

Mainly About People

N.S.W.

Well known Chaplain for Youth in Sydney, the Rev. John Turner, is to become the new rector of St. Thomas, Kingsgrove, in succession to the Rev. Dudley Foord, who is joining the staff of Moore College.

Mr Turner was ordained in 1955 and after serving a curacy at St. Stephen's, Willoughby, was appointed curate-in-charge of the provisional district of Villawood in 1957. In 1959 he became director of CEBS in Sydney diocese, a position he held until 1961. During this time he was also a tutor at Moore College. He became Chaplain for Youth in 1960 and under his administration the Youth Dept. has made many forward strides.

The Rev. A. J. Richards, rector of St. Thomas, Mulgoa, has accepted nomination to the parish of St. Cuthbert's, South Kogarah (Sydney). He will be inducted by Archdeacon Begbie on February 3.

Mr Richard's place at Mulgoa will be taken by the Rev. G. W. Hynard, at present curate in the parish of St. Paul's, Lithgow.

The Rev. H. R. J. Scott, formerly rector of St. John's, Hartley with Mt Victoria, has accepted nomination to the parish of St. Saviour's, Punchbowl, (Sydney). Also in the Blue Mountains area, the Rev. G. W. Thomas, curate of St. Luke's, Mascot, has accepted nomination to St. Aidan's, Blackheath.

The Rev. D. M. Douglass, formerly rector of All Saints, Booval (Queensland), has accepted nomination to the parish of St. Peter's, Neutral Bay (Sydney).

The Rev. J. E. Lance, curate at St. Andrew's, Sans Souci (Sydney), has been appointed curate-in-charge of the new provisional district of St. Chad's, Putney, formed from St. Anne's, Ryde.

Due back in Sydney this month is Miss Monica Farrell, well-known Irish evangelist. Miss Farrell has spent the last year travelling in the United Kingdom and Europe addressing meetings.

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Victoria

Parishioners of St. Matthew's, East Geelong, will farewell their vicar, the Rev. J. H. Shilton, and his family at a parish gathering on January 24. Mr Shilton has accepted the parish of St. James' Ivanhoe (also in Melbourne diocese) and goes there after seven years at East Geelong. Mr Shilton will take his last service at St. Matthew's on the evening of the 24th, prior to the parish farewell.

Taking Mr Shilton's place at East Geelong will be the Rev. Peter R. Payne, at present curate in the mission district of St. James and St. John and public relations officer of the Mission.

The Rev. E. A. Leaver, at present vicar of St. Bartholomew's, Burnley, will resign on February 28 to take up his appointment as vicar in the parish of Yallourn (Gippsland).

Campaigners for Christ have announced the appointment of Mr Jim Edson, of Sydney, as a staff worker. He will join the Melbourne staff for the first six months of 1965. Mr Edson and his wife, Joan, were converted during the Graham Crusade. They have just completed two years at M.B.I.

The Rev. Dr H. R. Smythe, vicar of St. James', East St. Kilda, has been granted leave of absence to act as warden of St. John's Theological College, Suva, in the Diocese of Polynesia, as from mid-January to July, 1965.

The Rev. G. W. Phillips, at present vicar of St. Luke's, Yarraville, has been appointed vicar of St. Matthew's, Mulgrave, and St. Paul's, Glen Waverley, and will take up his appointment on March 2.

The Rev. John Stott, from London, will preach at Evensong in St. Paul's Cathedral, Melbourne, on Sunday, January 31. Mr Stott has been visiting Australia during January.

Overseas

Dr David and Gwen Rodda have resigned from C.M.S. and will be returning to Australia later this year. At the present time they are in charge of the hospital at Mvumi.

The Rt. Rev. Roland Peck-Chiang Koh, Bishop in Kuala Lumpur, is to succeed Bishop J. C. L. Wong as Bishop of Jesselton. Bishop Koh has served in China, Hong Kong and Malaysia. He was consecrated as Assistant Bishop of Singapore in 1958 and in 1961 was made Bishop Suffragan in Kuala Lumpur. He paid a brief visit to Australia in 1959. Australian C.M.S. has 12 missionaries serving in the diocese of Jesselton.

Bishop Stephen Bayne, who recently stepped down from his work as Anglican liaison officer, has been appointed first vice-president of the Executive Council of the Protestant Episcopal Church in the U.S.A. This is in addition to his duties as director of the Council's Overseas Department.

Elsewhere in Australia

Rev. R. P. Upton, who has been assistant curate at St. Mark's, Deloraine, diocese of Tasmania, for the past two years, has resigned to take up an appointment in or near London. Mr Upton trained for the ministry at Moore College, and Mr and Mrs Upton came from the parish of St. Paul's, Chatswood, Sydney. They sailed on the t.s. Flavia that left Sydney on January 3.

Nigerian says: "Church not failure in Africa"

THE Church has not failed in Africa, the Nigerian Ambassador to the United Nations told 200 Protestant and Orthodox Christians in New York.

Chief S.O. Adeboto told the Friends of the World Council of Churches, a U.S.A. organisation, that many African leaders, especially in Nigeria and other parts of West Africa, were products of the church. He praised the church in Nigeria for training indigenous leadership before the country attained independence.

LETTERS (cont.)

New housing — a reply

Dear Sir,
Just what do the Scriptures say regarding supplying a ministry in "new" areas? Your correspondent, Rev. R. S. Cherry (A.C.R. 17/12/64) appeals to St. Paul for the idea of a "working" ministry. But let him look at the whole of the teaching in the New Testament — including all that Paul says!

Of 25 possible references in the New Testament: 5 lay down the principle of a "supported" ministry (Matthew 10 is Christ's comment. The other 4 are Paul's — in Gal., Phil., 1 Tim., and 1 Cor.); 13 (in Acts) suggest, imply, or clearly state a "supported" ministry by various apostles and Paul; and 7 state Paul's special case of a "working" ministry in particular circumstances (though, as already stated, Paul clearly accepts Christ's principle of a "supported" ministry — in 4 different epistles).

Interestingly also in 11 references in Acts about Paul's ministry, 7 of them imply if not state clearly that his ministry was a "supported" one in these instances
By all means let us use right methods in the new housing areas — but let us not misquote isolated Scriptures about special circumstances to insist that the ministry must be "hamstrung" by having to do "secular" work all the week.

Most of the Church Universal down through the ages has rightly seen the scriptural principle of a "supported" ministry, and the Church of England happily follows the same line, Messrs. Crawford, Cherry, and Paul notwithstanding!

I remain,
Yours sincerely,
(Rev.) G. B. GERBER,
Belmore, N.S.W.

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Visas refused by Indonesia

THE Indonesian Government has made it clear that visas will not be granted to Commonwealth or American missionaries for entry into West Iran.

The Missionary Aviation Fellowship have had a request for a visa for an American staff member refused, and it is unlikely that any new workers will be able to enter West Iran.

Mr Doug Hunt will be able to return to West Iran, as he already has his visa.
The Indonesians have permitted the entry of a new Skymaster plane for the M.A.F. It is likely that all missionary societies will be affected by this ruling. ("Challenge")

Whitefield — "most neglected man in church history"

WHITEFIELD is surely the most neglected man in church history. This is the opinion of Dr Martyn Lloyd-Jones of Westminster Chapel, England.

Dr Lloyd-Jones made this observation at a public meeting to mark the 250th anniversary of Whitefield's birth, on December 16, 1714.

His preaching, said Dr Lloyd-Jones, could only be described as apostolic: what specially characterised it was its zeal and passion. Little wonder that wherever he went multitudes gathered to hear him.

It was his preaching of the New Birth, which led to the great spiritual awakening. When Whitefield returned from one of his visits to America he found that a great change had taken place in the attitude of many of the clergy towards him, and one church after another was closed against him, and he was driven to preaching in the open air.

He was prepared to preach anywhere where there was an open space available, and no matter what the conditions were people gathered in their thousands to listen to him.
It was, undoubtedly, the Evangelical Awakening, said Dr Lloyd-Jones, which saved their country from a revolution, such as that which was experienced in France.

"We thank God for the memory of George Whitefield," said Dr Lloyd-Jones in closing. "May He grant us grace to examine ourselves, and to seek from God a manifestation of His power in this country in a great revival of religion."

New Cathedral School



Artist's impression of the new St. Andrew's Cathedral School, to be opened by the Archbishop of Canterbury (see report this page).

"REMARKABLE" SUMMER SCHOOL AT KATOOMBA

SOMEONE who has attended many similar gatherings over a long period described this year's Katoomba C.M.S. Summer School as a "remarkable" one.

Both in numbers attending and from a spiritual point of view the Summer School just ended was the most successful yet.

The main speaker, the Rev. John Stott from England, gave excellent Bible studies on 11 Corinthians, dealing with the ministry.

All meetings drew good attendances, one of the evening meetings registering an attendance of 1,130.

The packed program included addresses by Canon A. J. Dain, the Rev. Kenneth Short, the Rev. John Chapman, Bishop M. L. Loane and Mr Harold Knight.

A highlight of the conference was the opportunity of hearing from overseas Christians at present visiting and working in Australia.

Overseas speakers

Chairman throughout the period was Bishop R. C. Kerle, Bishop-elect of Armidale.

The opening address—"Foundation Principles of the Church Missionary Society"—was given by Bishop M. L. Loane of Sydney, and, all the better for the fact that the address sounded more like an exposition of General Missionary Principles, really made the Summer School members think! And we hope, act!

Speaking on the subject "The Holiness that Inspires," Canon A. J. Dain suggested in a most forthright and demanding way that it was the ministry of all of us as Christians that was to be inspired by the Holiness of Christ, and that that inspiration was to take effect now.

Other speakers at the Summer School included Mr Harold

MORE MISSIONARY DEATHS REPORTED

REPORTS continue to come to hand of the death of more missionaries and native believers in the Congo.

A report received in Melbourne late in December and published in "New Life" told of the death of several missionaries of the Un-evangelised Fields Mission.

Reported killed were an English doctor, Dr Ian Sharpe, together with his wife and three children; Mr and Mrs Dennis Parry and two children (from England); Misses Robina Gray and Margaret Hayes, from England; Miss Mary Baker, from North America, and Mr and Mrs John Arton and their daughter, Heather, from England.

A report in "Time" newsmagazine said that Heather Arton, 16, had joined her missionary parents last August during her holiday.

"She caught the fancy of a Simba captain," continued "Time," "who for weeks had brutalised her before an audience of his feathered fellow tribesmen."

"In the end, when the Simbas marched off her parents and others, the captain offered to spare her. But she tore loose and joined the death march."

Others dead

Other U.F.M. missionaries presumed dead are Miss Jean Sweet, from England, Miss Laurel McCallum, from Western Australia, and Mr Chester Bruk, from North America. Two other U.F.M. missionaries were reported dead earlier.

Commenting on the reports "New Life" said: "Heartrending stories of the sufferings of devoted servants of

God in Congo—Protestants and Roman Catholics, missionaries and Congolese Christians—have made headline news in newspapers and periodicals around the world.

"Harrowing details have been published, but in many of the cases the stories surrounding the death of Christians, who have been killed by the rebels, will never be known.

"It is true undoubtedly that some hundreds of Christians have died for their faith in Congo, for it has been stated that the Congolese believers, in some areas at least, have been ruthlessly ill-treated.

"Fellow Christians in other lands have learned with deep sympathy of their sufferings, and have been stirred to prayer on their behalf."

Miss Laurel McCallum was a graduate of the Perth Bible Institute and left Perth in 1945 to work in the Congo. She was one of those who stayed on through the turmoil which followed independence in 1960. In August last year she returned to the Congo after a brief holiday in Uganda.

Altogether Miss McCallum served God in the Congo for 19 years. Some years ago a fellow missionary remarked that her loving ministry was the key to the hearts of the hard Bakumu people, and instanced how she was able to win through where others could not.

A memorial service is to be held in Maylands Baptist Church, Perth, on Friday, February 5.

Dr Ramsay to open Cathedral School

DURING his forthcoming visit to Australia, the Archbishop of Canterbury, Dr A. M. Ramsay, will open and dedicate the new wing of St. Andrew's Cathedral School in Sydney.

Dr Ramsay will arrive in Sydney from New Zealand on Friday Morning, March 12, to begin a tour of Australia lasting just under one month. He comes at the invitation of the Primate, Dr Gough.

Some of Dr Ramsay's engagements are: —
March 12: Press conference in afternoon and visit to Sydney University.
8 p.m.—Anglican Rally, Sydney Town Hall.

March 13: Opening and dedication of new wing, St. Andrew's Cathedral School, Sydney.
March 14: 11 a.m.—Morning Prayer, St. Andrew's Cathedral.
March 14-19: At N.S.W. country centres, including Bathurst on March 14 and at Christ Church Cathedral, Newcastle on Friday evening, March 19 (8 p.m.).
March 20-25: In Victoria. A Diocesan Rally will be held in this Festival Hall at 8 p.m. on March 24.

The Archbishop will be in Adelaide from March 27 to 30. He is due to leave Australia again on April 9. Mrs Ramsay will be travelling with the Archbishop.

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Evangelism in a New Housing Area

One of the problems of that if each Christian won just one other person to Christ in the course of a year there would be a tremendous and spontaneous expansion of the Church of God in a single generation.

How much time is there for Christian witness in Australia? A strange question? Not so strange when one ponders the hundreds of millions of people not far to our north and when one contrasts this fact with the few million people inhabiting this vast continent with its great untapped resources.

How much time is left for us to be "instant in season, out of season . . ." remembering that the day will come when "they will not endure the sound doctrine?"

We hear much of the ecumenical movement today, with its call to pull down old barriers. We rejoice in every genuine move to bring Christians of different denominations together, provided it is on a Biblical basis.

But evangelical Christians have worked together for decades past in such great organisations as C.S.S.M. and Scripture Union, I.V.F., the interdenominational missionary societies and in such movements as "Keswick."

Where are the denominational barriers in these movements? What Anglican on a Beach Mission team is concerned about working with a Baptist or a Methodist?

Here then, in Ermington-Rydalmere, is the opportunity for Christians to come together in a practical program centred around evangelism—the Church's primary task. It is fitting that Campaigners for Christ, an interdenominational body with a long record of service to the Churches should lead such a program.

Incidentally, it is well to remember that Campaigners receives no help from assessments but is dependent on the freewill gifts of Churches and individual Christians for its support. We commend the organisation to our readers.

It is undoubtedly true

Recent issues of A.C.R. have carried both articles and letters dealing with the issues involved. Many questions have been posed. Not all have received satisfactory answers.

We were, therefore, both interested and pleased to learn of a program, involving co-operation between members of various denominations in the Ermington-Rydalmere district of Sydney, to help meet at least some of the spiritual needs of such an area.

The program, known as Operation Combat Force, has been initiated by Campaigners for Christ, in co-operation with local Churches. No claim is made that it will provide ready-made answers to the many problems facing Christians in such areas but it is an attempt, a worthwhile one we believe, to do something.

The central plan in the program is visitation evangelism on a systematic basis. To be effective such a program must be preceded by adequate preparation. One aspect of such preparation is a series of lectures, available at any of three centres, Sydney, Ermington and Parramatta, aimed at preparing dedicated Christians for the program.

The training will cover general visitation techniques, dealing with problem cases and so on. Those responding to the Gospel message will be linked immediately with the local Church of their choice. The whole program will be gathered together, later in the year, in a united evangelistic crusade in the area, with a follow-up program.

Elsewhere in this issue the Rev. P. W. Barnett discusses the question of communicating the Gospel. We would not go so far as Mr Barnett in the matter of a "paper war" as we believe literature is of tremendous importance in reaching the masses. However, by saying this, we do not deny that the best means of communicating the Gospel is by personal contact, both in word and in life.

and nearly all the business houses. Today it is a friendly little village, proud of its past glory, and hoping that its ore bodies will be worked again.

With the decline of Croydon, Normanton also went downhill. But, being the distributing centre for a vast pastoral area, one bank (the Wales) still keeps open, though the advent of a new customer is an occasion for a staff celebration.

Today there is a town population of perhaps 300 (it fluctuates) and no resident clergyman of any denomination. (Even as late as 1933, it had an Anglican rector, who ministered to Croydon as well.) Cooktown almost went off the map, hastened by the tragic closure of the railway to Laura, on the score of economy.

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CARPENTARIA, QUO VADIS?

THE diocese of Carpentaria embraces the whole of the Territory, an area of 532,000 miles, and about 150,000 square miles of North Queensland, the latter being roughly co-terminus with the Meteorological Division of that name.

This article will deal with the Queensland portion only, the Territory being the subject of a succeeding one.

The diocese of Carpentaria was created in 1900, by a rough subdivision of North Queensland into two more or less equal halves.

At the time this seemed quite a reasonable arrangement, for northern sugar production was in its infancy, and was almost entirely dependent on coloured labour, either Chinese or Kanakas.

Per contra, the cattle industry was flourishing, and gold was being produced in large quantities. In the year 1900, the Croydon field extracted almost 100,000oz, worth then £350,000, exported through Normanton, while the mines on the Palmer and at Coen were responsible for another £20,000 worth.

The Croydon goldfield extends over a considerable area, is a reefing field, much British capital had just been introduced, and everyone was optimistic that the mines would produce more wealth than ever they had done.

The year 1900 saw 35,000oz more gold than 1899, so optimism was justified. Cooktown, Normanton and Thursday Island were important ports, all being served by regular weekly steamers from the south.

Townsville, while a growing town and important seaport with a population of 6,973 in 1900, was but a small fraction of its present size. A railway had been constructed inland from thence to serve Charters Towers, then the only place in the whole north to warrant the title of city being applied to it.

The electorate of Charters Towers had in it over 22,000 registered voters (male) and was the largest numerically in the Colony. Gold from the Towers field in 1900 was 454,693oz worth £1,201,166.

The railway was being steadily pushed west from Charters Towers and had reached the rich pasture lands of the Flinders, and a branch line had been extended south-west to Winton.

Tract tamed

The coastal tract from Townsville to Cairns was being gradually tamed. Two sugar mills operated on the Herbert, two others on the Johnstone, another just south of Cairns, and a sixth at Mossman.

None were of any size, the day of the large co-operative mill not having dawned. In fact, the value of the whole sugar output of the Colony's sixty mills in 1900 was under £1,200,000. (In 1962/63 the mills operating in that tract produced 40 per cent of the State's total crop, with a value exceeding £25,000,000.)

After much argument as to the port from which it would start, a railway had been constructed inland as far as Mareeba, 46 miles, and a private company had built one from there on to serve the Chillagoe Copper Mines and Smelter.

The Atherton Tableland was still covered by a dense tropical jungle, broken here and there by a small clearing, where some hardy soul was attempting to carve out a farm.

Ingram and Innisfail were but very small towns. Cairns, with a town population of 3,500, was larger, but handicapped by its location on a mangrove swamp.

Atherton was not even on the map, nor were Tully, Babinda and Gordonvale.

Actually, there were more people living on the Peninsula and Gulf littoral in 1900 than there were in the whole 200 miles from Townsville to Cairns. The Cook electorate alone had over 10,000 registered male voters. The population of what is now the diocese of North Queensland in 1900 was 83,636, and that of Carpentaria 33,240.

By Agnostos

But the figures for North Queensland include a large number of Kanakas, while there were but few of these in Carpentaria. So far as whites were concerned, there was not a great deal of difference. Perhaps North Queensland had 10,000 more.

In 1900, there were five branch banks in Normanton, five in Croydon, four in Cooktown, two in Thursday Island and one in Burketown, some indication of the business being done, for banks are notoriously shy of opening branches in towns where there is but limited trade.

Today, there is but one bank in Normanton, Thursday Island and Cooktown, and none in Burketown and Croydon. When the diocese was created, there was no Brisbane-Cairns railway, but the north did have an efficient steamer service to Cooktown, and on to the Gulf ports, while overseas liners provided three sailings per month to Thursday Island and on to Port Darwin.

So it was quite reasonable for Thursday Island to be selected as the headquarters of the new see, located as it was midway between Cooktown on the east coast and Normanton on the gulf, as well as being only four days' sail from Darwin.

Decline set in

Things would appear to have gone reasonably well in the new diocese until about 1906, when the decline set in. Gradually the gold in the Croydon field cut out, or appeared to. Competent mining men have expressed the opinion to the writer of this article that there are still large untapped ore bodies awaiting proper exploration.

But Croydon was purely a company field; the companies distributed all their profits as dividends, retaining no reserves for future exploration. So, when the gold appeared to cut out, they simply closed down.

From a population of 5,000 at its peak, it dropped to a couple of hundred. All the banks closed.

The Peninsula is rugged and mountainous; the Gulf littoral as flat as a billiard table. The Millington Highway officially joins Cairns with Cooktown, but this is a highway in name only, and in the wet season is normally impassable for weeks on end.

A good road (sealed) does, however, run between Cairns and the Daintree country, passing through the Mossman country and Port Douglas. In the whole of the Queensland section of the diocese there is but one town with a population exceeding 500, and that is Mossman.

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• Cont. p. 6

Physiography

THE Diocese of Carpentaria contains the most rugged and difficult country in Australia, outside the North and East Kimberleys in Western Australia. It embraces the whole of Cape York Peninsula, the Torres Straits islands, and the Gulf littoral inland for up to 150 miles.

Down the west coast of the Peninsula literally dozens of rivers flow into the Gulf. Some, like the Edwards and the Staaten, are large; others are small. But during the period of summer rains from November to the end of March or perhaps into April, all are raging torrents, in places miles wide.

Into the southern coast of the Gulf there flows four major rivers, the Albert, the Leichhardt, the Flinders and the Norman, with half a dozen lesser streams. Two, the Albert and Norman, by bar dredging, could be utilised by ocean-going vessels of up to 2,000 tons.

But votes are few in Carpentaria, and Brisbane a long way off, so nothing has been done except to mark the channels by an occasional buoy.

Save for the extreme south-east corner, where agriculture has been developed (sugar growing) round Mossman and the Daintree Valley, it is a land of large pastoral holdings, entirely devoted to the raising of beef cattle.

A railway line, 94 miles in length, links up Normanton and Croydon, and a new beef road of 200 miles, Normanton and Cloncurry. Cloncurry, 481 miles west of Townsville on the railway to Mt. Isa, is the acknowledged "beef capital" of Australia. It is the original centre of the Flying Doctor Service, and is in the diocese of North Queensland.

From this town air services have been extended to cover most of the Gulf country.

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OCTAGONAL KINDERGARTEN HALL AT RYDE



THIS eight-sided aluminium kindergarten hall has just been completed at St. Anne's, Ryde (Sydney).

Six of the eight segments are classrooms, a seventh is used for toilets and the eighth forms the entrance lobby.

Designed by R. Lindsay Little the building has an inner section, also octagonal in shape, where the children will assemble before being divided into classes.

High clerestory windows, glazed with a medium-tinted amber glass, surround this area to provide light and ventilation. The walls are mainly aluminium and glass.

The general colour scheme is amber glass, honey brown floor, black trim, driftwood colour walls, natural aluminium frames and white ceilings.

(Photo by courtesy "Sydney Morning Herald.")

Controversialist vicar writes to English P.M. Attack on Crown appointments

THE Rev. Christopher Wansey, Vicar of Roydon, Essex, is in the news again, this time writing to the British Prime Minister on the question of Crown appointments.

Mr Wansey was recently in the news over his views on baptism.

In his letter Mr Wansey asked the Prime Minister not to blot his Premiership by appointing any bishops, but to "leave this spiritual matter to the proper spiritual authority."

"If you have constitutional scruples," said Mr Wansey, "you may let it be known that you will act as postman to the Archbishop of Canterbury in forwarding to the Crown the name of a diocesan bishop-elect."

"Eventually, when once the secular bonds which in this matter shackle the Church are removed, we of the Church may wish to find another Church method of choosing our bishops, possibly the way of democratic election. That we can do for ourselves."

"Tired of me-lording" Mr Wansey, after dealing with the "ludicrous anomaly of State-appointed bishops" and the reasons for it, adds:

"When Parliament was, by constitution, an assembly of Churchmen, there was something to be said for the Prime Minister choosing bishops."

"But, as you will know, Parliament disestablished herself from the Church of England by four Acts of Parliament in the last century, culminating in the Oaths Act of 1888, by which it is now possible for an atheist to be not only a Member of Parliament but also to be Prime Minister, and thus to advise the Crown on the appointment of bishops, which advise the Crown is bound to take."

"By a happy accident, no more, you yourself are a Christian. What accident, less happy, might we not one day have? And what you, a Free Churchman, think of bishops, I would not care to say."

"Please end this tyranny for us!"

"If you feel that the reason why you must appoint bishops is because they sit in the House of Lords, we shall not mind a scrap if you remove them, and appoint in their place ecclesiastical life peers drawn from all the Christian Churches."

"But please do not choose diocesan bishops for peers! We are rather tired of me-lording and me-larding them. We just want a pastor who will stay in his diocese and care for us."

"Furthermore, we repudiate your right to call upon the Virgin Mary, and imploring her to bring all men to knowledge of the one Saviour Jesus Christ!"

"It is the work of the Holy Spirit to convince men and women of sin and bring them to a knowledge of salvation through the atoning merits of Jesus Christ."

"The statement continues: "Almighty God does not share His glory with anyone else, not even the Virgin Mary, who was the Mother, not of God, but of the humanity of Jesus Christ. We desire it to be known throughout the world that we repudiate this action and disassociate ourselves from such an utterance."

"Later the Southern churches were joined in the movement by the churches of Northern Taiwan. By the end of the year 1963, the 415 congregations had become 841, and the membership had risen from 86,064 to 176,205. EPS, Geneva.

Vatican action on Mary "blasphemy" campaign successful

IRISH Protestants, acting through the Evangelical Protestant Society, have roundly condemned Vatican action in "consecrating the entire human race to the Virgin Mary."

A statement sent to the Vatican registers the "strongest possible protest" against this action, which it considers to be "utter blasphemy and repugnant to millions of Christians throughout the world."

The statement continues: "Almighty God does not share His glory with anyone else, not even the Virgin Mary, who was the Mother, not of God, but of the humanity of Jesus Christ. We desire it to be known throughout the world that we repudiate this action and disassociate ourselves from such an utterance."

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GEN. FRANCO'S PROMISE FOR MORE LIBERTY

GENERAL FRANCISCO FRANCO announced in his New Year's message, delivered over television on December 31, that he would seek to broaden religious liberty, and he assured Spaniards that they "have nothing to fear" from such a move.

"Our tradition," the seventy-two-year head of State continued, "sometimes intentionally misinterpreted, is that of a people who are tolerant and respecting of the rights of the human being."

"In our Fatherland history has made persons of different races and different faiths live together, and now in our literature and our history are found parts of all these, assimilated with respect and incorporated into our national personality."

"The Spanish should not show any doubt or hesitancy regarding the exercise of liberty of conscience, which we have practised and which we only want to perfect following the authorised inspiration of our Mother, the Church."

It is for this reason that "we have nothing to fear," for our Catholic faith, which is sincere and profound, gives us confidence that in following the inspiration of the Church we follow the best way to achieve the supernatural end of each of us and at the same time to accomplish here on earth a form of living which corresponds to the principles of Christian love."

There is at present a bill proposed in Spain which would legally recognise non-Catholic churches, enabling them to own property and to operate schools and publications. The bill would also legalise marriages between Catholics and non-Catholics.

EPS, Geneva.

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Books

From the pen of Bishop Loane

PIONEERS OF THE REFORMATION IN ENGLAND, by M. L. Loane. Church Book Room Press, 185 pages, 1964. Eng. price 15/9.

Bishop Loane has once again put us in his debt by producing a series of biographies as a companion to his *Masters of the English Reformation*. As with the latter volume we are in constant need of reminders such as this of the battles of the Reformation.

Mr Stott, in his Foreword, reminds us that some of the very doctrines for which these Reformation martyrs died are in danger of being rejected in the Church in this twentieth century.

Bishop Loane begins by reminding us that the English Reformation was not entirely a result of the Lutheran movement, but has strong links with the followers of Wycliffe, known as the Lollards.

He points us to the re-discovery of the importance of this link and it is to be hoped that much of the research going on in England at the present will add to our knowledge of it.

The four figures whom Bishop Loane writes about are John Friih, Robert Barnes, John Rogers and John Bradford. For those who are connoisseurs of his books I think they will agree that these biographies are among his best and most moving writing.

For those who are interested in the origins of the English Reformation in Cambridge, there will be much to satisfy them.

However, those who are aware that Oxford too played an important part in the Reformation in England will be fascinated by the remarkable story of Cardinal Wolsey calling a number of Cambridge scholars, almost all linked in some way with New Learning, to be the foundation fellows of his new college, later known as Christ Church.

Here is the type of detail and story which one hopes the author may someday develop into another book.

Those who wish to be kept abreast of the latest and best scholarship on the English Reformation will find here a very valuable work. What is even better is that its author might well echo Bradford's own words: "I am certain and able, I thank God, to defend by godly learning my faith." — NOEL POLLARD.

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New evangelical publisher's books

THE CHURCH OF ENGLAND AND THE METHODIST CHURCH, edited by J. I. Packer. Marcham Manor Press, 54 pages, 1963. Eng. price 3/9.

ADMISSION TO HOLY COMMUNION, by G. E. Duffield. Marcham Manor Press, 1964. Eng. price 3/6.

THE PAUL REPORT CONSIDERED, edited by G. E. Duffield. Marcham Manor Press, 94 pages, 1964. Eng. price 7/6.

These are the first examples of the productions of a new conservative Evangelical press in England. The authors of the pamphlets or the articles in them are a group of Anglican scholars of the younger generation.

The moving force behind these productions and the author and editor of two of these pamphlets is Gervase Duffield, an Oxford graduate in theology and a member of Church Assembly for the diocese of Oxford.

They are a sign of the new scholarly movement among the younger members of the evangelical party in the Church of England. They are promoted by the new Anglican Research Centre, Latimer House, in Oxford, and owe some of their inspiration to Dr J. I. Packer.

While other groups and parties in the Church have views published by such bodies as the S.P.C.K. or the Oxford University Press, it is good to see the evangelical party finding a new organ in the Marcham Manor Press.

The pamphlet on the Methodist-C. of E. Report is a series of 10 essays by six writers putting forward the view that the present proposals are wrong. They believe that they contradict biblical principles and are contrary to the official teaching of both Churches.

The essays deal with such important topics as: Scripture and Tradition, Episcopacy, Priesthood and the Sacraments. The service of reconciliation is seen as one of the main stumbling blocks to an acceptance of the Report.

The pamphlet is not by any means a negative one. The writers are eager to see reunion with the Methodist Church and other Protestant Churches.

What is more they do not shirk constructive proposals for this work of reunion. They believe that the South India scheme is a tried and proved one, which would be just as suitable for the English scene. When discussions of a similar nature occur here in Australia, as they are sure to do, we would do well to consider these arguments seriously.

Historical facts
The pamphlet on admission to Holy Communion, which is written by Mr Duffield, is a very important document. When all too often today, by fiat of some ecclesiastical leader, one is told that non-confirmed Christians may not come to Holy Communion in the Church of England it is most important to have the historical facts set out clearly and succinctly, as they are here.

The long historical tradition of hospitality to members of other Churches at our Communion services is clearly set out and its underlying theology is also supplied.

To his two essays Mr Duffield has added three valuable appendices. Two of them are very difficult to obtain. One is the learned Professor Gwatkin's very important note on the Confirmation Rubric and the other is Archbishop Tait's Judgment, 1870.

Every minister who is faced with problems on these questions should have these documents by him continually. Mr Duffield has done us a service by providing these documents and by writing these essays.

The third pamphlet, on the Paul Report, is of less interest to us in Australia, because it is more specifically applied to the English Church scene.

However, questions of the parson's freehold and group ministries and other more revolutionary suggestions of the Report may well affect us all, especially when documents like the Archbishop's Commission Report comes out in Sydney diocese. When it does we may well have cause to cast more than a cursory eye over these 13 interesting essays by a group of clergy and laymen of different schools of churchmanship. — NOEL POLLARD.

Problems of unity
THE ANGLICAN - METHODIST CONVERSATIONS, and PROBLEMS OF CHURCH UNITY, by Lord Fisher of Lambeth. Oxford University Press 44 pages, Eng. price 6/9.

These two pamphlets by the former Archbishop of Canterbury and an Oxford don are extremely interesting documents on the Anglican-Methodist Report.

The former is of special interest because Lord Fisher was largely responsible, through his sermon in Cambridge in 1946, for the negotiations having gone so far. He is, however, not an entirely uncritical observer.

Canon Kemp on the other hand provides a valuable historical synopsis of how the conversations began and how they have developed. His views of the Report are those of a member of the Conversations, who is entirely in sympathy with them.

Two of England's free churches—the Congregationalists and the Presbyterians — have agreed on a statement of principles with a view to a possible merger. The statement was agreed on at a conference at Northwood, near London, of 17 representatives each of the Congregational Union and the Presbyterian Church of England. The document, which recommends a program for a united church, will be submitted to assemblies of the two Churches next spring.

Although it follows a different line of thought to our own a suggestion has been made in the Tasmanian "Church News" that merits careful thought.

The writer suggested that volunteers would be far better than conscripts and felt that young men were not coming forward in sufficient numbers because they were not being faced

Notes and Comments

The National Service lottery

There seems to be little argument about the need for Australia to do something about strengthening her armed forces.

There has been more argument as to how best this should be done. Although selection of conscripts by means of a lottery barrel is perhaps appropriate for a nation of gamblers it is a very unsatisfactory method of selection all the same.

Take the case of a young and conscientious man undergoing a course of tertiary education. He has worked hard for a Matriculation pass at High school and has gone on, at great expense to his parents and great cost of time and effort to himself, to take on higher studies.

If his number comes up in the barrel he has to throw all of this away for two years. We may need young men for the army but we also need such young and conscientious men for industry and commerce.

Volunteers better than conscripts

And while this young man finds himself drafted into the services others far less conscientious continue to idle their time away on the beaches and in milk bars, clubs and hotels. It would be far better for Australia as a whole if these were the ones called up.

Although it follows a different line of thought to our own a suggestion has been made in the Tasmanian "Church News" that merits careful thought.

The writer suggested that volunteers would be far better than conscripts and felt that young men were not coming forward in sufficient numbers because they were not being faced

squarely with the facts of army life and with Australia's great need.

The writer suggested that each young man registered should be interviewed and these facts placed before him. He felt that this would result in sufficient volunteers to meet the need.

This may not be workable but it does commend itself more than subjecting young men's careers to the uncertainties of the lottery barrel.

Personal attack on Primate

It is one thing to disagree with a public figure over his political, social or theological views, as this paper has done from time to time with Archbishop Gough and with other Church leaders.

It is quite another thing to descend into personal muck-raking as has been done by the magazine OZ in its January issue.

Dubbing the Archbishop as the "Cleric of the Year," the magazine accuses him of having "wrangled all the year with his own Synod" (an absurd claim as Synod met only once and was not in session all the year) of having given an interview to the Bulletin which "revealed him as a prig and a social snob" and of having "extracted" thousands of pounds from Synod for renovation work at Bishops-court.

Oz then refers in sneering terms to the Archbishop's attempts to have police take action over the article "God in the Marijuana Patch," which appeared in the student paper "Tharunka."

Its concluding remark is typical of the crude and vulgar material so prominent in this publication: "He was finally pacified by a diplomatic printer. Pacific? Perhaps converted. We believe he's spending his summer hols. up in the hemp-ridden Hunter River. Gough in a marijuana patch?"

A certain section of our community thinks this sort of writing is clever and protests at any thought of censorship. We think it is cheap and nasty and unwanted by the majority of our citizens.

ACR and the Word of God

Dear Sir,

I read, with interest, Dean Langley's letter and your reply. Having come across someone recently who emphasised the Holy Spirit apart from the Word of God I felt I was reading the same attitude from another source.

No thinking evangelical would disagree with the Dean when he reminds us, to use the words of the hymn, that the Church's One Foundation is Jesus Christ, as the Dean again quotes from 1 Cor. 3:11, in the Bible itself.

We value the Bible because it is The Word of God made living by the same Holy Spirit who inspired its writing, and because it leads us closer to Christ.

When, however, the Dean would appear to suggest, as was also suggested in my contact recently, that the Holy Spirit is inspiring men and women apart from the Bible he is surely on very dangerous ground indeed.

Of course the Holy Spirit, being God, is absolute sovereign but was He any the less when He inspired the writing of the sacred Scriptures?

Is He leading men now in paths which diverge from the Word which "liveth and abideth for ever"? (1 Peter 1:23). Is He likely to contradict Himself? Is it not true that nearly if not every heresy ever promulgated claimed the guidance of the Holy Spirit? And that would apply alike to ancient and modern heresies.

To talk of guidance of the Holy Spirit apart from the Bible would open the floodgates to error and finally would lead to every man doing that which was right in his own eyes, claiming that he was being guided by the Holy Spirit.

To use your own words, it would simply lead "back to the wilderness."

The Anglo-Catholic with his emphasis on Old Testament type ritual would be most happy if it could be made clear that he was guided by "The Holy Spirit."

The Pentacostalist would make a more convincing argument by appealing to the Bible but also making the same claim. Jehovah's Witnesses of course, have the right interpretation of the Bible.

"Not a dying race"
I have just had the privilege and pleasure of attending some of the meetings of the Katoomba Convention. I have listened to some of the "fundamentalists" who, I can assure the Dean, are not a dying race.

I have heard message after message from speakers who uplifted the Lord Jesus Christ as they preached from the Bible. (Incidentally, one speaker gave a series of Bible studies on the Holy Spirit.)

And I know that the more thoughtful, at least, of those who attended the meetings, came away with a deeper love

Letters to the Editor

for the Saviour and a deeper valuing of the Bible which was used by the Holy Spirit to make our hearts burn within us as He talked with us and revealed the Lord Jesus.

No, the Bible is not a talisman, but as it is the Word of God it is also the Word of Truth and for that very reason and certainly none the less in this age of compromise and uncertainty its truths must be held fast.

And, despite every failing, it has been throughout the ages, those who have most loved the Bible who have emphasised the supremacy of the Lord Jesus Christ, the finished work of Calvary, the absolute victory of the resurrection and its implications to the believer, the personal return of the same Lord Jesus according to His promise, and the Home which He has gone to prepare for

The Lamb is all the glory, Of Immanuel's land.
If the Bible may seem to some to stand between us and the Lord Jesus I can only say that it stands between in the same sense in which a very personal and loving letter from a wife or daughter comes between, to bring us together. I am sorry if the Dean has not found it so.

Yours Sincerely,
(Rev.) H. R. SMITH.
Lawson, N.S.W.

Religious instruction in schools

Dear Sir,

Unfortunately, while "society endorses the necessity to do as well as possible at school" (A.C.R., 19/11/64) it is another of those nebulous collective endorsements, looming large in print but conspicuously absent in practice.

The complacent attitude of pupils and parents to learning and effort is an insidious disease not unknown to teachers, and to suggest that "a Departmental teacher is not fully aware of the difficulties associated with the teaching of a subject for which the children feel no need" is to imply that your correspondent had a monastic upbringing.

Children, while showing absolute apathy to over half of their allotted "secular" subjects (because they can see no need for them) retain and exhibit a consuming interest in things of God—not the weekly Religious Instruction ("Scripture") period, but in their Scripture periods taken by their teachers (without Dip. Eds.).

What makes the difference? Small classes? The cane?
Mr Smyth suggests that Scripture is a subject apart from the "secular" ones, thus making an arbitrary distinction where no distinction exists. The child wants to know that the God of Scripture is willing, able, and concerned enough to be the God of his maths and science and reading and sport.

To refuse the child this correlation during Religious Instruction by suggestion, inference, or omission, is to subject that child to a religious isolationism which is almost agnostic—"the God of the clergy is far beyond the ordinary problems of the school-boy."

Remember the two principles I quoted? The attitude of the clergy of all denominations to

Religious Instruction has yielded the present situation. Other factors are involved, and I am not unmindful nor unsympathetic of the daily problems of the clergyman—but whatever the difficulty, there is no excuse for avoiding taking Religious Instruction whenever possible, nor is there any excuse for lack of preparation.

Yes, it is the Church's problem, but it is the clergy's responsibility as they have assumed the task. However, I agree with Mr Smyth when he suggests that the laity should assume greater responsibility. If the clergy were to officially pass Religious Instruction over to the laity it is distinctly possible that the laity would assume that responsibility. But it is more likely that Mrs Newton's closing paragraph expresses the actual conclusion (19/11/64).

Whether the task be assumed by clergy or laity is immaterial to the criticism under discussion. The attitude and the motives of the teachers of Religious Instruction are critical—does he see each child as a potential Christian, one for whom Christ died? Does his heart reach out for the individual in each sea of faces he endeavours to instruct?

Is he willing to take time to prepare his material in a form which is digestible and which has practical application at the child's level? Or is religion instruction to be either a losing battle in which some religion has to be got into a mass of unregenerate ingrates, or a general retreat from the responsibilities involved?

Yours faithfully,
J. D. SPENCER.
West Dubbo, N.S.W.

Unity need

Dear Sir,

I refer to my letter in your December 17 issue, in which you appear to make a feature of one particular item—"No Reformation Sunday In Prayer Book," with a rather oblique reference to the main context, i.e. "Our correspondent is right in one point." This seems to infer that the other points were wrong.

Surely, sir, my main argument was obvious—that whereas we are forever indebted to the Reformers for the hard-won truths that emerged (and many thinking Catholics admit a reformation was needed), one cannot pretend that there were not many on both "sides" of that bitter struggle in England, during the reigns of Elizabeth and Mary, who were equally martyrs, equally honourable and equally sure that they stood for the true Christian faith — this was the tragedy of it.

The torture and privations suffered by all these people matches anything that Belsen could produce, as a study of any unbiased history of the period will show. Today, we have the spectacle of a Christendom broken into a thousand different fragments. What a comfort this must be to the powers of evil at work in the world!

Yours sincerely,
(Archdeacon)
J. HARVEY BROWN,
Kew, Vic.

The Sino-Russian split is a lovers' quarrel when compared with the decimation of the Christian Church today. Thank God however for the growing signs of a groping of Christians for unity — which must surely be God's wish.

One can understand the apprehension that we could lose the very freedoms for which our ancestors fought so hard (and no true Anglican desires this), but there is a unity of the spirit which can transcend and transform the basic prejudices; if we cannot attain this now, through love, we may later seek it in fear, for the forces of atheism are at our door. Anyone can scorn the weeds in their neighbour's garden, but there are also flowers—and some of them are very beautiful.

Yours faithfully,
B. HANCOCK,
Greensborough, Vic.

Idols and images

Dear Sir,

The writer of "Notes and Comments" is surely astray in his definition of an idol as "an image or representation used in connexion with divine worship." The primary meaning of the word in Jewish and Christian use is given by the Oxford English Dictionary as "an image or similitude of a deity or divinity used as an object of worship" — which is a very different thing.

If your contributor is right, then most stained glass windows, most illustrated Bibles, and even children's Bible Story Books are idolatrous.

Even more extraordinary is the contrast which is drawn between faith and the evoking of "religious sentiments of the natural heart."

If it is wrong to evoke religious sentiment, what do you say to the preaching of a Billy Bevan, or the songs of a Beverley Shea, or the singing of evangelistic choruses? While these undoubtedly evoke faith in some, they certainly evoke religious sentiment in many more.

To the instructed Christian the empty Cross does indeed speak a word of promise and evoke faith, as it reminds him of Our Lord's atoning Death and glorious Resurrection. It is not mere sentiment, but genuine devotion which makes so many Christians of all denominations cherish the symbolism which they find here.

Yours sincerely,
JOHN MCKERN,
Strathfield, N.S.W.

All sincere sects and religions are evangelical, though poles apart. Your paper is becoming completely intolerable. I have been a worker and subscriber to C.M.S. all my life (I am in the eighties) and my old father was the treasurer for Australia for some years, but I am not blind to the good work done by the A.B.M. and the devotion of its missionaries.

The church I attend (St. Anne's, Strathfield) is an ABM church, but also subscribes substantially to CMS, and I see the efforts made by parishioners to support ABM.

When will we have a truly comprehensive Anglican paper? Why always harking back to the Reformation, important as it was, when the need is for a new Reformation?

Yours sincerely,
JOHN MCKERN,
Strathfield, N.S.W.

The cross and church buildings

Dear Sir,

Criticism by your commentator (Notes and Comments) of the placing of the cross inside a church seems very harsh indeed. If such a symbol outside a church has meaning for passers by, then the cross placed on the interior among worshippers ought to mean much more. It seems certain that there will always be those who insist on making the cross (or perhaps an ornate Holy Table) an object of worship, nevertheless the clergy ought to be capable of instructing their congregations as to the true place of such symbols, etc.

It is difficult to consider the cross placed on the Holy Table to be any more or less an aid to worship than a stained glass window or perhaps such beautiful marble work as appears in St. Andrew's Cathedral.

Most evangelical churches do include a cross on the interior, and members of such congregations would be rather startled if told they may in fact be engaging in a form of idolatry.

Effective preaching should prove sufficient to offset any likely danger your commentator may envisage and would spare us the difficult task of judging the motives of parishioners!

Yours faithfully
A PARISHIONER,
Hawthorn, S. Aust.

Dear Sir,

I refer to your paper's dictum on the use of the cross in churches, in which you state that the only place for its use is outside the building and that its use inside is "idolatrous."

I must register my strongest protest against the latter statement, which I regard as the last word in intolerance.

The cross is the symbol of our faith and the most appropriate positions above the Communion Table, where it is a constant reminder to the congregation of the significance of Christ's sacrifice and redemption. I am what is (unfortunately) classed as a "low" churchman, but I am just about disgusted at the intolerance of extremists who try to arrogate to themselves the word "evangelical."

All sincere sects and religions are evangelical, though poles apart. Your paper is becoming completely intolerable. I have been a worker and subscriber to C.M.S. all my life (I am in the eighties) and my old father was the treasurer for Australia for some years, but I am not blind to the good work done by the A.B.M. and the devotion of its missionaries.

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Strathfield, N.S.W.

• Letters cont., page 7.

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MANLY CONVENTION

In our report on the Australia Day Convention at St. Matthew's, Manly, we omitted the time of meetings. The first is at 2.30 p.m., the second at 4.30 p.m. and the last at 7.30 p.m.

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CARPENTARIA—from p. 2

good climate and considerable tourist attractions. So it may revive. From a peak population of 3,500, it is down to less than 400, and the latest year book shows no Anglican clergyman in residence.

Fortunately for the district, in fact the whole Peninsula, the Bank of N.S.W. still keeps open its branch. There is a weekly air service from Cairns, a weekly launch service from the same port, and a monthly steamer service from Brisbane. Gone are the days when Cooktown was the terminus of the A.U.S.N. Co.'s line from Melbourne.

But it is a pleasant little town, with a substantial agricultural potential in the rich flats of the Annan and Endeavour Rivers, and deserves better treatment than it has received both from the Government and the Church.

Thursday Island, the See headquarters, lost practically all its economic importance with the collapse of pearling. Sixty years ago it was a port of call for all the overseas liners making for Singapore and the East, was a coaling point, and had a population exceeding 1,000.

Now it rarely sees an overseas liner, as the depth of water at the jetty precludes what calling. Its principal reason for existence is as a distributing centre for various islands in Torres Strait. That, and a little pearling, keeps it alive, and the population has shrunk to some 250.

The island is too small to have constructed on it a modern aerodrome, and it looks to have little future.

Burketown, on the Albert, is today just a tiny village with about 80 permanent residents. Once it had meatworks and a bank; both have been closed for many years. It is the oldest settlement in Carpentaria, dating back to the 1860s, and has had a chequered career. Once its entire population was almost wiped out by blackwater fever, and the balance removed to Sweer's Island. Then it recovered and in 1900 had approximately 400 people residing in it.

South of Burketown are some millions of acres of good agricultural land, well watered and with an assured rainfall (28in). But transport is the problem.

There is a sealed road from Mt. Isa railhead to Camooweal, 100 miles, but from there on it is just dirt, impassable in the "wet." So Captain Lord Stokes' "Plains of Promise" remain as they were when he saw them.

Farical, because no clarion call has yet gone out from Church leaders in the South for men and money. (It is known, however, that since the Primate paid a visit to the Far North, he is much exercised in his mind as to how the diocese of Carpentaria may be reinforced in personnel and also financially.)

Basic to the whole problem is the ignorance of Church of England folk in the southern States of the needs of the Far North.

So these three articles have been written by one who has known the Far North for upwards of 40 years, and who believes with his whole heart that Australia's destiny is bound up with the North and its spiritual and economic development. The next article will deal with the Northern Territory, and the concluding one will offer some solutions.

NOTE: All the figures quoted are from official sources; those for the early years from the "Queensland Official Year Book of 1901"; the later ones from information supplied by the Commonwealth Statistician. Readers can check the parochial information by referring to the Sydney Diocesan Year Book, a mine of information.

well over a century ago, and will remain just a "promise" until Queensland gets a government with sufficient vision to provide either adequate port facilities or a railway.

It might be mentioned that The Mt. Isa Mines Ltd. has several times urged the construction of a deep sea port, and the extension of the railway thereto, as such would cut their freight charges in half.

The only bright spot in Carpentaria is the town of Mossman, about 40 miles north of Cairns. Because of its sugar mill, it is thriving and now supports three banks and an Anglican clergyman.

Now that additional cane assignments have been granted to the Mossman Sugar Mill, it will continue to expand, but even including the Daintree country, the area of suitable sugar land is limited and is in no sense comparable to the valleys of the Herbert, Tully or Johnstone.

Tragic position

This survey reveals a position both tragic and farcical.

Tragic, because it reveals that a bishop and three priests are endeavouring to care for the spiritual needs of (in area) a quarter of Queensland, and that by far the most difficult quarter, clergy have carried on over the years is proof to anyone who knows the country that the age of miracles is not yet past. For it is a land of isolation and often of bitter loneliness, where station people may go for six months without seeing a fresh face, save that of the aerial mailman or perhaps the Flying Doctor—a land almost completely forgotten by both politicians and the Christian Church.

Yet while all this is a remarkable achievement it does not appear that we are communicating the Gospel to our contemporary society! Why? While there is much truth in the reasons given above I think there are other reasons, two of which are set down as follows:—

COMMUNICATING THE GOSPEL IN 1965

By the Rev. P. W. Burnett, B.D., Th.L., Lecturer at Moore College, Sydney.

IT has been painfully obvious for some time that the Church is not effectively communicating its message to contemporary society. The two reasons most commonly given are: The indifference of the world on one hand, and the Church's inability to overcome its semantics or vocabulary problem on the other.

In the face of these difficulties the most frequently suggested remedy is: "the Church must build bridges into the world."

There have been many radio broadcasts by church leaders in which this whole question has been under review. We have been reminded that the Church's record as a "bridge builder" has been impressive.

The Church is on TV; Christian literature and records are in demand; there is widespread organised charity and work among youth, etc. To this will shortly be added chaplains in industry.

On the local level, too, the Church's record is impressive; new and modern Churches and halls; a profusion of well run clubs for every imaginable group of people. Most homes in Sydney receive the parish paper. The majority of teenagers in middle and upper class suburbs are catechised and confirmed.

Yet while all this is a remarkable achievement it does not appear that we are communicating the Gospel to our contemporary society! Why? While there is much truth in the reasons given above I think there are other reasons, two of which are set down as follows:—

After his money

The first is organisational. While Church people can feel they have made a tolerably good showing, especially bearing in mind the achievements listed above, the 'man in the street' very often has a very different feeling. He thinks the church is after his money.

A young factory worker interviewed recently by the Rev. Roger Bush on "In Between," told us that his workmates, firmly believed this. This idea may be more widespread than we think.

After all the only contact many have with the church is that of being asked for money, either by a clergyman for a fee, or by a parish fund-raising drive. Indeed many of the achievements listed above have been paid for at a terrible price: the estrangement of large numbers of the community who have been bled dry by or frightened off by appeals for money.

We Anglicans may regard our nominal members as belonging to our church. But THEY DO NOT SO REGARD THEMSELVES. This is especially so in working class suburbs. Therefore we need to calculate very carefully the effects of seeking their financial support. We have converted a generation without converting it.

The second is personal. Many Church people do not speak effectively. Opportunity presents itself as the JW visitor or as the colleague at work or as the neighbour. But church people do not speak!

It is because of the Rector's iron grip which stifles expres-

sion by any other than himself? Or is it because of our 'evangelism by organisation' method which encourages people to exercise their "bring" faculty, and that only?

But this is not all. Many church people do not live consistently. Isn't it true that many are so caught up in parish functions that they neglect family responsibilities? And what of the person who writes beach mission letters in the firm's time, on the firm's paper?

If parish clergy could accompany some of their brightest Christians to work they would receive some rude shocks. We have communicated — but the image is one of inconsistency.

The failure in this second area, the personal one, is I believe, the greatest reason for our failure to communicate. Nothing communicates so powerfully as a human life—for good or ill. Indeed, God's communication to us was as a person, the Lord Jesus Christ. A life in which truth and Godliness are evident impresses the conscience of the onlooker.

Such a life is an epistle from Christ, known and read by all. That Christian life which is marked by consistency and love will so impress unbelievers that, in the day God visits them in afflictions, etc. they will call upon the Christian's God.

The failure in this second area will not be overcome by the program the clergy may devise but the quality of the lives of the people of God—clergy included.

All the people of God must submit themselves to the exhortations and rebukes of the Word of God. There is the need for deep and penetrating application of the Gospel and its solemn ethical requirements. Christians must be taught that the quality of their lives is all-important, firstly to glorify God and derivatively to communicate the Gospel.

Frozen and captive

Then there is need to examine the amount of contact Christians have with the people of the world. Christ taught that His people were to be the salt of the earth and the light of the world. The light must not be hid, it must shine before men.

But, as we have recently been reminded, in this generation God's people are frozen, the church is captive. God's people have, in their efforts to reach out, in fact cut themselves off from the world.

The demands of time made by an active parish are such as to absorb all that is available to ordinary people. Instead of men witnessing as active trade-unionists; members of progress associations, parents and citizens, political parties, sporting clubs etc., they are "on the ice" in the church cricket team or some other church activity.

No wonder we don't communicate—we are simply not in the places where the people are. The whole point is evident in the dearth today of Christians in places of public influence (witness the recent TAB legislation).

If Church activities were kept to a minimum, people would be able to have an outside interest and invite friends to their homes. The Gospel is far more naturally communicated there than in

an impersonal service or meeting.

It is the spontaneous outreach of the people of God, as in individuals, who must chiefly communicate the Gospel to this generation, not I submit, the devices of organised religion.

These individuals will overcome the semantics problem by the very closeness of their association with the people of the world. Moreover, God has given them gifts of ministry as they will soon discover when they take the initiative to spontaneously communicate the message.

In a word, then, the communications war in which we are engaged is not a "paper war." Perhaps we have been losing ground because we have regarded it as such. No, it is a war in which the ammunition is people. Our motto ought to be: people not paper.

And let us not forget the great promise of Ezekiel 36: "the heathen shall know that I am the LORD, saith the LORD GOD, when I shall be sanctified in you before their eyes." There is no organisational short cut to this—nothing less than the sacrifice of CONSISTENT GODLY LIVING by the people of God. This is "the bridge into the world" prescribed by the Lord of the Church.

LETTERS (continued)

Infant baptism and Anglicans

Dear Sir,
Thank you for reporting the defection of Rev. H. M. Carson, (A.C.R., (17/12/64). Your action is an evidence, should it be required, of the need for a church paper unfettered by diocesan control.

May I refer to the comment of the "English Churchman", that Mr Carson's defection may not have occurred if, inter alia, a movement towards Prayer Book reform had been made in accord with the Scriptures and the Articles.

I submit that the issue lay deeper, for Mr Carson has made it abundantly plain that the Anglican doctrine of Infant Baptism in its present form constituted an insoluble problem—obviously his quarrel was with the last sentence of Article 27.

On the local scene, assume an ordained man to have become unconvinced by the arguments set forth by learned theologians such as Griffith Thomas, Hammond, Berkhoff (or those currently in vogue) in support of the Prayer Book position.

Assume that such a man finds himself in agreement with the statement of Bishop Gore "It is not too much to say that to baptise infants without real provision for their being brought up to know what their religious profession means tends to degrade the Sacrament into a charm," or with an opinion expressed in the Church Times in 1908, "if they are to grow up in ignorance of Christianity, they had far better grow up unbaptised. Conversion will then be for them a more definite thing."

He cannot lawfully insti-

WORLD REPORT

CONVERTS DOWN.—The Roman Catholic Church in Britain registered 12,728 adult converts during 1963, according to the 1965 Catholic Directory, just issued. This was 552 fewer than 1962 and considerably lower than 1961. The estimated Roman Catholic population for Great Britain is now 4,768,960. There are nearly 8,000 priests.

GRAND SCALE.—In the light of recent concern over baptismal problems, an English vicar, the Rev. Donald Mills, has announced that he will treat future baptisms in his church on a "grand scale." Saying that England is "virtually a pagan country," the vicar hopes that his move will serve to emphasise the significance of the event to those present.

MACHINERY.—The machinery of the Anglican Communion is to grow further with the appointment of a deputy to the new liaison officer of the Anglican Communion, Bishop Dean. The deputy is Dr W. E. Jackson, of Toronto, who had a major role in planning the Toronto Congress.

TWO KINDS.—Visitors attending services at an English convent to mark the silver jubilee of the Catholic Biblical Association of God. This is "the bridge into the world" prescribed by the Lord of the Church.

FURTHER FALLS.—For the second year running the number of confirmees in the Church of England in Britain fell. The 1963 total (just published) was 162,728, as against 181,623 in 1962 and 191,042 in 1961. Total ordinary parish income increased from close to £19 million in 1962 to more than £22 million in 1963.

NIGERIA.—The Central Committee of the WCC is meeting in Nigeria this month. The Central Committee has 100 members, including the Archbishop of Canterbury.

ON TOP: The crowded conditions of Hong Kong are emphasised in a report telling of a new church there, St. Barnabas. The vicarage forms the top floor of three-floor building, with the church on the second floor and a feeding and community centre on the ground floor. The Anglican Church of Canada has contributed 18,000 Canadian dollars to the project.

FASTER: In 1963, for the first time in three years, church and synagogue membership in the United States grew faster than the population increase—by 1.1 per cent— and increased membership by some three million. Total membership is now 120,965,238. Membership statistics show that Protestants make up 35.5 per cent of the population and Roman Catholics 23.8 per cent.

honourable and courageous step of resignation.

I believe there are many Evangelicals who are wrestling with their consciences over these issues. Such may well pray that God, when shaking the earth and the nations, will give the Church of England a good shake, too.

Your sincerely,
KENNETH HARRIS,
Granville, N.S.W.

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N.S.W.

One of our faithful distributors, Mr L. Nixon, of St. Thomas', Enfield, is undergoing medical treatment at the present time. Mr Nixon, who is 78, distributes one of the highest quantities of A.C.R. distributed in parishes. We wish him well at this time.

It has been announced that the Rt. Rev. F. O. Hulme-Co-adjutor and Dean of Sydney at a service in the Cathedral on February 23.

Farewelled at St. Thomas', Kingsgrove (Sydney), last Sunday was Dr Janet Plummer. Dr Plummer is going to Malaya with C.M.S.

The Rev. John Reid, rector of Christ Church, Gladsville, together with his family, will be spending some weeks at Lord Howe Island during January and February. Lord Howe comes within the boundaries of Sydney diocese.

One of the speakers at this year's C.M.S. Summer School at Katoomba was Mr Jacob Roberts, whose address was received with much acceptance by those who heard him. Mr Roberts is to be the first Aboriginal to study at Moore College, Sydney. Mr Roberts, who comes originally from Roper River, N.T., will take up studies at the college at the beginning of the new college year. We are pleased to report that the Sydney diocesan secretary

Mr W. L. J. Hutchison is recovering from his recent illness and it is expected that he will take up his duties again in March.

Victoria

The vicar of St. John's, Croydon, the Rev. A. de Q. Robin, is to resign as from February 17 to take up duties as sub-warden and chaplain to St. George's College, University of Western Australia. He will commence work at St. George's on February 26.

The Rev. R. S. Houghton, chaplain to Grimwade House, Melbourne Church of England Grammar School, has been appointed vice-warden of St. Barnabas' College, Adelaide. He will take up his duties on February 1.

Elsewhere in Australia

At the C.M.S. Summer School to be held at Mt. Breckan, Victor Harbour (S. Aust.), from January 28 to February 1 the Primate, Dr Gough, will be chairman. Bible studies will be led by the Rev. Peter Newall, formerly from Sydney diocese, and speakers will include the Bishop of Victoria Nyanza, Archdeacon and Mrs Chidosa, Mr and Mrs R. J. Brook and the Rev. and Mrs B. Fagan.

Bishop John Frewer, Bishop of North-West Australia since 1929, is to retire on April 9 after 36 years in the diocese. Since the retirement of Bishop Moyes

he has been the senior diocesan bishop in Australia. Bishop Frewer has probably flown more miles by air than any other living bishop. His diocese has an area of 666,892 square miles and is second largest Anglican diocese in the world. The Bishop has travelled unceasingly over this huge area.

The Rev. John Emmerik sailed for Kenya this month. Mr Van Emmerik has been acting as locum tenens in the parish of King Island (Tasmania), following a period of training at St. Andrew's Hall, Melbourne.

Overseas

The death has occurred in England of Lord Alexander of Hillsborough. He was 79 and had been ill for some time.

Lord Alexander was First Lord of the Admiralty in Sir Winston Churchill's coalition government and Minister of Defence in Lord Atlee's government immediately after the war.

A Baptist, Lord Alexander was well known for his stand for Protestant principles in debates in the House. He stood virtually alone in the House of Lords last year on the mass vestments issue. The High Church paper, "Church Times," comments: "... many Anglicans who crossed swords with him both inside and outside the House of Lords—where he often spoke for ultra-Protestant Christendom against Church Assembly measures—will mourn the loss of an opponent who never lacked either grace or courtesy."

The number of German Protestant missionary personnel working overseas has increased from 180 to 1,225 since the end of World War II, according to the 1964 Evangelical Mission Annual published in Hamburg.

Death of T. S. Eliot

THE death occurred in England on January 8 of T. S. Eliot, O.M., poet, dramatist and critic. Mr Eliot, who was 76, called himself "an Anglican Catholic in religion" and in his early life steeped himself in the writings of St. Augustine.

T. S. Eliot was born in Missouri, U.S.A., and applied for naturalisation as a British subject in 1927. Magdalene College, Cambridge, gave him an honorary fellowship which had been held by Thomas Hardy and Rudyard Kipling. He was awarded the Nobel Prize for Literature in 1948 and last year received America's highest civilian honour, the Medal of Freedom.

A fellow poet, Norman Nicholson, writing in the Church Times, said of Eliot that "there was a good deal of surprise, round the end of the '20s, when it gradually became known that the most "advanced" poet of the day was not only a Christian but a member of the Church of England, an Anglo-Catholic and a churchwarden."

"To say that Eliot's example had a powerful evangelistic effect on the young intellectuals of the time would, perhaps, be to descend to vulgar opportunism, though his influence is obvious in the work and decisions of many of his juniors.

"ABOLISH MOTHERS' UNION" CALL BY ENGLISH VICAR

THE Rev. L. Roose-Francis, vicar of the Holy Epiphany Church, Bournemouth, has asked the Archbishop of Canterbury to abolish the Mothers' Union.

The memorandum sent to Dr Ramsay, states: "All organisations within the one body of the Church tend to exert a divisive influence. The tendency is for each one to become an autonomous unit, jealous of its own

rights and privileges. There is no place for such organisations in the Church today.

"They are cluttering up its life, consuming time and energy in activities which are secondary to the Church's mission. They must not be allowed to stand in the way of new thought and new action."

Commenting on the Church of England campaign which calls for new vision and new drive, the memorandum comments: "The existing national organisations for adults of the Church simply cannot take it. The Mothers' Union and Church of England Men's Society, for example, have outlived their usefulness."

Mr Roose-Francis, who disbanded his own Church's Mothers' Union, C.E.M.S. and Sunday School 14 months ago, says that since then the number of families worshipping together has leapt from none to 40.

(EPS, Geneva).

Evangelism Congress for West Berlin, 1966

AIMS of a 10-day World Congress on Evangelism scheduled in West Berlin, October 26-November 4, 1966, have been outlined by Dr Carl F. Henry, editor of the Protestant fortnightly, Christianity Today, which will sponsor the event.

Evangelist Billy Graham will be honorary chairman of the Congress, and Dr Henry will be chairman.

"The over-riding concern of the Congress will be the absolute necessity of fulfilling Christ's command that His disciples go into all the world and preach the Gospel," Dr Henry said.

"We hope one by-product of the Congress will be an advance within many Churches from a type of modern evangelism that relies on the minister for evangelistic messages, to an evangelistic church membership."

Attendance at the Congress, to be held in West Berlin's Kongresshalle, will be by invitation only and will be limited to some 1,200 church leaders, guests and observers.

Participating will be leading evangelists from around the world, denominational leaders who are responsible for their Church's evangelistic activity, and teachers and scholars whose area of specialisation is evangelism.

(EPS, Geneva).

Bishop R. C. Kerle at Chatswood

ON Sunday, February 7 at 7.15 p.m., the Rt. Rev. R. C. Kerle will be the preacher in St. Paul's, Chatswood.

Bishop Kerle, who was born at Chatswood, received much of his early spiritual training and guidance under the ministry of the late Canon D. J. Knox at St. Paul's.

Following the service, a short time of fellowship is proposed, to be held, in the the Parish Hall. A presentation will be made as a token of the esteem in which Bishop Kerle is held.

An invitation is extended to any who may wish to worship at the service, to attend this brief function.



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INFANT BAPTISM PRACTICE UNDER FIRE

INFANT baptism practice has taken up a good deal of the space in the English church Press in recent weeks. The decision of the Rev. Christopher Wansey to abandon the baptism of infants and the secession of the Rev. H. M. Carson and others on questions which included infant baptism has led to much debate and heart-searching.

Current thinking on the question was highlighted by a Parish and People conference on the question. A Commission on indiscriminate baptism found against infant baptism in the present context.

A vote of six was registered for the practice of baptising infants, with a vote of 21 for "discriminate" baptism of

infants and 23 for the discontinuance of infant baptism.

However this conference is not representative of evangelical thought on the matter. In an article in "The Church of England Newspaper" the Rev. Christopher Wansey (who, incidentally, was present at the Parish and People Conference) gave his reasons for not baptising infants.

Mr Wansey's view of

Scripture, as revealed in his statement, is quite unacceptable to evangelicals.

Referring to what he terms a "strange belief of group salvation" Mr Wansey talks of turning back the pages of the Bible "to the Dark Age of Judaism, with its horrible rite of circumcision, not horrible only because of the associations which it shares with practice of circumcision by all primitive tribes, but in particular because

of the pseudo-religious implication that a physical act, performed on an unconscious infant, effects and compels an indelible relationship with God which its omission cannot secure."

The view of most evangelicals was well put in a letter to "The Church of England Newspaper" from the Rev. J. Stafford Wright.

Commenting on a statement by another Anglican clergyman that he would baptise the children of believing parents if anyone could prove that infant baptism is in accordance with Scripture, Mr Wright went on:

"Suppose we turn the statement round, and ask him not to defer the baptism until he can prove that such deferment is in accordance with Scripture.

"Decisions in life are based on a balance of probabilities. What are the probabilities that there were no infants in the "households" that were baptised in the New Testament, remembering that households included slaves and servants and their families? I would put the probability of no children at less than 20 per cent. "What are the probabilities that status of infants under the New and better Covenant is inferior to that under the Old? Circumcision (like baptism, the seal of faith) was given to all the household,

Hebrew or non-Hebrew, including unconscious infants. "The arguments of Galatians 3 (N.B. verse 27) depend on the correspondence between circumcision and baptism.

Circumcision and baptism

"We are not dealing simply with dedication. Infant baptism means that we must bring up our children as Christians, not as outsiders who may one day become Christians. I Corinthians 7, 14, indicates that there is such a thing as a Christian child, for "holy" is never used of human persons in the New Testament except of Christians.

"What is the probability of God changing His sacramental dealing with infants without making this clear? Shall we again say under 20 per cent.

"Incidentally, the Old Testament is completely silent about infant circumcision after the entry into Palestine in Joshua 5. "It is not mentioned for 1,000 years, but we deduce that it was practised, both from the witness of later history and from theological necessity. Yet the deduction is based on probability; shall we say, over 80 per cent."

But whilst most evangelicals are quite convinced that infant baptism is a right and proper practice many are concerned

(Continued on Page 7)

Evangelicals have failed "miserably" says editor

CONSERVATIVE Protestants have allowed a great gulf to develop between themselves and the world in which they live. This is the considered opinion of Dr Carl F. H. Henry, editor of the influential US conservative evangelical fortnightly Christianity Today.

In a frank analysis of the role of conservative evangelicals in American society Dr Henry praised them for having resisted the temptation to reduce the Gospel to a social ideology.

However, Dr Henry who was addressing a group of evangelical students under the title "Creative Christian Involvement," went on to criticise conservatives for having failed "miserably" in applying the Christian message to man's social problems.

It was to the credit of evangelical Christianity in America, he said, that it has "kept alive a burden of evangelism and missions that Protestant Christianity around the world holds in high esteem."

But, he said, the failure to apply God's revelation to all realms of human existence and energy has had "a repressive and retarding effect upon our evangelistic message and activity."

Ingrained and pious As a result, the American evangelical community "tends to become isolated and ingrown in its associations, in its witness and in its institutions."

Because of this "ingrownness," conservative Protestantism "feels that it is wicked simply to associate with the world, and in fact becomes pharisaical when it thinks itself pious.

EXAM HONOURS GO TO WOMEN

FOR the fifth year in succession students of Deaconess House, Sydney, have obtained first-class honours in the Th.L. examinations.

Miss Marion Austin from St. Giles, Greenwich (Sydney diocese) obtained 1st Class Honours with an average of 81 per cent. Miss Austin was Senior Student at Deaconess House in 1964.

The other 1st Class Honours graduate was Miss Jeanette Boyd from St. Stephens, Willoughby (Sydney diocese), who was Deputy Senior Student in 1964.

Miss Austin hopes to continue with theological and university studies, while Miss Boyd is looking forward to service with C.M.S. It is interesting to note that both young women were educated at North Sydney Girls' High School and Balmain Teachers' College.

Miss D. Coghlan, who obtained 2nd Class Honours, is also a C.M.S. candidate. Another 2nd Class Honours graduate is Miss Margaret Hernfield who comes from St. John's, Newcastle.

Deaconess House students receive their theological tuition at Moore College.

Twenty-three students have graduated from Deaconess House, Sydney. Three of these are applicants for C.M.S. and two nurses have offered for work with S.A.M.S.

Other graduates this year come from Tasmania (Miss Judith Warn), Adelaide (Miss Jannette Ellery), and from the Philippines.

Students have taken up work with the United Aborigines Mission, B.C.A., Chesalon Parish Nursing Service, Braeside Hospital and one has been appointed Deputy Mistress of S.C.E.G.G.S., Moss Vale (Miss Nancy Lewis).

Full results of the examinations conducted by the Australian College of Theology have not yet been received.

NEXT WOMEN'S CONVENTION TO MEET AT NARRABEEN

THE Seventh Central (Sydney) Women's Christian Convention will be held from March 5 to 7 at the National Fitness Camp, Narrabeen.

Among the speakers will be Mrs Alan Begbie, wife of Canon A. E. S. Begbie, rector of St. Stephen's, Willoughby.

Meetings are to be held in a new enclosed basketball stadium at the camp with adequate seating for an anticipated attendance of 1,000 or more women.

The Central Convention follows two successful gatherings at Morpeth and Canberra late last year.

The Hunter River Valley Convention was held at the Church of England Conference Centre at Morpeth and was voted "the best yet" by those present. Speakers were Miss V. M. Sullivan and Mrs A. M. Chambers, recently returned from England.

The A.C.T. Convention was held in Bruce Hall at the Australian National University. Miss Sullivan and Mrs Chambers also spoke at this gathering.

Canberra convention

At the final meeting testimonies were given by many who had felt the touch of Christ in a special way during the weekend. These included missionaries and

clergy wives who had been spiritually refreshed.

Most recent activity of the movement was a meeting called at the C.W.A. Rooms, Gosford, on January 10 when plans were laid for the establishment of a convention in the Gosford district.

Such a gathering is planned for September 17-19 at "Lutanda," Toukley. Interested women in the Gosford district are invited to contact the Secretary, Mrs N. Seckold, Gosford Book Shop, 38 Williams Street, Gosford (home phone Woy Woy 41-2230).

See advertisement elsewhere in this issue for further details of the March Convention.

On other pages....

- THE NORTHERN TERRITORY p. 2
- SOVIET WRITER LOOKS AT CHURCH p. 3
- LETTERS ON MUTUAL RESPONSIBILITY p. 5
- REMARKABLE ASIAN COMMUNION SERVICE p. 8

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