

# Personal

## Brisbane

The Reverend John Robert Greenwood, Th. L., has been appointed Rector of St. Stephen's, Coorparoo. Mr Greenwood was ordained in 1943 and served as a Curate at St. Clement's, Mosman. Since 1944, he has worked with B.C.A. - first as a missionary (at Ceduna and Minnipa) and then as N.S.W. Secretary, from 1950 to 1959, and Organising Secretary since 1959. He is married, with two sons, aged 15 and 12. Owing to Mr Greenwood's responsibilities with B.C.A., he will not be able to take up his appointment until the end of January and it is expected his induction will take place early February, 1963.

## Adelaide

The Reverend Colin Tunbridge, will be leaving Holy Trinity Church at the end of December to take up further studies.

## Melbourne

Two Australians are among those selected to attend the W.C.C. Long Term Work Camp in Kenya. They are Mr Jim Haines, of Surrey Hills, and Mr Hugh Adams, of Wangoom. The team's first task will be to build a community centre for the Wapokomo tribe. Later they will participate in work among the Masai people.

Mr and Mrs John Schultz, from C.M.S., Roper River, will be on furlough in Victoria during November and early December. From November 2 to 24

they will be in the Geelong area and from November 25 onwards in Melbourne. They will be the first residents in new flats at East Malvern, for missionaries on furlough.

## Sydney

The Reverend A. W. Prescott has been appointed Rector of Pittwater. Mr Prescott, who is at present Rector of Holy Trinity, Berrima with St. John's, Moss Vale, will succeed the Reverend N. Keen, recently appointed as Assistant General Secretary of H.M.S. Mr Prescott was ordained in 1943. He became Rector of Moss Vale in 1951. He holds a B.E. degree.

The Reverend C. N. McAlpin, Rector of St. Thomas, Mulgoa, since 1960, has been appointed Curate-in-Charge of the Parish of Panania, in succession to the Reverend K. Gowan. Mr McAlpin was ordained in 1953. He has been in the Diocese of Nelson, N.Z., until 1960.

## Tasmania

The Reverend John Goldsworthy was inducted in September as Rector of the Parish of Cullenswood. His postal address is: St. Marys, Tasmania.

## Overseas

Bishop Sansbury returned to Singapore at the end of October, following his visit to Australia.

Bishop Alfred Stanway, Bishop of Central Tanganyika, is at present touring the U.S.A. He will return to Tanganyika on November 4.

Canon Bryan Green, Rector of Birmingham, is at present visiting Canada and the U.S.A. During the first part of November he is leading a Mission in Alberta. He will return to London on November 24.

# NEWS IN BRIEF

REGULAR fortnightly broadcasts from 2CH, Sydney, under the title: "What Protestants Believe," conducted by Canon D. B. Knox, will now be heard at 9.15 p.m. on each alternate Sunday.

BILLY GRAHAM films, "Jerusalem" (65 minute colour) and "Touch of Brass" (55 minute colour) will be screened at a Preview in the C.E.N.E.F. Auditorium on Monday, November 19.

POPULAR children's radio series "Bible Adventures" is now to be broadcast weekly over Gibraltar Radio. Broadcast fees are being met by Christians in the U.S.A. The program is also heard from the Philippines and Ecuador. "Bible Adventures" is produced by well-known children's worker, Mr Wally Guilford.

CELEBRATIONS are taking place this month to mark the 125th Anniversary of the laying of the foundation stone at St. Mary Magdalene Church, St. Mary's (N.S.W.). The stone was laid on November 22, 1837, by Bishop Broughton, assisted by the Reverend Samuel Marsden. The land on which St. Mary's Church stands was given by Anna King, widow of Governor King.

ALPHINGTON'S Church of St. Jude (Melbourne) was dedicated on Saturday, October 27, by Coadjutor Bishop Donald Redding. On the following day Bishop G. T. Sambell celebrated Holy Communion in the church and in the evening Bishop Redding preached at a special Thanksgiving Day Service for the Parish.

ORIGINALLY erected in 1857 and recently moved stone by stone to a new site, the Church of St. Mark, Fig Tree (Sydney) was consecrated by the Archbishop of Sydney on Sunday, October 28. The original character of the building, formerly known as the Old Chapel, and memorials to many pioneer families, have been preserved.

## C.M.S. Appointments

The Church missionary Society in Western Australia has announced the appointment of Mr D. L. Smith as General Secretary.

Mr Smith was for sometime Organising Secretary of the Inter-University Missionary Fellowship of Western Australia.

The Reverend P. S. Lawrence, M.A., Th. Schol., previously General Secretary in Western Australia, and now Chairman, has been appointed Lecturer in Church History at Wollaston Theological College.

## Miss Eadith Anderson

A Memorial Service was held in St. Andrew's, Cathedral, Sydney, on November 5, for the late Eadith Anderson, a former C.M.S. missionary. Miss Anderson died on October 5. At different times she served with C.M.S. in India, Persia, Tanganyika and the Northern Territory. Following her retirement from overseas missionary work Miss Anderson did much to develop C.M.S. bookshops in Wollongong, Brisbane and Katoomba.

## The Rev. C. E. Hulley

The death occurred, on October 26, of the Reverend C. E. Hulley, Rector of St. Anne's, Strathfield (Sydney). Mr Hulley came to Sydney Diocese in 1940 from Armidale, where he had served for 20 years. From 1945 to 1950 he was a Chaplain with the R.A.A.F.

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# CHURCH RECORD

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

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All communications to be addressed to the Hon. Secretary, Box 1227, G.P.O., Sydney.

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Principal: Rev. J. T. H. Kerr, B.A.

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THE AUSTRALIAN

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## English Evangelicals Approach M.P.s

FOUR English Evangelical leaders have addressed a letter to all M.P.s in Britain criticizing proposals submitted to Parliament by the Archbishops of Canterbury and York.

The letter was signed by the Reverend J. R. W. Stott, Rector of All Souls', Langham Place; the Reverend R. P. P. Johnston, Vicar of Islington; Lord Brentford, President of the Church Society; and Lieut.-Gen. Sir Arthur Smith, President of the Church Pastoral Aid Society.

The original proposals were submitted by the Archbishops to Parliament in the form of a letter. The Archbishops asked Parliament to adopt certain Measures dealing with the Prayer Book and other matters. The letter says, in part:

Any weakening of the historic links between the Church and the Nation would be deplorable. Therefore it is important that the Church should not render itself unable to fulfil the weighty responsibilities towards the Nation which its Established status lays upon it. Such considerations make the proposed Measures inappropriate and disquieting.

The Church of England today is strained, and its ministry to the nation hampered by serious doctrinal conflicts on many subjects, notably, the Church, the Ministry, and the Sacraments.

## Bewilderment

Certain features of the proposals now envisaged will tend to deepen existing tensions rather than reduce them, and will cause bewilderment and distress to great numbers of conscientious church-people, particularly laymen.

Our history has proved abundantly that ecclesiastical legislation which over-rides sincerely held convictions is not in the best interests of either the Church or the Nation.

The Archbishops believe that the proposals have "the steady support of the great majority in the Church." This statement is open to question. The basis for the Archbishops' assertion is in the fact that the proposals have been discussed at length in the two Conventions and in the Church Assembly. The Conventions

## PRIMATE AND CRICKETER



## David Sheppard Busy in Sydney

The Reverend David Sheppard has been kept busy during his stay in Sydney with the M.C.C. cricket team.

On Thursday, November 15, Mr Sheppard spoke at the annual H.M.S. Congress for Men at the Trocadero. This year the Congress was arranged in conjunction with C.E.M.S. and a record number of men attended.

Last Sunday (November 18) Mr Sheppard spoke at the annual Cricketers' Service conducted at St. Clement's, Mosman. The service has been a feature of church life in the parish for the past ten years.

Mr Sheppard visited a previous Cricketers' Service in 1956 when in Australia as a layman.

All additional monies received through the offertory at the service went to support Mr Sheppard's own work at the Mayflower Community Centre in the East End of London. This work reaches the underprivileged children of London's dockyard area.

The lesson at the service was read by Mr Brian Booth, of the Australian XI. Mr Colin Cowdrey, vice-captain of the English side, spoke to men at a tea preceding the service. He then went on to attend a service at St. Stephen's, Willoughby.

## CATHEDRAL APPOINTMENT

The Reverend Laurence F. Bartlett, D.S.C.M., Curate of St. Stephen's, Willoughby (Sydney), has been appointed Precentor of St. Andrew's Cathedral.

Formerly Assistant Music Master at The King's School, Parramatta, and a staff worker with Crusader-I.S.C.F. in Melbourne, Mr Bartlett served a Curacy at Holy Trinity, Williamstown, in the Diocese of Melbourne, prior to coming to Sydney in 1962.

Mr Bartlett was trained at Ridley College, Melbourne, and ordained Deacon in 1961 by the Archbishop of Melbourne for the Archbishop of Sydney.

He was ordained Priest in 1961 in Sydney.

## [CUBAN CRISIS] LUTHERANS OPPOSE WORLD COUNCIL

One thousand delegates attending a convention of the American Lutheran Church, meeting in Milwaukee, U.S.A., have voted overwhelmingly to repudiate a statement on the Cuban crisis issued by the World Council of Churches.

The statement issued by "officers" of the World Council of Churches expressed "grave concern and regret concerning the action which the U.S.A. Government has felt it necessary to take with regard to Cuba."

A statement issued by W.C.C. headquarters on October 23 said they "fervently hope that every Government concerned will ex-

cise the greatest possible restraint in order to avoid a worsening of international tension."

## Russian Churches Attack U.S.A.

Signers were Dr Franklin Clark Fry, New York, chairman; Dr Ernest A. Payne, London, vice-chairman; and Dr W. A. Visser't Hooft, Geneva, general secretary.

The statement was sent to members of the United Nations Security Council before it began its special session in New York. Earlier Dr F. Nolde, a W.C.C. leader, had stated that unilateral military action should be avoided. He was addressing a congregation of several hundred persons, including U.N. representatives, in the Episcopal Cathedral of St. John the Divine.

He claimed the U.S.A. should keep in mind these points: it must, as it claimed at the time of the Suez crisis, submit its actions to the rule of law and avoid unilateral military measures; the U.S.A. has military bases on foreign soil closer to the U.S.S.R. than Cuba is to the U.S.A.; and that in both cases these bases are maintained with the consent of the Government in power.

If the U.S.A. were to resort to military action against Cuba, it must reckon with the possibility of similar action by the U.S.S.R. against countries in which the U.S.A. has bases.

The Lutheran statement declared that the World Council of Churches "speaks out against the Government of the United States in the Cuban crisis." They pledged "united support in prayer" to President Kennedy.

It is significant that the recently admitted Russian Orthodox joined the W.C.C. leaders in attacking the U.S. action. Patriarch Alexius, head of the Russian Orthodox Church and five other Russian Church leaders claimed the U.S. blockade of Cuba placed "mankind on the verge of military catastrophe."

No mention was made by the Russian Church leaders of their country's actions in installing missiles in Cuba. Another Russian Church statement called the U.S. action "crazy."

The statement said: "We have confidence in the goodwill of the American people who are opposed to the possibility of a new war. It is the duty of American Church leaders to use all opportunities in pressing the U.S. Government to abandon its crazy policy. We hope the Lord will help you in your efforts."

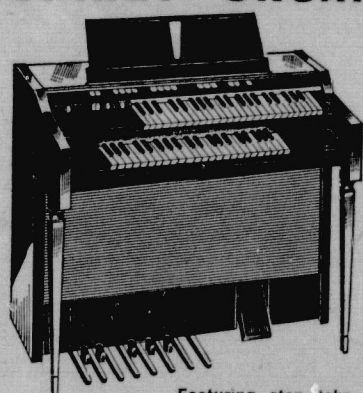
## PRIMATE IN TASMANIA

The Primate of Australia, Dr Gough, is paying an official visit to the Diocese of Tasmania from Wednesday, November 28, to Sunday, December 2.

Hobart will be visited on Friday, where a luncheon will be held at Holy Trinity Hall and a civic reception given in his honour at 4 p.m. in the Town Hall. Dr Gough will address a public meeting in the Collegiate School Assembly Hall, Macquarie Street, at 8 o'clock in the evening.

On Sunday, December 2, the Primate will preach at Morning Prayer in St. Matthew's Church, New Norfolk, and at Evening Prayer in St. David's Cathedral. A Tea will also be held in the Town Hall at 4.30 p.m.

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IN THIS ISSUE

4-page

Christmas Gift Supplement



## Who Believes What?

During the editor's youth there fell into his hands a rather curious document. It consisted of a large piece of paper, folded ingeniously to fit between two hard covers, thus forming a sort of small booklet.

The sheet, when unfolded, listed concise summaries of the beliefs of various heretical sects set against the teachings of Scripture.

Now after many years there has come into the editor's hands a somewhat similar document. It appears in the current issue of "The Northern Churchman," the official paper of the Diocese of North Queensland, and it is titled "Who Believes What?"

However, the similarity is only superficial. It lacks, for instance, the ingenious folds and it isn't protected from abuse by two stiff covers.

But stranger still are its contents. Any reference to Scriptural teachings is entirely absent. In fact, it really only shows two main sections, each divided into two sub-sections. On one side appears the word "PROTESTANTS," on the other "CATHOLICS." Protestants are sub-divided into "LIBERAL" and "FUNDAMENTALIST." Catholics are divided into (sic) "NON-PAPAL" (Anglican - Orthodox) and "PAPAL" (Roman Catholic).

Apparently, then, according to this strange document, the Church of England is not Protestant—not even Liberal Protestant!

But let us look a little further — perhaps we can discover just who does believe what!

Here are some extracts

under the "NON-PAPAL" division of Catholics:—

**BIBLE:** "The Church is the author of the New Testament and its best interpreter."

**CREEDS:** Apostles, Nicene and Athanasian Creeds. Also decrees of the seven Ecumenical councils."

**MINISTRY:** "Ordination is a Sacrament. Have Apostolic succession of their Bishops..."

**SACRAMENTS:** "Two greater and five lesser Sacraments..."

**REAL PRESENCE:** "Yes, Christ is really present as He has promised..."

**MARY:** "... We may ask for her intercessions."

**PRAYERS FOR DEPARTED:** "... Our prayers can assist them there (Paradise) in their progress toward Heaven."

How strange such teachings, allegedly those of the Church of England, sound to one familiar with the Thirty-Nine Articles and how strange they sound in the light of Holy Scripture.

Of course, a Church holding such views could quite rightly be classed as non-Protestant, but emphatically they are not the teachings of the Church of England.

In fact, in the truest sense of the word "catholic," they are not Catholic teachings. They are accretions — the barnacles clinging to the hull of the ark, cleansed away in the Reformation era but which have now, with the passage of time, once again cluttered up the truth of God.

Perhaps we have become so used to living with these things that we have ceased to look to God for what some have termed a Twentieth Century Reformation.

In the providence and wisdom of God, Dr Bob Pierce, president of World Vision Inc., was in Iran when the country faced the horror of the devastating September earthquakes — one of the worst earthquake disasters in the history of the world.

## EARTHQUAKE in Iran

In many cases he and his companions were the first on the scenes in villages shaken to the ground by the violent tremors. With Dr Pierce were Dr J. Christy Wilson, jun., a veteran missionary in that part of the world, and Miss Vivian Mills, a British nurse at Isfahan Christian Hospital. The following extracts are taken from a report to the World Vision Magazine.

One of the most heart-rending scenes of all was the sight of a tiny child, maybe three or four years old—sitting all alone on top of a grave. Apparently she had nothing else in all the world. It seemed that whoever lay in that grave was the nearest and only person she knew...

We had to use two rented Piper Cub planes. We could only carry about 500 pounds in each, so we put the medicine and the clothing and food and so on in the one... and flew in the other. Usually we just landed in the fields since there weren't regular landing strips.

Down the street came a man with a Persian rug over his shoulder. At first it seemed to be just a rug—and then we realised that it was the body of his baby. He was on his way to bury it.

I talked with one man who had lost a wife and ten children. He had been standing inside the house near the door at the moment of the quake.

The mud roofs of Iranian houses are added to, layer after layer, until they sometimes are as thick as three or four feet, baked to concrete hardness by the burning sun. As the roof fell, he shoved one child—the only one whom he could reach—out the door ahead of him.

His wife and the other nine children were killed by the falling roof... and later, he told me, the remaining child died—either of fright or heartbreak.

### Digging

In one place we saw three men digging. They were uncles to a family of nine—not one of whom had escaped. These men had dug out their own dead, and now—because there was no one else to do it—they had come to dig out their relatives. This was six days after the quake.

Everywhere in the huge quake area the stench of death filled the air. Many of the people on the rescue or burial teams were wearing gas masks. Each night as we flew back to where we stayed we had to have all our clothes disinfected.

### Children

At first no one in Teheran realised the full extent of the tragedy. We didn't know how bad it was.

Many of these villages were in remote areas where there was no communication, or where whatever communication facilities there were had been disrupted. The few survivors were kept too busy digging out the living or burying the dead to think about the long walk or the

long donkey ride just to let other people know about their tragedy. We carried medicine in three forms: pills, hypodermic needles—and syrup for the children. Our hearts went out to the children particularly. Think of the horror of it, all unexpected. One moment the families were together, and then the parents and other brothers and sisters were gone—and little children were left all alone in the world.

We found one man in rags, sitting in a state of shock. His village had not been hit too bad at first, but five nights after the quake there was a sudden after-tremor, and a building collapsed, killing his four children and his wife. He just sat there.

As we drove along in one area we met a man carrying a child—a little one, about three or four years old. During the quake a kerosene lamp had fallen right next to her head as she had lain sleeping. The little darling's head was badly burned.

As our Korean Orphan Choir begins its world tour next month, we are planning a special benefit concert in Teheran. All of the money will go for relief in Iran, particularly for the care of children.

### Anxious

We have given out hundreds of dollars worth of medicine, as well as food and clothing—even our own clothes. But we must continue to help. We are hiring cars and Christian Iranians, sending them back into these remote villages to do all they can to help in the Name of Christ. We are particularly anxious to do all we can to help the children.

People lost everything. Everything was buried in the rubble

and debris. The living took whatever rugs or blankets they had and used these to wrap the dead. They used no coffins. Now those who are living had nothing to wrap around them at night, and the nights are cold.

The streets had just disappeared. The buildings had all tumbled together. It seemed like the survivors were mainly sheep herders who had been out in the fields with their flocks or those people who happened to be sleeping on top of a roof rather than inside when the quake hit.

### Rubble

We flew down low over one village, probably a town of about 3,000 people or so before the quake. We saw no one there. There was no indication that the Red Lion and Sun (the Iranian equivalent of the Red Cross) or anyone else was doing any kind of work there. I guess it was no use. Apparently no one survived.

We found one woman sitting on a little peak of rubble, just looking off in space. She had had nothing to eat for five days. She had lost her four sons—and everything else she owned—in the quake.

Food was being provided nearby, and we asked her why she didn't eat. But she just looked at us and said dully, "I cannot eat. My hunger is deep within my heart where no bread can ever reach it." Then she shook her head and said, "I have nothing left." She gestured with her hand at the heap of rubble. There was no one to dig down to reach whatever little she had buried down there in the way of rugs and pots and so on. She said, "I have nothing to live for..."

## "Brushed aside Fraternal" ATTACK ON R.S.L.

The Goulburn Sub-Branch of the R.S.L. has been attacked by the Rector of St. Nicholas', Goulburn, the Reverend John Baskin.

Writing in "The Link," parish paper of St. Nicholas', Mr Baskin says:

"For years the Goulburn R.S.L. has stripped religious significance from its civic observances. In most places, as in Sydney and Canberra, it has been possible, at least at the Dawn Service, for those to whom the day brings poignant memories, to receive solace in Christian hymns and prayers.

"Goulburn R.S.L. has now decided to follow the form of service used this year in Sydney. Before the meeting which made this decision was held, an R.S.L. officer was careful to ascertain if the form of service was acceptable to the Roman Catholic Church in Goulburn, but there was no approach to the other Churches.

### Convictions

"As a member of the R.S.L., I attended the meeting, but as a member of the Ministers' Fraternal I stated that the form of service was not acceptable, but indicated the fraternal's willingness to co-operate, providing suitable prayers were said by the clergy; Anglican, Roman Catholic and non-episcopal clergy taking their turn each three years."

Mr Baskin referred to the Sydney service, upon which the Goulburn service was based, as "a public witness to disunity."

"Neither Archbishop (Anglican or Roman Catholic) took part," points out Mr Baskin.

"This was but the second occasion on which Roman Catholics attended the observances in the Domain. On the previous occasion, to accommodate the Roman Church, there was no religious observance at all, but public reaction compelled the R.S.L. to restore the religious service, which continued without variation until this year.

### Disunity

"The presence of Cardinal Gilroy with Archbishop Gough was hailed as a visible sign of a growing Christian unity. I am sorry to say that it was nothing of the sort. On the contrary, it was a public witness to disunity. Firstly, because it was not a Christian service and, secondly, Roman Catholics were present only on the understanding that prayers would not be offered by leaders of other denominations.

"When these two facts are taken into consideration, it is

obvious that nothing was gained, but something was lost by the change."

"But, as in previous years, the R.S.L., concerned only with meeting Roman conditions, brushed aside the views of the fraternal and decided that the form of service would stand as proposed, thus indicating it considers that religious convictions are valid only when held by Roman Catholics.

"The R.S.L. is free to choose any form of Anzac Day observance (although I am at a loss to know why it is considered it has a sacred right to organise on behalf of the whole community), but I wish to make clear that the clergy of the Church of England claim the right, conceded so freely to Roman clergy, to accept or reject any proposals concerned with religious observances in the city.

"It is an impertinence if the R.S.L., or any individual, questions this right."

## CALL TO YOUTH

## Moves on Girls' Hostel

An appeal to the young people of Sydney Diocese to help in the establishment of a Hostel for Girls who have appeared before the Children's Courts has been launched.

Leaders of diocesan youth fellowships have been invited to take their members to a meeting in St. Paul's parish hall, Fullers Road, Chatswood, on November 30. The meeting will commence at 7.30 p.m.

A novel and worthwhile feature of the evening will be the questioning by a panel of a girl who has been before the courts.

During one year 1,235 girls were remanded to shelters. The establishment of a small hostel would make it possible to give girls personal attention in a homely Christian atmosphere and an opportunity for complete and more speedy rehabilitation.

The only accommodation available through the Church of England at the moment is at the Pallister and Lisgar Homes for Girls, run by the Church of England Deaconess Institution.

Accommodation at Pallister is limited to girls of school age, and Lisgar only accommodates six girls and is usually "fed" from Pallister.

It is anticipated that £15,000 will be required to establish the first girls' hostel.

## Men at Menangle

Men overran St. John's Church, Camden, on November 17 for the tenth anniversary celebrations marking the commencement of Churchwarden Conferences in Sydney.

The conferences, commenced in August, 1952, were commended in a recent Synod resolution as a worthwhile means of providing training for those in positions of leadership in parishes.

Churchwardens were in residence at "Gilbulla," Menangle, for the weekend of November 16-18 and journeyed to Camden on the Saturday night for the commemoration.

Dr G. B. Bearham, chairman; Revd. Canon L. L. Nash, deputy chairman; Revd. Colin J. Cohn; Revd. H. S. Kidner; Messrs. E. W. Stockton, A. G. Hooke (hon. treasurer); R. J. Mason (hon. secretary).

Address correspondence to: c/- Messrs. Hooke and Graham, 400 Collins Street, Melbourne.

## Diocesan Rally



Some 2,500 people attended the sixth annual Diocesan Rally at "Gilbulla," Menangle, on Saturday, November 3.

Beautiful weather and a glorious setting contributed much to the Rally's success.

In addressing a Service of Thanksgiving, the Archbishop of Sydney said that members of the Church of England in Sydney Diocese, so well endowed in comparison with other parts of the world,

could well turn their thoughts towards an evangelistic outreach to those less fortunate. In the evening over 300 young people attended a barbecue organised by the Youth Department. The Youth Chaplain, the Reverend John Turner, spoke of Zacchaeus and his modern counterparts.

Photo: The Reverend John Turner, Chaplain for Youth, standing alongside the Youth Department's display.

## PARISH HELPS INDIANS

A parish on the lower Blue Mountains is adopting a project to increase the food supply of the village of Thonigandla in South India.

It is the parish of Glenbrook, Blandland and Warrimoo, and it hopes to raise £200 to meet the cost of irrigating 170 acres of land that could produce food for the village.

This is the beginning of a scheme by which each family in the parish will be responsible for two families in the Diocese of Madak in India.

The Rector of the parish, Rev. B. J. Dooley, commenting on the scheme said: "If the people in the prosperous nations of the world undertook similar schemes, hunger could become a thing of the past in the poorer nations."

### Poverty

"Our parish expects to take its full share in combating grinding poverty and want in places like India. This project is conceived as a practical expression of our faith in Christ—the love of God and of our neighbour."

The world's population is growing each year by more than 50 million people. This is equivalent to the entire population of the United Kingdom. At this rate the world's population is expected to reach over 6,000 million before the end of the century. The present population of India is 448 million.

Recently the Dean of the Faculty of Agriculture at Sydney University underlined the urgency of facing the situation by stating that some 7,000 people per hour died from starvation.

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## OVERSEAS NEWS

### Money for Aeroplane

A SUM of £773 (stg.) has so far been raised in England towards the cost of providing an aeroplane for the Bishop of Carpentaria (the Right Rev. S. J. Mathews), whose 21-year-old son Anthony has recently obtained his pilot's licence. The fund was launched by the Bishop of Dunwich (the Right Rev. T. H. Cashmore) in May this year in the hope of helping the Bishop to cover the vast spaces of his diocese, which includes a substantial area of Queensland and the whole of the Northern Territory.

### Concordance Compiler Commemorated

A PLAQUE marking the house in Camden Passage, Islington, N., where Alexander Cruden, the eighteenth century scholar once lived was unveiled by Dr John Betjeman on Tuesday November 13. Cruden was born in Scotland in 1699. He came to London at the age of 20 and in 1737 became bookseller to Queen Caroline. In the previous year he had begun to compile his Concordance of the Old and New Testaments, and the entire project was completed in 18 months. The work remains one of the standard concordances for users of the Authorised Version of the Bible.

### Communism in Mexico

MEXICO'S Roman Catholic hierarchy has called upon Roman Catholics to undertake a nation-wide campaign against Communism and has warned that any member who supports Communism is subject to excommunication from the Church. Published in booklet form, the bishops' 10-page "Declaration of Catholic Principles" made it clear that membership in the Communist party, distribution or reading of Communist literature, or any other support resulting in the spread of Communism, was cause for excommunication. (E.P.S.)

### Inter-racial School

PLANS have been announced in Capetown for an Anglican school at Mbabane, Swaziland, which will follow an inter-racial policy in accepting students. According to church sources 19 boys of various races and nationalities have enrolled for courses which will begin next January. They include eight Europeans, two Indians, six Africans, two Coloured children, a Turk and two resident youngsters of Portuguese-English and German-Chinese parentage. (E.P.S.)

### Confirmation Discussion

THE next Islington Clerical Conference will deal with the subject of Confirmation. It will be held on January 8 at Church House, Westminster. Speakers will include Canon J. P. Hickenbotham, Principal of St. John's College, Durham; Canon J. Atkinson, of Leicester; Dr Philip E. Hughes, Editor of *The Churchman*; and the Rev. A. G. Pounney, Rector of Bebbington. The conference sermon will be preached in St. Margaret's Westminster, by the Rev. J. C. Motyer, Vice-Principal of Clifton Theological College.

### Abbey Memorial

A NEW stained glass window in the north aisle of the Nave of Westminster Abbey was unveiled by Lord Kindersley, chairman of Rolls Royce Limited on October 23. It is in memory of Sir Henry Royce, the aero-engineer who died in 1933 at the age of 70, and is the last in a series of 8 mem-

orial windows designed for the Abbey by the late Sir Ninian Comper. The design includes the coats of arms of Sir Henry Royce and the city of Derby. The unveiling was followed by the dedication of the window by the Dean of Westminster (the very Rev. E. S. Abbott), and present at the ceremony were members of the Royce family, the Mayor and Mayoress of Derby and representatives from Rolls Royce Limited.

### East African Talks

ANGLICAN, Lutheran, Methodist, Moravian and Presbyterian representatives of churches in three East African territories have declared that joint discussions have revealed "large areas of theological unity" and will be continued. An eight-point statement issued at the conclusion of a six-day conference on "The Quest for Christian Unity" affirmed that "our common purpose is to continue our quest for one Christian Church in East Africa." Churches represented at the meeting were the Anglican Church of the Province of East Africa, the Lutheran Churches of Tanganyika, the Methodist Church in Kenya, the Moravian Province in Tanganyika and the Presbyterian Church in East Africa.

## Our Church's Law on Confirmation

### Notes and Comments

Everyone will sympathise with the Archbishop of Sydney in his difficulty about arranging confirmation services to suit the wishes of all the parishes of his large diocese, and it must be realised that it lies entirely within a bishop's discretion to determine the time of his visit to a parish. But to suggest that candidates should (for economy of the bishop's time) be presented at a parish church other than their own is uncanonical, a denial of the rights and responsibilities of parishioners and subversive of the meaning of church membership.

There should be no great difficulty in meeting the situation in the manner actually provided in our church law. The canons explicitly require the bishop to confirm on the occasion of "the bishop's visitation every third year"—not more often. No doubt

there will be many people who have become ready for confirmation within that period of three years. Though they may wait for confirmation there is no need for them to wait three years for admission to the Lord's Supper; for the rubric at the end of the confirmation service explicitly provides for such cases when it allows persons "ready and desirous to be confirmed" to be admitted to the Holy Communion.

### Bishop and Parish

Confirmation services themselves should be more naturally integrated into the normal life of the congregation, and less pompous in their actual conduct. The Prayer Book service is a very brief one, clearly designed to take place within, or in conjunction with, a normal Sunday or holy day service of the congregation. These days, however, it is blown up into an independent service, and the real point of the confirming of baptismal

vows in the presence of the local congregation is often missed. Likewise, the visit of the bishop specifically for a confirmation instead of (as required by the canons) for a general visitation of the parish with confirmation one of the duties incidental to such a visitation, exaggerates the significance of confirmation while depressing the true understanding of the relation of the diocesan bishop to the parish and all its members.

### Evangelical Protest Over Prayer Book Revision...

Four leading English Evangelicals have protested in a letter to Members of Parliament against the current policy of Prayer Book revision. This policy is to seek Parliamentary sanction for experimental variations rather than to revise the whole Book and then request Parliament to enact it.

The objectors argue that experimental introduction of new services will increase unsettlement in the Church by adding liturgical disunity to existing doctrinal divergences.

This is true of the Australian Church as well as the English. The great value of the Anglican principle of the uniformity of common prayer is that even if there are differences of theological outlook within the Church

its worship is united. Any layman can go into any Church without first inquiring about the views of the incumbent and be sure that the prayers he is asked to say "Amen" to are consistent with the doctrines of the Church.

The real reason why this novel method of revision is proposed in England is that the ecclesiastical powers that be are determined at all costs to avoid another fiasco like that of 1928, when Parliament rejected a revised Prayer Book that the Convocations and Church Assembly had agreed on. There is no possibility of anythink like this happening in Australia, and therefore no reason at all for abandoning the traditional Anglican method of revising our public liturgy.

### Canadian Prayer Book

THE Synod of the Anglican Church in Canada has given unanimous approval to a new Canadian Prayer Book. The Book was accorded permissive use in 1959.

During Synod two days were allowed for debate on the Book. However final approval took only an hour. The work of revision has been in progress for nearly 20 years.

According to the "Church Times" the changes "have been received on all sides of the

Church with a remarkable degree of unanimity. The "Church Times" continues:

"It is in the Holy Communion service that the most far-reaching revisions have been made by Canada's liturgical scholars. The new form of service provides for a closer relation between corporate worship and daily life."

Unction is included in the Order for the Ministry of the Sick. The Psalter is Coverdale (1539) revised.

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1962

### BOOKS MADE EXCELLENT CHRISTMAS GIFTS

"Give me twenty-six lead soldiers and I'll conquer the world" said Benjamin Franklin, speaking of the power of the printed word.

And what conquests have been made through the printed word! Hitler's notorious "Mein Kampf," which ran into innumerable editions, conveyed to the German people in a powerful form the philosophy of that twisted genius. Who can tell what part this work played in promoting the subsequent barbarities that were unleashed upon the world?

But before Hitler was even born there was circulating in Europe a work that was to have an even greater influence for evil than "Mein Kampf." It was "The Communist Manifesto," the joint work of Karl Marx and Friedrich Engels.

### Influence

These men had been influenced by the writings of others and in their turn influenced millions.

Since man first learnt to set down his thoughts in a graphic form the written word has had a tremendously powerful influence upon the minds of men.

Christians do not need to be reminded of the influence the Bible itself has wielded in the history of the Jew and the Christian and of the world. H. G. Wells, who poured scorn on much of what we accept as the written revelation from God, was yet constrained to say of the Jews that they were "people of the Book."

From the time when, under the guidance of the Holy Spirit, Paul pen-

ned, or had penned for him, those immortal Letters, to our presentage, there have been those who, though not inspired as Paul was, yet have wielded their pens for the glory of God.

We think of Augustine and his works — some of which are still available to us in current editions. And we think of the light of the Gospel shining through the pens of Luther and Calvin and numerous others in the Reformation era. And many of the works of these men of God are still available to us today.

And we can think of more recent times and we are indebted to the Banner of Truth Trust for reprinting the works of men of God who have long passed from our midst.

Today, as never before, there is available to Christians an unsurpassed range of books. Missionary, biography, theology and even humorous (with a Christian message) — the scope is enormous.

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### Fascinating

Books can take us into the remote world of Henry Martyn, the scholar who buried himself in a humble work

### PLAYS FOR CHRISTMAS

THE Australian Christian Theatre Guild's Christmas production, to commence its tour this month, is "The House by the Stable" by Charles Williams.

Following a performance at St. Jude's, Dural, on November 17, it is to be presented in the Chapter House, St. Andrew's Cathedral, Sydney, on November 27 and 28, as part of the Cathedral Festival.

It will then go to Orange on December 1 and Wellington (N.S.W.) on December 2. Following the country visit it will tour Sydney suburbs.

Some dates are still available, and churches or organisations wishing to arrange for a performance should write to Box 17, P.O., Artarmon, N.S.W. or contact Mr John Gray, FY7407.

On other pages . . .  
THE MEASURE OF CHRISTMAS  
THE CHALLENGE OF YOUTH  
ABORIGINAL HANDICRAFTS

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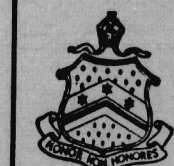
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## The Measure of Christmas

How do we measure our enjoyment of Christmas? By the opportunity to use this common time to show our love of others? By the gifts received and enjoying them for what they are? Or for the joy of knowing that we are loved?

**ON** that first Christmas God gave us His "Greatest Gift" with all the promises and love that have lasted right up to this time and which we are assured will last for ever.

For one hundred and six years now the Home Mission Society has been at work bringing a human translation of that Godly love to thousands upon thousands of people whose measure of Christmas is much less than our own.

Through the Chesalon Homes (eight now), the Parish Nursing Service and the Family Service Centre, a special ministry of the relief of physical hardship, emotional distress, loneliness and fear for the future, together with the joys of the Gospel messages, is being practised daily and is affording tremendous relief.

The Charlton Memorial Homes for Boys at Glebe, Castle Hill and Bowral, and Carramar Maternity Hostel at Turramurra

are playing an important part in the lives of many young people who feel that they are not loved, who experience little of real joy and for whom no promises appear to have been made and kept.

Special Chaplains and Deacons appointed to hospitals, courts, gaols and psychiatric centres are ever at work showing that God is merciful, kind, loving and forgiving. That, because of the gift of Jesus Christ and through Him, we have an ever joyful Christmas.

Our measure of Christmas is full. We have received the "Greatest Gift" and are assured of everlasting love.

### Concern

We can perfect this time and express our love and concern for others by supporting the Home Mission Society at every opportunity, both by our physical efforts and by making financial contributions to ensure that these works shall continue and grow.

An ancient custom is still practised in certain Eastern countries concerning the measuring of grain.

First the skin of an animal is laid on the ground and on this is placed the measure into which the grain is to be poured.

One man pours in the grain while another shakes the container to pack the grain. When the grain reaches the top of the container it is then pushed down firmly.

### Measure

The pouring then continues until the grain is heaped in the container and commences to spill on to the skin. This is good measure.

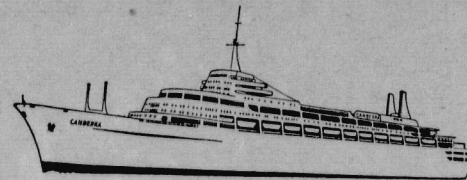
May this be your measure of joy and happiness in God through Jesus Christ this Christmas.

And as we have received, let us vow to give measure for measure; "good measure, pressed down, and shaken together, and running over."

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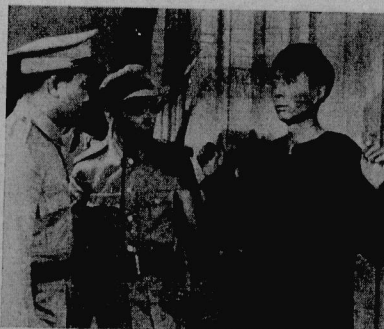
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# The Challenge of . . . YOUTH

The pre-Christmas season is a time when many parties and other functions are held. Recently there has been comment in the daily Press about "gate crashing" at young people's parties and misbehaving among young people generally. The following timely article has been written for ACR by Canon S. G. Stewart, Rector of St Andrew's, Roseville.

**WITH** the widespread talk of young people "gate crashing" at parties and misbehaving in other ways we frequently hear people say in a tone of almost utter despair: "Whatever are the young people of the present day coming to?" or "Such conduct was never heard of in my young days."

## IS THIS TRUE?

Such statements immediately make thoughtful people consider the question as to whether the young people of today are worse than those in past generations. Also as to whether the Church and other organisations are doing sufficient to help the youth of today. A further question is also prompted as to whether parents are exercising sufficient discipline in the home and setting a really worthwhile example or just trying to dodge their responsibility?

## TODAY'S YOUTH

I now look back over a ministry of more than thirty years, most of which time has been spent in parishes where there has been an active youth work. As a result of close contact with young people and as a father of four, I would like to say at the beginning of this article that, in spite of all that may be said of an unfavourable nature about today's youth, I feel certain that given the right background, sound teaching, proper outlets for their interests and energy, plus good home and Church training, together with right opportunities of expressing themselves they will come out on top. There may of course be many disappointments to those seeking their welfare, but on the whole they will respond to the challenge of the best that is presented to them.

## LOOKING AT THE PAST

If those of us who are older will tax our memories sufficiently, I feel sure we will be able to recall happenings among young people of the past equally as bad or worse than the worst of today. We must take into careful consideration that numbers today are ever so much greater than they were in our young days.

TODAY, IN DEALING WITH 14 TO 16-YEAR-OLDERS, WE ARE DEALING WITH TEENAGERS WHO WERE BORN IMMEDIATELY AFTER WORLD WAR II AND THIS LARGELY ACCOUNTS FOR THE GREATLY INCREASED NUMBER. THIS MEANS THAT THE PROBLEMS ARE GREATLY ACCENTUATED AND MUCH MORE WIDESPREAD.

WITH THE "POPULATION EXPLOSION," OF WHICH AUSTRALIA HAS ITS SHARE, THESE PROBLEMS MUST INCREASE AND RESPONSIBLE PEOPLE WILL NEED TO BE ON THEIR TOES MORE THAN EVER.

## WHERE DO WE BEGIN?

I feel we must begin in the home. I have been amazed at the lack of Christian knowledge many of the parents of our teenagers possess.

In speaking with these parents we are dealing very largely with people whose most formative period of their lives was lived during the War years. Most of them were out of touch with the Church, many of them lived under difficult or unusual circumstances.

The result of this is they have not the proper background to give to their children and some of them don't worry about trying to do so. One bright spot in this part of the problem is that many of these parents are most anxious to give their young people better opportunities in every way than they themselves had when they were young.

## LACK OF DISCIPLINE

Lack of discipline in many homes is one of the worst features in the lives of young people. Parents so frequently fail to exercise restraint. So often the young people tell their parents what to do instead of vice-versa.

We are living in prosperous times and as a result many young people are given too much pocket money. Frequently too much is spent on clothes, especially on rather extraordinary "get-ups," particularly in regard to trousers! Some that girls wear are amazing! THEY LOOK QUITE ODD! Should not parents give more considered and helpful guidance in these matters?

## CODE OF CONDUCT

Another fact to be considered regarding home training and discipline is that parents can either be a help or a menace to other

parents in the way they bring up their children. One parent who was honestly trying to bring her children up in the right way once said to me—"The greatest menace to me in bringing up my family is the lax manner in which many other families rear their children." The only way in which to combat this difficulty is, I feel, to follow a helpful suggestion, that was recently made at a well-attended parents' meeting we had in our Parish to discuss these problems, that every family, school and Church Fellowship should have a **CODE OF ETHICS** in which it was emphasised only "the best things" were "the DONE THINGS," other things were "NOT THE DONE THINGS."

THE CODE TO BE WORTHWHILE AND LASTING MUST BE OF A CHRISTIAN STANDARD. ANYTHING LESS WILL NOT DO.

## THE CHURCH'S PART

Many parents, including some of those who missed out in their own young days, look to the Church for a lead and for a helping hand in providing for the needs of their teenagers. This can be the Church's great opportunity.

It would be both interesting and informative if we could make a comparison of the young life in the Australian Church today, say with that of 33 years ago, which marks the beginning of the Young People's Fellowship movement. To do this we would of course have to take into consideration the fewer young people then, compared with today, and the effect the Fellowship has had on other young people's church organisations. I feel that the Church today is more alive to youth work than ever before, and that it has more agencies and facilities to help.

## SPIRITUAL HELP

In looking to the Church for co-operation in guiding the youth, people should not think merely of the social and physical side of life, although this must be included, but in its right place. The main help the youth movements of the Church should be expected to give is of a spiritual and moral nature. There the Church can give the greatest challenge to young people to live life at its finest and its best.

CHRISTIANITY IS A RELIGION THAT CAN BE TAKEN AND APPLIED TO EVERY AVENUE OF LIFE.

The Church must ever point this out, especially to young people, for they have the best opportunity of learning to apply the principles of Christ for the whole of their life. THERE NEED BE NO WASTAGE OF YEARS.

Christ is the One whom the Church is desirous of presenting to young people as their Saviour and Guide, and of challenging them to make their life's commitment to Him, for He will not only keep them from harm and wrong in this life, but also present them blameless before His Throne of Grace.

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## Christmas Gift Supplement

### GIFT SUGGESTION —

## Impressive Bible Dictionary

### THE NEW BIBLE DICTIONARY

I.V.F., London, 1962. Pp. 1,375 plus plates and maps. English price 45/.

The publication of this volume is an event of great importance. It is the biggest thing yet published by the I.V.F., and the most impressive, both in range and scholarship.

It is a companion to The New Bible Commentary, yet it excels it in many ways. The immense work of organising and co-ordinating (and of writing innumerable small articles) was done by Dr J. D. Douglas, a Scottish Presbyterian, who spent four years on the work at Tyndale House, Cambridge; and the consulting editors were Professors F. F. Bruce and D. J. Wiseman (both members of the Brethren), Professor R. V. G. Tasker and Dr James Packer (both Anglican clergymen).

There are 139 contributors. The majority are British and members of the Tyndale Fellowship for Biblical Research, but in fact, they represent between them theological work in 17 different countries, and all the major denominations.

Among the contributors are four members of the staff of Moore College, Sydney, as well as two former members; the Registrar of the Australian College of Theology, Dr Duncan, and Dr Leon Morris, formerly of Ridley College, Melbourne, and others known in Australia, such as Mr Edwin Judge, of Sydney University, Mr Ken McKay, of the Australian National University, and the Rev. John Thompson, of the N.S.W. Baptist College.

### Competence

New Zealand contributors include Professor Blaiklock. Mr

Bruce Harris and the Rev. Francis Foulkes.

The reviewer does not claim to have read the whole work, but he has read extensively in it and the impression is one of competence and accuracy. The point of view is naturally conservative in matters of Biblical criticism, but there is a fair variety in opinions expressed. The articles by Andrew Walls, F. F. Bruce, I. H. Marshall, Donald Guthrie and J. N. Birdsall are outstanding. There are some disparities. Anything on Egypt seems to be twice as long as corresponding articles on other parts. (EGYPT, for example, has 324 columns, including 30 columns of text, as against PALESTINE with 15 columns, including only nine columns of text; see also ALEXANDRIA, as compared with ATHENS or ANTIOCH, or PTOLEMY as compared with SELEUCUS.)

It is curious that there should be an article of one column on RIGHTEOUSNESS, another of four columns on JUSTICE, and another of seven columns on JUSTIFICATION; insofar as these are distinct ideas, the first would seem to be far the most prominent in the Bible. There is no article at all for JUDGMENT, which figures only less prominently than "Righteousness" in the Bible.

### Sabbath?

However, hunting disparities is the favourite sport of the dictionary-reviewer, and should not be taken too seriously. Occasionally one meets an over-dogmatic assertion, as, for example, in the conclusion of the article on SABBATH which baldly claims, without any attempt at argument, that the first day of the week "is the Lord's Day and, as such, is the sab-

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ABORIGINAL handicrafts make novel and unusual gifts for your Christian friends. The recently opened C.M.S. Handicrafts Shop on the lower-ground floor of C.E.N.E.F. has a full range.

The handicrafts come from the C.M.S. stations in the Northern Territory, and proceeds from their sale assist directly in the work there.

Typical of the implements available are bullroarers. These are painted in natural rock ochres or decorated with carved designs. They are oval in shape with pointed ends, through which a hole is pierced at one end.

A length of native string, bath which God had instituted at creation.

On the other hand, the article on LORD'S DAY, while taking a different view as to the obligation to observe the old sabbath laws, claims that the Lord's Day fulfils "all the beneficial purpose of God in the institution of the Sabbath for mankind"; it overlooks the fact that the Lord's Day was not a day of rest for Christians for centuries.

All in all, and especially considering its astonishingly low price, The New Bible Dictionary is a volume of wonderful value and usefulness. It is a monument to the dogged policy of the I.V.F. over many years to encourage Biblical research among conservative evangelicals; and it out-classes anything in its field.

It is hoped that all who buy it (and any literate Christian would profit by it) will cultivate the habit of bedside reading. Don't refer to it only when you want to know something particular; read and browse in it. There is always something more to be learned about the Bible.

—D. W. B. ROBINSON.

made from bark fibre, is attached through the hole, to enable the aboriginal to swing the bullroarer around to make the "bullroaring" noise, which calls the men of the tribe to a sacred ceremony and warns the women and children not to approach.

The didjeridoo is another interesting native instrument. Didjeridoos are hard to procure as aborigines cannot easily be persuaded to part with these interesting instruments. The player of the didjeridoo is known as the drone-pipe player, and the music is a background for dancing in corroborees.

The didjeridoo, made from a long hollow tube of wood and decorated with ochre patterns, is the only musical instrument used by the aborigines. The sound resembles a low-pitched drone and only a very limited range of notes can be obtained.

### Bark paintings

Bark paintings from Arnhem Land have become world famous, and are in great demand by artists everywhere. Made from bark removed from a tree, and straightened by being placed upon the ground with sand upon them, the paintings are truly primitive.

When cold and quite flat the

bark is cut to the required size. It is then painted over with black ochre, using a piece of bark as a paint-brush. Sometimes the backgrounds are brown or uncoloured, however.

Ochres of various colours are found in the bush and mixed with water as required, and after the base is complete it is rubbed over with the juice of a wild orchid to "set" the colour. Then the actual drawing commences.

The basic lines are drawn with a fine piece of bark, and drawn from memory. Then a feather is used to draw in the details, and these are done with great care, giving time to colours chosen and fineness of lines.

All kinds of marine life, animals, birds, people and native lore (known only to the aboriginal himself) are incorporated in the paintings. They are sometimes painted in sets comprising a "dream" by the painter, and these are imaginative and interesting. It is not surprising to find sometimes 20 or more paintings of the one story, each passing on to a different phase in the tale.

Tapping sticks — known also as music sticks — vary in shape and size, but are usually fairly heavy and about a foot or more in length. Sometimes they are straight, but at other times take the shape of a boomerang.

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## FOUR

## Letters

### Unity

Dear Sir,

I should think that every Christian, except perhaps ultra-montane papalists and Exclusive Brethren, is concerned, in one degree or another, with the cause of Christian unity. Your correspondent, Mr Douglas Tilghman (A.C.R., 11th October), is, I think, one of these, but I ask myself where has his contribution got to? It appears to me to be built on one misleading generalisation and one cry of expedience.

To take the cry of expedience first: admittedly the pastoral destitution of the Northern Territory was a standing shame to the Australian Church but all pastoral destitution is such, and we are no less free of it in the more settled areas than in the remote ones. However, it seems to me that to unite with separated Christians on any other grounds than that of full agreement of dogmatic truth would be a worthless enterprise and would doom the already suffering Church to further endless fragmentation.

Not even the apparent success of the working arrangement between the Methodist and Presbyterian Churches in the Territory blinded the Presbyterian General Assembly which met recently in Melbourne to the hard core of the issues as yet unresolved. The long negotiations between Presbyterian and Methodists have in no way been bedevilled by "antics" of intransigent Anglicans but by something which I despair of your correspondent ever seeing—the matter of belief, which is still considered sufficiently important to delay a reunion of part of Christendom and this was not brought about without heart-searchings on all sides. To put the blame on to Catholic-minded Anglicans is not merely naive (for it is certainly that—as any of my non-Anglican friends would agree) but it is, to put it as charitably as possible, harmfully misleading. But I am not even sure that your correspondent has a very good picture of the situation in the Far North; not a word does he say about the work of the Bush Church Aid in the very parts complained of, and the work of the Church in Darwin is just an "ante-room" to Rome. C.M.S. parishoners in Darwin please note.

The generalisation based on the experiments at Berry on the South Coast of N.S.W. would be as potent as one based on similar and actual happenings at Hungerford, on the edge of that north-eastern "ante-room" of Bourke, where according to your singularly ill-informed correspondent these things could not happen.

I find the picture of thousands being turned away from their mother Church by the terrible goings-on in the Parish Churches unbelievable. There are thousands without any connection with the Christian Church but they are not turning anywhere and they form the constant pastoral concern of every Christian, and you find them everywhere, both in Berry and in Bourke.

It will undoubtedly surprise your correspondent to learn that the only "historic" (sic) Church in the local Billy Graham Campaign was the Romish Church of England. The same Romish church received eight Roman Catholics in four years, one of whom in particular was persecuted and boycotted by his former religion-

ists and who would read your correspondents strictures on the Anglican Parish of Bourke with something approaching convulsion.

O the leaping flames which burnt Latimer, Ridley and Cranmer! and the flashing axes descending on More and Fisher and the papist martyrs of the new regime—we hear, smell and hear you still! May we on both sides be delivered from your vitality, reformed and renewed by the Holy Spirit who leads us into truth.

Yours sincerely,  
BARRY MARSHALL  
Chaplain, Trinity College,  
Melbourne.

### North-West Australia

Dear Sir,

I have just received a copy of A.C.R. (October 11) in which I note the letter from Mr Tilghman. Although I agree with some of what he wrote in connection with re-union, which was the main substance of his letter, I found that the situation now existing in north-west Australia was misrepresented—I quote Mr Tilghman, "This year 1962 for the first time in history, a resident minister has been sent by the Methodist Church to Derby." That man will be the first Protestant clergyman ever to reside in Derby." He also mentions that in 1954 he could not

Space limitations make it difficult to publish all letters. Correspondents are reminded of the necessity of keeping letters brief.

find "one single person in Wyndham who could ever remember a church service being held by any one of the three denominations."

May I now explain the true position in this part of our country which badly needs your prayers and support?

I am now the resident Church of England clergyman in Derby. I was sent here through B.C.A. on application of the Bishop of the North-West, Bishop Frewer. Bishop Frewer has for over 30 years travelled continually through N.W. Australia, preaching and taking services on out-back stations and in towns. He has made over 1,300 individual flights alone in the local airline service, and now holds a gold pass for free travel.

I am the first resident Anglican minister in Derby for the past 35 years. Until some years ago, there was both a rectory and church in Derby. The church was destroyed by cyclone and the rectory suffered a similar fate.

Eighteen months ago, the people of Derby, in the hope of gaining a minister through B.C.A., built a small but neat galvanised iron church in which, with the help of the Bishop and a lay reader, regular services were held. The need of Derby was felt to be so great that B.C.A. has recently, in faith, committed itself to an initial sum of £10,000 to establish this ministry and to provide a rectory.

The services in Derby are now attended by between 20 and 35 people each week, who appreciate the step taken. Fortnightly services are also held at the islands of Yampi, where there is no church and the men are hardened miners, but the congregation on each island is still in the thirties. The ministry here is also taken to the outback stations of the Kimberleys whenever possible.

The Methodist clergyman mentioned by Mr Tilghman resides

at Broome, not Derby, and visits Derby only once a month.

The Church of England here is the only continuous work which specifically caters for the white population. Few of the aborigines are C. of E. Forrest River Mission near Wyndham, being the centre of Anglican work among the native people. However, in Derby, there is the U.A.M. and the Mowanjum Presbyterian Mission, both doing splendid work with the dark folk.

The minister in charge of the U.A.M. is an ordained Baptist minister, and there is also an ordained man at Mowanjum. Both he and his wife are university graduates. Each of us fulfils a different need in the community, and we are planning a combined Christmas carol service in the open air picture theatre.

As far as Wyndham is concerned, the situation also is not quite as Mr Tilghman has stated it. For at least 12 years, probably much longer, the minister in charge of the Anglican mission at Forrest River has made regular monthly visits to Wyndham for services.

As with everything else in the north, the "wet" could upset these arrangements, and perhaps this is how Mr Tilghman obtained a false picture. I am pleased to say that Rev. Watts from Forrest River, now holds weekly services in Wyndham, and only two weeks ago a new Church was opened there. Wyndham does need a resident minister, however, for which we should pray.

In N.W. Australia it appears that the Protestant Church has for too long been satisfied with half-measures. The Roman Catholics, on the other hand, are more thoroughly organised, and even now are boasting of their intention to spend over £1,000,000 in the Kimberleys in the next two years.

They have just finished building a beautiful church in Derby, and have their own Cessna plane, ready at a moment's notice, to fly a priest anywhere in the Kimberleys. The Government Leprosarium is staffed by devoted R.C. Nuns. At Beagle Bay they have facilities for taking in young babies deserted by parents, or whose parents (sometimes irrespective of denomination) are patients at the Leprosarium. Many times we hear of feuds between the R.C. Church and Protestant missions, simply because proselytising is an integral part of the R.C. strategy, and a lot of machinery backed by both organisation and finance is brought into operation to achieve it.

Who have we to blame? Only ourselves. On Saturday nights I go to bed and dream of aeroplanes available to the clergy for station trips, of hospitals staffed by trained Christian nurses, catering for young and old, and all types of diseases, and of modern buildings and equipment to perform the work of the Church in the North-West adequately. On Sunday morning I rise early, enter our small church for communion, and sweat it out in temperatures rising to the century because finance is not available for cooling. Sunday school is next. Fifty children come eagerly and cram into the church, which by now is a hot box; but the children don't mind. The teachers come, with no equipment and little training, knowing full well that by the end of the hour they are going to be thoroughly exhausted with the heat.

Frustrating? No! Because the response both from this end, and the home-base has so far been most encouraging, and I remember another man far from home, who had a dream. There were angels ascending into Heaven to the throne of God. As God was with Jacob at Bethel, so, too, God is here. May your prayers be speeded up that these angels may run more quickly to the throne of Grace. This perhaps is bad New Testament theology, but I hope you get the point. Much can be done.

B.C.A. has launched out into the deep. May the prayers and gifts of your readers sustain their hands in this new effort to win "Australia for Christ."

Yours sincerely,  
NOEL E. HART.

Derby, W.A.

### United Services

Dear Sir,

I was very pleased to see the letter in the latest issue of the "Church Record" re the United Services being held in Berry, N.S.W., every quarter. I know from experience how much such services are a means of the different branches of Christ's Church of drawing closer together. They certainly are a witness to the world outside of the inner unity of the Protestant denominations.

I am not of course suggesting one big Church. I am fully aware of the tremendous issues involved and must confess that I would miss dearly the beauty and majesty of the Anglican services if this ever came about.

But if we as Anglicans are unwilling to sacrifice in the overall cause of the Gospel then it's obvious we haven't the true unity of the Church at heart. The least we can do is to meet reasonably regularly to allow us to realise our true unity in Christ.

In the light of all this I have noted with deep concern a letter recently sent by the Archbishop of Sydney to all his clergy. In this he discourages such united services. If they are held outside the normal hours of Anglican services he has no objection, but is quite unwilling to give permission for such services if they replace normal Church of England services.

The objections he gives to such services are in my estimation quite inadequate and out of touch with the facts of parochial life.

My experience with other Christians, not Anglicans, has completely convinced me that many of them have much to teach us in the things of God. On the other hand many Churches of England that I have attended have been a real example of dead orthodoxy and spiritual stagnation. One's soul is starved for the deep things of God and many of their programs are far removed from that of the Founder of the Church.

This letter is not a criticism of the Anglican Church. It was in the fold of that Church that I first found life in Jesus Christ and crowned Him Lord of all.

Rather it is a call to reality with regards to our beloved Church of England and a sincere protest to what I can only see to be a narrow and denominational view held by the Archbishop.

It seems hardly right for him to attend large rallies and conferences of the W.C.C. and to be such an important member of its council if he at home puts a damper on local efforts to foster true unity in Christ.

I refrain from giving my name, and is in colour. It is especially because I don't wish to cause

embarrassment to the clergyman from whom I received the information.

Yours sincerely,

A CONCERNED ANGLICAN.

### Christmas Stamp

Sir,

It is with some pleasure that I note that at long last Australia is identifying herself as a truly Roman Catholic nation, ascribing a rightful position to the Blessed Virgin Mary, Queen of Heaven.

The Ecumenical Council at Rome must indeed rejoice to see that the Protestants of Australia have at long last perceived the truth and so no longer protest. How wonderful is the use of the modern postage stamp in restoring unity of religious outlook!

Yours faithfully,

I. R. I. COX,  
Melbourne.

[Recently letters have been noted carrying this stamp stuck on sideways and even upside down. Perhaps a mute form of protest?—Ed.]

### Anglican Loyalty

Dear Sir,

Having lived for some two years in a diocese which calls itself Anglo-Catholic, and being by faith an evangelical, I found myself forced to study the "Anglo-Catholic" or "High Church" position as taught in this diocese and have a few observations to make in the present discussion on loyalty to the Anglican Communion.

1. Sydney Anglicans in general need to be more aware of the doctrinal differences existing in the Anglican Church as, indeed, do Anglicans in country areas. For example, the Real Presence, the elevation of the bread and wine as an offering and for adoration, confession to the priest and belief in Purgatory are held and taught in this diocese.

2. The fundamental differences are not in such matters as the wearing of vestments but in the all-essential matter of salvation. I have found the Anglo-Catholic has no real assurance of going to be with the Lord after death. Their best hope is Purgatory as is expressed by a statement in a teaching manual, "no man is good enough to go straight to be with God." This denies that Christ's righteousness is imputed to a believer to make him "good enough."

3. Not only does the Church organisation need to purge itself of false doctrine.

In my opinion the laity must make their voice heard. A large percentage of the error in country churches has been allowed to remain because evangelical Anglicans in the country leave their Church (as though it had passed a point of no return) and link on to other denominations. If country evangelicals returned to their churches they could well outvote and certainly, we hope, show more enthusiasm for the Truth than their "high church" brethren.

Yours faithfully,

R. B. MAIDMENT,  
Hav. N.S.W.

### New Graham Film

A new Billy Graham film, "Touch of Brass," will be shown at the November "This is Life" Rally in Scots Church, Margaret Street, Sydney, on November 24. The film runs for 55 minutes and is in colour. It is especially because I don't wish to cause

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# Personal

## Sydney

**Dr E. C. Blake**, a leader of the W.C.C. Division of Inter-Church Aid, is visiting Australia during November. He will be in Sydney on November 23 and 24.

**Bishop M. L. Loane**, Co-adjutor Bishop of Sydney, is acting-secretary of C.M.S. during the Reverend A. J. Dain's tour of mission fields.

**Mr and Mrs F. Beitzel**, Anglican members of the Christian Radio Missionary Fellowship, have resigned from that organisation after a long period of service. Mr Beitzel is seeking a position with the Posts and Telegraphs Department in New Guinea.

**The Reverend N. J. Chynoweth**, Rector of St. John's, Dee Why, since 1954, has been appointed Rector of St. Anne's, Strathfield.

Mr Chynoweth was trained at Moore College and was ordained in 1950. He obtained his B.A. degree at the University of Sydney in 1954 and Master of Arts in 1957.

**The Reverend A. R. Hildebrand**, formerly Chaplain on Norfolk Island, has been appointed Curate-in-Charge of the Provisional Parish of St. John Wilberforce.

Mr Hildebrand was ordained in 1955.

The death occurred in Sydney on November 8 of **Miss S. A. Plumb**, for many years organising secretary of the Australian Nurses' Christian Movement, and an honorary worker in C.M.S. Miss Plumb was 78, and was active in her C.M.S. work until the week of her death. Bishop Loane preached at the funeral service in St. Andrew's, Summer Hill, and referred to Miss Plumb's conversion under J. D. Langley (afterwards Bishop) at St. David's, Surry Hills, her offering for missionary service in China, and her help to very many throughout her long life, including Archbishop Mowll.

## Melbourne

A service was conducted in St. Paul's Cathedral, following Evening Prayer on November 7, at which the **Reverend Wilfred Holt** was installed as a Canon and **Archdeacon R. W. Dann** as a Member of the Cathedral Chapter.

**Bishop Donald Redding** is to live in South Australia following at

his retirement at the end of this year. The bishop, who is 65, ministered in South Australia for 28 years.

**The Reverend R. S. Cherry**, M.A., B.Sc., Th.L., at present Assistant-Priest in the Parish of St. Luke, Vermont, has been appointed to the charge of the Parish of St. Mark, Reservoir West, and will be inducted by the Archbishop of Melbourne, at 8 p.m. on Tuesday, December 4.

**The Reverend C. F. Withington**, Th.L., at present Vicar of Christ Church, Hawthorn, will resign his charge of that Parish as from February 10, 1963, to take up new duties as Chaplain of Trinity Grammar School, Kew.

**Miss Margaret McKechie**, **Mr and Mrs Marty Linton**, **Miss Barbara Spring** and **Deaconess Lucia Koska** were farewelled at a C.M.S. Rally on November 13. Deaconess Koska is returning to work in India, the others to Tanganyika. At the same rally a welcome was extended to **Miss Genevieve Cutler** from Tanganyika and **Mr and Mrs John Schulze** from Roper River.

## Tasmania

During the Synod of the diocese the resignation was announced of the **Bishop of Tasmania**, the **Rt. Reverend G. F. Cranswick**. At the same time the retirement was announced of the **Assistant Bishop**, the **Rt. Reverend W. R. Barrett**.

**The Reverend R. D. Tyson** and **Mr L. Denham** have been selected as the Tasmanian representatives to attend the Toronto Congress.

The death occurred during September of a Canon **William Greenwood**, a former Rector of St. John's, Launceston. The late Canon Greenwood was aged 77.

## Overseas

**The Reverend G. Wilkins**, Director of the Anglo-Catholic Society of the Sacred Mission, Kelham, is en route to Australia to appoint a new provincial to succeed the **Reverend N. Alenby**, who is to be consecrated Bishop of Kuching on November 30.

**The Rt. Reverend Basil Tudor** Guy, Suffragan Bishop of Bedford, has been chosen to succeed the late **Dr Askwith** as Bishop of Gloucester. Bishop Guy is a graduate of Keble College, Oxford, and has been in Bedford since 1957.

**The Bishop of Salisbury**, the **Rt. Reverend W. L. Anderson**, is to resign on December 31. The bishop, who is 70, has been in Salisbury since 1949.

# NEWS IN BRIEF

**PORT MACQUARIE** is the location of a new C.M.S. Summer School for church people in northern New South Wales. The school will be held between January 12 and 19. Full details are available from the C.M.S. office.

**HALF** of the amount needed to meet the N.S.W. quota for Scriptures for Indonesia has been received by the Bible Society. 150,000 Bibles are already being printed in London and 100,000 New Testaments in Tokyo.

**KANGAROO** Island's new Church of Columbia was dedicated recently by the Archdeacon of Adelaide. The new building replaces the original church dedicated in 1885.

**GOLDEN** Jubilee celebrations at St. Swithun's, Pymble (Sydney) commenced with a Festival Service on Sunday, November 4. Other services and functions are being held throughout the month.

**LAYING** of the Foundation Stone of the Church of St. Mary Magdalene, St. Mary's, 125 years ago by Bishop Broughton was marked by special services during the month of November.

**MEMORIAL** to the late William John West, who died at the age of 21, a German pipe organ was dedicated at St. Mark's, Harbord (Sydney), on November 4. Bill West was active in the work at both St. Mark's and St. Mathew's, Manly.

**BOTANY** church people attended a special service on Sunday, November 4, to mark the centenary of St. Matthew's Church, Botany (Sydney). The preacher was the Archbishop of Sydney.

**COMMONWEALTH** Public Service Anglican Fellowship will hold its next Lunch-Hour Service in St. James', King Street (Sydney), on Tuesday, November 27, at 1.15 p.m. The speaker on this occasion will be Canon F. Coldrake, M.A., Chairman of A.B.M.

## Approach to M.P.s

Continued from page 1

tions, however, are purely clerical bodies, and the unrepresentative nature of the Church Assembly is a byword. All the Diocesan Bishops are ex officio members and constitute the House of Bishops.

It is questionable whether the proposed changes, particularly those relating to the Book of Common Prayer, are desired by churchmen generally.

The Prayer Book (Alternative and Other Services) Measure, which asks Parliament to sanction experimental variations in public worship under the control of the separate convocations, immediately prompts two comments:

(1) Where the Book of Common Prayer is in regular use desire for the experimental introduction of new services is not very evident. Where the Book of Common Prayer is not generally followed, and irregular forms of ceremony and ritual have been introduced, most frequently the changes have reflected the desire of the clergy rather than the people.

## Dubious

(2) The wisdom of the experimental introduction of new services is very dubious, for it is bound to increase unsettlement

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## Christmas -1962



"... he that followeth Me shall not walk in darkness but shall have the light of life."

(John 8: 12)

## The Christmas Festival Its Permanent Message

This article, which first appeared in ACR over 20 years ago, has a special message for us, living as we do in a world full of tensions and strife.

Purpose in history is often hard to trace, because the scale of historical movements is so vast and man's power of comprehension is so limited. But Christianity claims to stand in intimate relation with a past which embodied a definite divine purpose, and to be the fulfilment of earlier hopes and promises.

About the facts there is no question. There is, on the one hand, the antecedent movement of the Messianic prophecy with its expectation of the coming of a Redeemer and a Kingdom; on the other hand there is the fact of Jesus Christ, who, in His Person, work and teaching marvellously fulfils all that is best and highest in what preceded Him. There was a tendency towards Christ. Was there a tendency to produce Him?

The Christian answers, No. He says that the wonder of Christ can be explained only if you grant that He was the creative act of God, that He was the Word made flesh, that on that first Christmas Day God did a unique redemptive action. The Christian meaning of the Christmas festival is to be found only in the thought of a Personal God of loving purpose.

## Perfecting of personality

We construct our apologetic systems, and quickly they become outworn. New knowledge renders them obsolete. Yet age must defend its faith by these intellectual constructions, though a living Christian faith is its own best apology.

Today a Christian apologist will point to the fitness of a supreme divine revelation being made through a human personality in a world, whose long history shows a progressive advance towards the emergence of persons. The Christian argues that, not only must personality be a thing of great value in God's eyes, but that the divine purpose in creation must have to do with the perfecting of personality.

If this is so, then there is a fitness in the appearance in history of the Perfect Person to set the standard for the future growth of humanity, and to give the power to reach the standard.

Later generations will use different arguments in defence of their belief. But on Christmas Day believers are not desirous to be speculative. They wish to rejoice, to enter into an experience of gladness.

There is a "spirit afloat" at this season, and a spirit steals from heart to heart in ways that defy logical analysis. Why is it that men are glad at Christmas? What is the secret of the Christmas joy?

The answer has often been given; but we do well to give it once again, that we may remind ourselves anew of the wonder of the

Christmas story. Custom is apt to stifle our sense of wonder; yet without wonder we shall never enter into the meaning of the Festival.

The birth of Jesus Christ was the birth of a new source of life and power. It was a world weary and disillusioned into which He came. Humanity was infected by a moral paralysis. Ideals there were, but there was no power to attain them.

The old religions of the Roman Empire had lost much of their vitality; philosophy was powerless to awake or comfort the common heart of man. The awakening came with the birth of the Babe at Bethlehem.

## Indeed a Redeemer

When that Babe grew to manhood He showed Himself to be indeed a Redeemer. One who could buy men back out of the slavery of sin and self, and recreate them, and set their feet on a new road of service and aspiration.

He set a loftier standard for living than any who had gone before Him. "Be ye perfect," was His injunction. It would have been mere mockery to hold up such an ideal before men, if power for the transformation of character had not been available. But that power is available is the verdict of Christian experience all down the centuries.

Christianity lives on because Christ has proved Himself to be the Life-Giver.

Christmas, then, bids us rejoice at the good news that we are not left alone to grope our way through life but that there is One, Who Himself wore our human nature, Who can infuse into us His strength, and make us master of ourselves. The glad homage which we should pay Him at this season is the offer of ourselves that He may heal and renew us. "A broken and contrite heart," is His best birthday gift.

## Head of humanity

He was born a Jewish Babe in a small country about the size of Wales. He was brought up as other Jewish boys were brought up. But time has proved His universality.

In St Luke's Gospel the Child is placed at once in universal relations. He is a Saviour "to all people" and "a light to lighten the Gentiles." This is the Redeemer of mankind, the Light of the world, the Head of humanity.

At the Christmas season we emphasize this aspect of His work, for we try to catch again the music of the heavenly message, "On earth peace among men." It is the festival of the family, and the family is pre-eminently the place where love should hold sway.

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## ON OTHER PAGES

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