne is to be a decisive watershed in the history of the Reform movement.

"Two men are present on the Reformed side destined to be famous in the annals of Church history. One is already a figure of international renown and is to be the chief speaker at this disputation. He is distinguished apart from anything else by his red hair and beard and is a native of France."

"His companion is a pale young man almost unknown to those present; he, too, is a Frenchman and he has only recently fled from his native country because of his Protestant faith. He takes little active part in the Disputation of Lausanne. Yet it is about this time that the torch is to be passed.

Formative

For many years William Farel has been the reformer par excellence of Western Switzerland; now his young colleague John Calvin is not only about to take over from Farel the leadership of the Reform movement in this region but is to become the most formative influence in the history of Protestantism.

"The name and fame of Farel will be eclipsed by that of Calvin. For this reason alone it is necessary to re-examine again the life and work of a man who was great in his own right by any standards and who with the exception of Calvin stood head



● Mr Paul Bayliss.