

Mainly About People

N.S.W.

The Rev. Dr Richard Daunt-Fear, Archdeacon of Tamworth since 1960, has signified his intention of resigning on or before January 1. Dr Daunt-Fear came to Australia after serving as senior chaplain to the Archbishop of Capetown, Dr Joost de Blank. He was formerly Rector of Hove, Sussex.

The new assistant Chaplain for Youth and Director of the Church of England Boys' Society in Sydney diocese is the Rev. John Arnold, at present assistant minister at St. Clement's, Mosman.

Mr Arnold was ordained in 1961. He has had considerable experience in youth work with CSSM and in the parish of Mosman, which has one of the largest youth groups in the diocese. He has a B.A. and a B.D. It is anticipated that he will take up his work in February next.

The death has occurred of Mrs Hulme-Moir, mother of the coadjutor-bishop-elect of Sydney, Bishop F. O. Hulme-Moir. Bishop Hulme-Moir has been in Sydney in recent weeks and has been taking part in several activities, including a mission at St. Philip's, South Turramurra, and the diocesan Synod.

The Rev. Russell Fowler, rector of St. Luke's, Miranda, from 1962, has been ordered to take a complete rest for a few weeks following ill health. We send him our best wishes for a speedy recovery.

Mrs Colin Craven-Sands has also been seriously ill in recent weeks and we wish her a speedy recovery.

Due to return to South Vietnam next month is the Rev. Pham-Xuan Tin, vice-president of the National (Evangelical) Church in Vietnam. Pastor Pham-Xuan Tin has been studying at Moore College Sydney, on a scholarship provided by C.M.S.

Miss Anita Meggitt, principal of the new Women's Bible College in the diocese of Karachi, left Sydney earlier this month to take up her work. Miss Meggitt was farewelled at a service of Holy Communion in St. Michael's, Vaucluse, on October 11.

The Rev. A. W. Setchell, rector of St. Peter's, Neutral Bay, has accepted nomination to the parish of St. Peter's, Hornsby.

The Rev. D. J. Wilson, curate of St. Clement's, Mosman, has been appointed rector of St. Chad's, Cremorne.

The Rev. W. J. Haynes, rector of St. Saviour's, Punchbowl, has been appointed curate-in-charge of the new provisional district of West Pennant Hills.

The Rev. H. D. G. Blackwell, curate-in-charge of the provisional district of The Oaks, has been appointed curate-in-charge of the provisional district of St. Paul's, South Coogee.

Overseas

The Rev. Henry Sutton, general secretary of the South American Missionary Society has been appointed an honorary canon of St. John's Cathedral, Buenos Aires, Argentina, by Bishop Cyril Tucker.



Mr John Denton, whose appointment as executive officer of Sydney's Public Relations Dept. was announced during Synod (see p. 7). Mr Denton comes originally from Victoria and has, for the past ten years, served as a C.M.S. missionary in Tanganyika.

In Tanganyika he was a member of the Diocesan Council, a member of the Synod of the Province of East Africa, and a lay delegate to the Anglican Congress, Toronto, in 1963. He was Secretary of the Diocesan Finance Board and Manager of the Diocesan Office as well as being responsible for capital development projects.

Victoria

Mr Graeme Sells has been appointed to the position of Travelling Secretary for the Crusader-I.S.C.F. (Vic.), and will take up duties on February 1, 1965. He succeeds Mr Bruce Johnson. Mr Sells studied at Ridley College, Melbourne, and at present is stipendiary lay reader at St. Andrew's, Rosanna. His home Church is Holy Trinity Church of England, Adelaide, S.A. He is married and has a baby son.

South Australia

The Rev. John A. Brook, at present general secretary of the South Australian Branch of C.M.S., has accepted appointment as Secretary for Aborigines in succession to Canon George A. Pearson.

Mr Brook trained at Moore College, Sydney, and was ordained in 1956. After serving a curacy at Holy Trinity, Adelaide, he was appointed rector of St. Thomas', Rozelle, in 1959. In April, 1962, he went to South Australia as C.M.S. general Secretary.

Mr Brook will take up his post in a part-time capacity in November and full-time from February next when he will move from South Australia to N.S.W., where the office is located.

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STATE AID DEBATE — from page 1

voting for or against a principle. We are being asked to put the clock back to conditions prior to 1880."

At the November Federal election, said Mr Judd, "the re-elected might of the Roman Catholic Church had broken through" on the question after over eighty years of pressure.

Mr Judd drew Synod's attention to the effect a decision accepting the aid would have on State political thinking. "If we go along with this piece of political opportunism," said Mr Judd, "at the next N.S.W. elections a vast auction sale will take place."

Referring to Cardinal Gilroy's £3M. appeal Mr Judd said that

"Goodwill" on Peace Congress

DURING its meetings earlier this month Melbourne diocesan Synod decided to "extend its goodwill to those clerical and lay members whose convictions lead them to take part in" the Peace Congress.

The decision was taken after a lengthy debate on the wording of the resolution and the final form of the motion was an amendment on that originally proposed by the Rev. W. H. Graham.

Speaking to the motion Mr Graham said: "The Attorney-General has said that this congress is Communist-inspired. 'We must take notice of this but we need not accept it on face value,' he said."

"I do not feel we would be facing this situation as thinking Christians if we withdrew easily. 'After all, it takes more courage to take part in a ban-the-bomb march from Frankston to Melbourne than it does to attend an open-air Eucharist."

Canon L. L. Nash said the whole framework of the congress was hazily designed to entangle the Christians who attended.

Mr J. H. Morris, of St. Augustine's, Moreland, said there was no doubt that the congress had been arranged by the Communist party.

"The congress is purely a debating society created to be a sounding board for their own propaganda."

"I don't think we should make it appear that this Synod endorses this particular peace congress."

Mr Morris said he had been told by a Communist that it was very easy to get clergymen on their side by appealing to their sympathies.

"He assured me that this was one of the congress's plans to enable it to gain respectability."

Revised Lectionary

Oct. 25: 22nd Sunday after Trinity.
Mt. Ezek. 34: 1-16; Luke 14: 25-15: 10, or 2 Peter 1.
Ezek. 34: 17-end, or Ezek. 37: 15-end; John 17: 1, or 1 John 1.
Nov. 1: 23rd Sunday after Trinity.
Mt. Prov. 20-end; Luke 16: 1 or 1 Cor. 1: 1-25.
E. Prov. 2 or Prov. 3: 1-26; John 9, or 1 Cor. 13.
Nov. 8: 24th Sunday after Trinity.
Mt. Prov. 8: 1-21; Luke 17: 1-19, or 1 Cor. 1: 26-2-end.
E. Prov. 8: 1, 22-end, or Prov. 9; John 10, or James 3.

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THE AUSTRALIAN CHURCH RECORD

Incorporating "The Victorian Churchman"

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OFFICIAL ANGLICAN NEWSPAPER PLANNED?

Mr Francis James invited to attend meeting of bishops

ACCORDING to a report in "The Sydney Morning Herald" Mr Francis James, honorary managing director of "The Anglican," attended a recent meeting of Anglican bishops at the invitation of the Primate of Australia and Archbishop of Sydney, Dr H. R. Gough.

MR JAMES, according to the report, discussed with the bishops a proposal to "hand over" the independent paper, "The Anglican," to Standing Committee of General Synod.

No representative of "The Australian Church Record" was invited to attend the meetings.

The report said that "it is believed" the bishops had accepted Mr James' offer.

The paper was established 12 years ago and incorporated the High Church paper, "The Church Standard." In the early stages of its history it was printed by an outside firm but some years ago a company was formed, The Anglican Press Ltd., to handle this and other printing work.

Archbishop's view

(In July of this year The Anglican Press Ltd. closed down after being declared insolvent. Assets were to be sold and a distribution made to various creditors.)

News of the proposal for an official Anglican paper follows a report from Canberra that the diocesan paper there, "The Southern Churchman," is to cease publication in its present form at the end of the year.

According to the Canberra

report the "Southern Churchman" will next year be produced on "more simple lines, to be an effective link between the Bishop and his people in every parish."

The Methodist, Baptist and Presbyterian Churches and other denominations have official papers in one or more States. The Baptist Church also publishes a national journal, "The Australian Baptist" and last month the Presbyterian Church announced plans to absorb the various State journals into a national Presbyterian paper.

The Presbyterian journal is to be published by early 1966 and is to appear fortnightly.

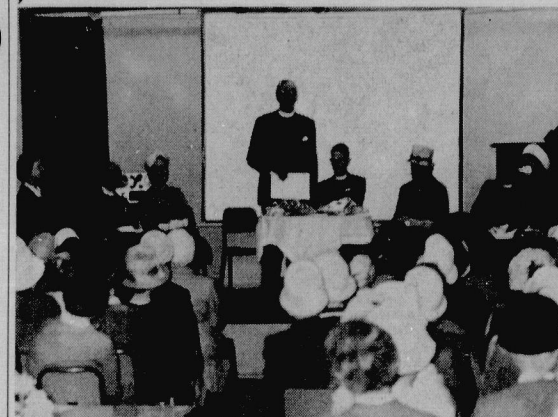
Should the proposal for a national official Anglican newspaper be adopted by Standing Committee of General Synod it will leave "The Australian Church Record" as the only independent Anglican paper in Australia.

However the proposal will meet with a strong body of opposition when it comes before Standing Committee.

On going to press, we have been given to understand that the Standing Committee did not approve of "The Anglican" being taken over as an "official" paper. The bishops had been unaware that this was a condition of the offer.

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CHURCHWOMEN MEET



The Archbishop of Sydney addressing the 25th Birthday Rally of the CENEFC Memorial Centre and Sydney Diocesan Churchwomen's Association which was held in the CENEFC Auditorium on October 9.

Religion in State schools

RECENTLY Canon L. L. Nash was reported to have expressed himself as assenting to the new syllabus proposal of Mr Wetherell. We have now received the following comment from Canon Nash:—

It is heartening to know that the Church of England in the diocese of Sydney continues to be a rallying point for all Christians when the State begins to make serious mistakes.

My own much-publicised assent to Mr Wetherell's proposed syllabus arose from a sense of frustration and was grudgingly given with qualifications.

Although the situation in Victoria is different from N.S.W., it cannot be claimed that the job of religious education in State schools is well done. Complaints come from both the school staffs and from the clergy.

In coping with this enormous problem, moreover, I am firmly convinced that the attempts made by the Board of Education in the diocese of Sydney cannot be surpassed elsewhere in Australia.

My assent to the Wetherell syllabus in principle was an attempt to show without dismay that the teaching of a basic ethics induces the further question "What are the details of behaviour to be taught?"

In the matter of sex, Islam and Christianity would find agreement on any basic requirement so limited as to be quite impossible.

Similar difficulties would arise in the consideration of truthfulness, kindness to animals and diet.

Goodwill to neighbour and love for humanity certainly come to vital grips when Islam confronts any other of the great world religions.

Certainly, the second part of Christ's great law of love would have been a most fruitful discussion in this need for a basic morality sought by all rational persons.

I did not give any approval to a course on religion which sidesteps the need for the mind and the will to make a decision upon matters which so vitally affect the happiness of humanity.

When religions confront one another it is merely a useless academic exercise of disputation if they do not desire to convince each other.

Stand the test

It was because I was so sure that the doctrines of Our Lord and Saviour Jesus Christ can triumphantly stand the test of any confrontation that I took the point of view that we Christians must not be afraid to try it when forced upon us.

But Mr Myers coupled with further developments convince me that a worthy religious confrontation did not underlie Mr Wetherell's suggestions, and I can say that I am thankful to God that he was checked by prompt and vigorous action.

But if the Church merely sinks back with a sigh and says "Thank goodness for that escape" and does no constructive thinking meanwhile, then, as Lord Wakehurst, Governor of N.S.W., said more than once to a sleepy nation during the last war, there will be no second chance.

REFORMATION "BULWARK"

SPEAKING in St. Peter's, East Sydney, on Sunday, October 25, the rector, the Rev. Bernard G. Judd, said that the widespread observance of Reformation Sunday serves to remind us that Protestant - Roman Catholic relationships are a vital factor in the modern world.

The Reformation heritage of freedom is mankind's greatest bulwark against twentieth century totalitarianism.

Nothing which has happened in the past few years since Pope John's Unity Offensive was launched in any way lessens or minimises the great debt which we owe to the Reformation. Its Bible-based heritage of freedom and light is too precious to be bartered for the recently displayed attitude of Papal courtesy.

Those who value their Reformation heritage of spiritual and political freedom are deeply concerned at the dangerous threat which the Santamaria Movement poses to Australian democracy today.

"Decisive force"

A D.L.P. Spokesman recently boasted that his party "is the most decisive force in Australian politics." This menacing Roman Catholic Party holds the Federal Liberal Party Government in its power as was demonstrated at the last Federal Election.

Nor can Roman Catholic Bishops disclaim responsibility for the National Civic Council and the D.L.P. The Bishops of Ballarat, Sale and Sandhurst wrote to the Victorian State President of the N.C.C. on August 1, 1964, expressing regret that their absence at the Vatican Council would prevent them from attending the N.C.C. Annual Convention and praising N.C.C. members for their "hard work and personal sacrifice."

The D.L.P. can extort all sorts of concessions from the major political parties by trading its second preference votes. Mr Santamaria stated on July 27, 1964, that 80 per cent of D.L.P. voters would follow D.L.P. leadership wherever that leadership went.

This is a factor unknown within the structure of the major political parties. It arises from the identification of the D.L.P. with the Roman Catholic Church. This is why it can offer a "delivered or regimented vote" to achieve its purposes. Sir Robert Menzies "bought" this "delivered vote" with his State aid offer at the last Federal Election.

"... this ancient beloved institution may be bypassed as history moves inexorably onwards; and while we are enslaved by our plant and machinery, the gates of hell will be breached by those who go forth with only stone and sling, but in the name of the Lord of Hosts." —See article on Page 2.

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.
Issued fortnightly. Subscription £1 per year. Editorial and Business: 511 Kent Street, Sydney. Phone: 61-2975.

NOVEMBER 5, 1964

An official Anglican paper?

Many churchmen will be surprised and disturbed at the way in which the bishops are reported to have acted on the question of launching an official Anglican newspaper.

There have been many strange features throughout this whole episode. The first of these was the way in which the bishops acted in inviting a layman, Mr Francis James, to attend their meeting and discuss the proposal with them. No approach of any kind was made to A.C.R.

The second strange factor (although we are coming to accept this particular form of peculiar behaviour) is that no official public announcement has been made about the proposed paper (at least this was so at the time of going to press).

First word of the bishops' discussion came in a disclosure by the Church Roundman of "The Sydney Morning Herald."

Yet a third strange aspect of this situation is the way in which (if the report is correct) the bishops have acted in accepting the offer to "hand over" the newspaper to Standing Committee of General Synod. What right have the bishops to deliberate on such a matter?

But strangest factor of the whole business is the attitude of "The Anglican" itself over the offer to become an official paper. Repeatedly, "The Anglican" has carried statements loudly proclaiming the virtues of a free and independent Church Press.

In May of this year, for example, a statement in "The Anglican" addressed to Archbishop Gough, said, inter alia, "Your Grace knows quite well that there is not, and cannot be, any such thing as an 'official' newspaper or journal of

any kind for the Church of England."

The statement went on to say that "The Anglican" valued its independence highly. The paper, said the statement, was offered to the 1955 Bishops' Meeting as a free gift. However the Bishops had said that it would kill "The Anglican" to make it an "official" newspaper and that "its greatest value lay in its very independence."

Mr James himself wrote in similar vein in a letter to "Southern Cross" (October issue) in which he criticized (as did A.C.R.) the desire expressed by the magazine's columnist, Peter, for an official church newspaper.

It may well be that the facts as reported in "The Sydney Morning Herald" are incorrect. If this is so a great deal of misunderstanding could have been avoided if an official statement had been issued.

But, if the facts are as reported then they will cause grave misgivings in the minds of many. On the face of it the move seems to be yet another instance of the desire to ensure that the Church of England speaks with one voice — that the divisions within its ranks will not be apparent to the outside world.

But to think in this way is to flee from reality. The Church of England simply does not speak with one voice. Every denomination has its divisions but few can equal the number and variety existing in our own communion and none can surpass it.

While ever there is an Anglican Church there will be a need for a free press within its ranks — an ecclesiastical fourth estate. If "The Anglican" should become an official organ then A.C.R. will be the only independent Anglican journal left in Australia.

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The Church's approach to . . .

NEW HOUSING AREAS

In this article, the writer, who is rector of St. Matthew's, Bondi, in Sydney diocese, examines a vital question facing the Church of England today. Although written with special reference to the situation in Sydney diocese, much of what Mr Crawford says has application elsewhere.

AT this last session of Sydney Synod, attention was focused on a number of occasions upon the missionary character and tremendous needs of new housing areas.

The impossibility of such areas to finance the foundations of parish work gives a call to our diocese to assume financial responsibility, in SOME way, for the establishment of the Church of England where it is so desperately needed.

It is the opinion of the writer that something far more radical is required. Let me review some facts as I see them.

1. THE SITUATION

The diocese is engaged in a building program which is staggering in its immensity, and frightening in its implications for the future.

(a) Over £6,000,000 has been spent in the last 8 years, plus the interest on the loans involved.

(b) The eight Provisional Parishes established in this Synod have a combined debt of £118,000, with an annual repayment commitment of at least £15,000. The total debt of all such districts could hardly be guessed at.

Not only that. There is the continual expenditure for upkeep; when the building is eventually paid off, it is time to extend it, or replace it, or abandon it because the tide of population has receded and left it like driftwood on the shore.

In the meanwhile, as each cycle repeats itself, succeeding generations of church-people take over where the last leave off, paying a church debt which is renewed as constantly as it is reduced.

In fact, we have rationalised the process by saying it's good to have a church debt, because it gives us something to work for — as if working for the church debt were the cause closest to Christ's heart and the raison d'être of his Church.

2. WHAT IS THE EFFECT OF THE SITUATION?

It is depressing to see a new cause begin with a welling enthusiasm among a small band of pioneers, to see this sparkling stream of pure enthusiasm trapped in the well-worn ruts of conventional procedure, and channelled off where it finally dribbles out into the sand of debt and money-raising.

The potential spiritual core of the Church becomes necessarily preoccupied with raising money. The financial needs dictate the policies, programs and structure of parish life.

St. Paul said "The love of money is the root of all evil."

It is also true that the need of money is the root of a great deal of expediency, rationalisation and compromise. One wonders sometimes whether even our highest motives are unsullied by it.

Whether our evangelistic motives are not subtly tinged with the desire to get more people into the Church, to put more money on the plate, to meet more adequately our church debt.

This is the blighting effect of financial preoccupation, and anything further from what Christ had in mind for his Church is hard to imagine.

3. WHAT IS OUR APPROACH TO THIS PROBLEM?

We know that a church in such need may bring their plea to the High Priests of the Finance and Loans Board. But this valiant body is frustrated by limited resources, by the failure of other suppliants to repay, and by being able, generally, only to lend rather than grant.

By the Rev.
David Crawford

Or we may turn in hope to Mt. Carmel, and dance around the altar of the Special Purposes Assessment, crying and cutting ourselves as we make our appeal. But either Synod is musing, or gone on a journey, or is asleep (though it very nearly came awake at this point). Or, more truthfully, for all its sympathy, it knows it cannot begin to meet the problem.

It seems that on every hand is the increasing appeal for money. Everything we touch, in opposite to Midas of old, creates a need for more money.

From every noble agency of our church; from the missionary situation, abroad and in the diocese; from new approaches in chaplaincy work; from Mutual Responsibility and Inter-dependence; from the mass-media of communication. . . .

Not knowing where to turn we are beginning to go in circles like a dervish dancer; as the drum beats faster we whirl more rapidly until one day, in sheer exhausted giddiness, the whole misguided enterprise will crash to the ground.

Let us now consider a New Approach.

1. THE NEED FOR A NEW APPROACH

We are being told ad nauseum that we live in a revolutionary age. If we are, we must work in revolutionary ways. If the extent of our revolutionary thinking is to put another £5,000 on the Special Purposes Assessment, or even to raise it from

generous parishes, or to set up some other diocesan scheme to finance our projects . . . then I am cast into gloom.

This is simply looking for new means to pay for old ways. What we must do is to look for new WAYS.

Do we, in fact, want to perpetuate the old ways, the parochial system, the proliferation of new districts, each with its plant and machinery, its debt which dictates its outlook and program, and its flogged willing horses whose spiritual dynamic is sapped by financial preoccupations.

Do we want to perpetuate the whole concept of the Church as it is today, even if we can find more efficient and interesting ways of doing it as suggested by the Paul Report?

Could it be that the right way of taking the gospel into all the world doesn't cost that kind of money?

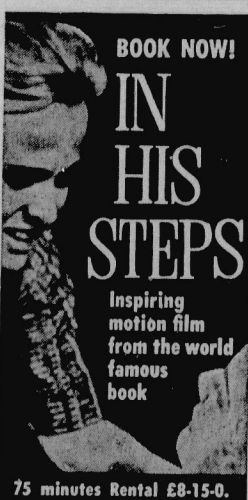
We surely need a new approach, but it must be more radical than what we are at present considering.

2. THE METHOD OF A NEW APPROACH

This diocese should bring itself to make at least one experiment in new forms of Church and Ministry. To be specific, I mean an unpublicised experiment beginning from taws in a new area — no land, no buildings, no long range plan to develop them either.

A rented home for the minister, the minister working for his living, until the gathered congregation could release him from other employment, partly or fully; the establishment of house

Continued next page



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The Scholarships are awarded initially for one year, but may be renewed annually, subject to the satisfactory progress of the

NEW HOUSING

Continued from p. 2

churches and the development of lay ministry; the use of modern expressions in worship.

These are only guide-lines. Such an experiment could not be too closely planned or defined. It should be entered into with a complete reliance on the Holy Spirit. It should be given freedom, but should be carried out with the closest liaison between the minister and the archdeacon.

If it fails, a point is proved. But nothing is proved without experiment, and experiment is demanded if breakthroughs are to be achieved.

3. THE URGENCY FOR A NEW APPROACH

Unless we experiment NOW, and in radical ways, we shall find our problems increasing each year until their constriction strangles us.

In the meanwhile, generations are growing up increasingly alienated from "the Church," without Christ and without hope. And the casualty rate among ministers and their families grappling with the situation is an unhappy indication of its pressures.

If the status of the Church were significantly altered — either by the Government of this country (e.g. by rating church property); or by the Government of another country (e.g. by conquest) the only Church to survive would be the Church with the fluidity and mobility of the New Testament Church, and of the sect Churches today. Time may well be running out in this regard.

Further details appear in the advertisement elsewhere on this page.

FURTHER YECL CONFERENCE

A NOVEL feature of the next conference organised by the Young Evangelical Churchmen's League will be the provision of inexpensive booklets containing the script of the address to be given.

The conference, to take place in November 28 from 10 a.m. to 2 p.m. in St. John's, Parramatta, will hear the Rev. D. W. B. Robinson, M.A., vice-principal of Moore Theological College, speak on the subject: "The Bible and the Authority of the Church." Chairman will be the Rev. Tony Lamb.

Attendances at the Y.E.C.L. regional conferences have been increasing and those who have been at the meetings have found them of great benefit. All are invited to attend.

President Johnson will serve as honorary chairman of the 21st annual Worldwide Bible Reading program of the American Bible Society, it has been announced in New York. The annual program is intended to unite Christians around the world by the reading of identical, pre-selected Scripture passages each day between Thanksgiving and Christmas.

My appeal is that somewhere someone will be let loose to be blown where the Spirit lies, in the hope that He may guide our ship — through shipwreck if necessary — to the course of the Kingdom of God.

student, up to a period of three years, or four years for B.D. candidates.

Each Scholarship contributes towards the cost of training fees, fares to and from Sydney and books. In approved cases the Scholarship grant will be extended to cover university fees in connection with the B.D.

The student is still required to find part of these costs himself. Those eligible for a Bursary because of proposed service in Sydney diocese, or whose fees are paid by their diocese, are ineligible.

The conditions of the award are:—

1. Scholarship applications will be considered by, and awards made upon, the recommendation of the Scholarship Applications Board appointed by the Institute.

2. The award of a Scholarship to any person is conditional upon that person being accepted for training by Moore Theological College.

3. Application for a Scholarship may be made by an eligible candidate who is already in training at Moore Theological College.

4. It is expected that a candidate, after training, will seek ordination or avenues of Christian service in his own Diocese, and serve there for at least two years.

5. No awards will be made in any year in which, in the opinion of the Scholarship Application Board, there are no applicants who are eligible or who would profit from the training which is offered.

6. Where there are more eligible applicants in any year than the number of Scholarships available, preference will be given to applicants who have already evinced an interest in and aptitude for theological study by undertaking by correspondence the Preliminary Theological Course of Moore Theological College, or some equivalent course.

Mr Westerman said that no clear evidence had emerged during the Royal Commission sittings that one hour was better than another. Mr Westerman said opposition to late closing was based on two factors: More liquor would be consumed and the social pattern would change for the worse.

Mr Westerman claimed that road accidents showed no pattern relating to this trade. He also said that liquor was to be counted out as a primary cause of divorce.

Another speaker at the Methodist Conference, the Rev Brian Moxon, a director of the Alcoholism Foundation, is seeking to have all Victoria's churches combine in the treatment of alcoholism. He will put the case for this to a meeting of the executive of the Victorian Council of Churches in December.

Arrangements have been made for buses to leave Bathurst Street, Sydney, and St. Leonard's station, North Sydney, to take visitors to the annual rally at "Gibbulla," Menangle, on Saturday next. (November 7).

A return fare of 12/6 is being charged and tickets are available as follows:—

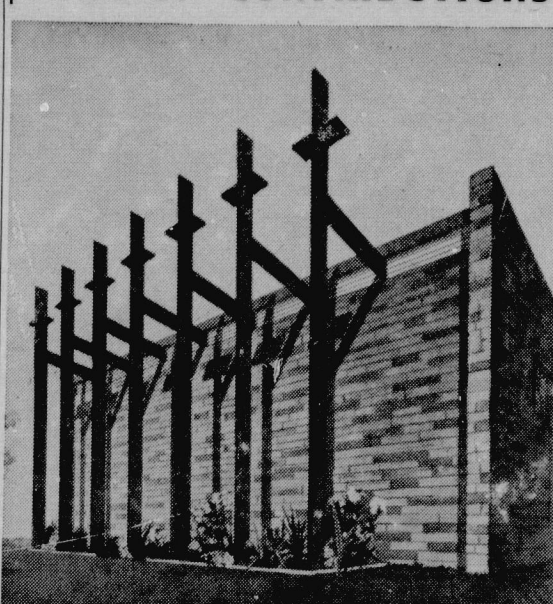
8 a.m. bus from Bathurst St. Mrs Reed (58-6903).

9.30 a.m. bus from Bathurst St. Mrs Hastie (81-1091).

9.30 a.m. bus from St. Leonard's Station, Mrs Belle, (90-2433).

Groups wishing to join buses en route are asked to contact Mrs Hastie at 81-1091.

CONVICT CONTRIBUTIONS



Methodists drop support for 6 p.m.

THE Methodist Church of Victoria and Tasmania, meeting in conference late last month, dropped its traditional support for six o'clock hotel closing.

The meeting decided to adopt a "neutral" policy on the question of 6 o'clock versus 10 o'clock. It maintained, however, that no change should be made without a referendum.

The new policy was sponsored by the Rev. John Westerman, director of Christian Citizenship in Victoria and a consultant to the Royal Commission into liquor trading hours.

Mr Westerman said that no clear evidence had emerged during the Royal Commission sittings that one hour was better than another. Mr Westerman said opposition to late closing was based on two factors: More liquor would be consumed and the social pattern would change for the worse.

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Another speaker at the Methodist Conference, the Rev Brian Moxon, a director of the Alcoholism Foundation, is seeking to have all Victoria's churches combine in the treatment of alcoholism. He will put the case for this to a meeting of the executive of the Victorian Council of Churches in December.

Buses to Gibbulla

Arrangements have been made for buses to leave Bathurst Street, Sydney, and St. Leonard's station, North Sydney, to take visitors to the annual rally at "Gibbulla," Menangle, on Saturday next. (November 7).

A return fare of 12/6 is being charged and tickets are available as follows:—

8 a.m. bus from Bathurst St. Mrs Reed (58-6903).

9.30 a.m. bus from Bathurst St. Mrs Hastie (81-1091).

9.30 a.m. bus from St. Leonard's Station, Mrs Belle, (90-2433).

Groups wishing to join buses en route are asked to contact Mrs Hastie at 81-1091.

Stone originally quarried by convicts working near Campbelltown (Sydney) will be used in the construction of this unusual Army chapel to be built at the School of Military Engineering, Casula. An appeal has been launched by the Royal Australian Engineers for the £6,000 needed to build the chapel to be used by all denominations. Seating will be provided for 200 and featured will be an enclosed memorial garden. ("Sydney Morning Herald" photo.)

Election of canon

As this issue of ACR appears the result of an election for a vacant clerical canonry in Sydney will be known.

The election has become necessary because of the death of Canon Cash. It is understood that the names of fourteen men have been submitted to the vote which is taken from all the clergy of the diocese.

The two new clerical canons in Melbourne are Dr Leon Morris and the Rev. Guy Harmer (see comment, page 4).

The Synod of the Transvaal of the Dutch Reformed Church has voted to grant full autonomy to its Mission Church. The church will henceforth form part of the existing Dutch Reformed Church in Africa, the united body embracing the Bantu congregations, and will no longer be subject to any control by the mother church.

SCHOLARSHIPS FOR CANDIDATES FOR THE MINISTRY

Applications are invited from members of the Church of England who believe themselves called to the ministry, for the Scholarships of the Institute for the Maintenance, Propagation and Advancement of Christian Teaching Ltd.

Each Scholarship contributes towards the cost of a student's training fees, his fares to Sydney and return, his books and (in approved cases) his university fees in connection with the B.D. The Student is still required to find part of these costs himself.

These Scholarships:

- Are tenable at Moore Theological College, Newtown, N.S.W., Australia.
- Are awarded initially for one year, but may be renewed annually (subject to the satisfactory progress of the student) up to a total period of three years, or four years for B.D. candidates.
- Are open to all members of the Church of England in Australia and New Zealand EXCEPT those who would be eligible for a Bursary because of proposed service in the Diocese of Sydney, or whose fees are paid by their Diocese.

The conditions of the award are set out in a news report elsewhere on this page.

Application should be made on the Application Form which is available, with full details of the awards, from The Institute for the Maintenance, Propagation and Advancement of Christian Teaching Ltd., c/o Ian J. Harvey and Company, Solicitors, 4 O'Connell Street Sydney, N.S.W.

Homes for aged in South Aust.

ST. MATTHEW'S, Matraville, in the diocese of Adelaide, has built its own parish Homes for the Aged. These are in three separate blocks and are called after past Rectors of the church.

The first group of 10 units has been built two years, and others have followed, so that the fourth group will be commenced in November. The total number of units provided are 47, and form happy groups who are situated near to the church, close to bus stops, and within easy distance of shops.

The Women's Social Committee has taken to each new occupant a parcel of groceries and flowers to enable them to feel at home. Some of the men of the parish have taken a particular interest in one or other of the blocks. In each case a woman visitor has been appointed to keep in regular touch with those who are housed in that "court."

This project has been made possible by one or two large donations, giving the parish an initial capital of about £4,000, and has been run as a separate incorporate company, known as St. Matthew's Homes for the Aged.

Care has been taken in the purchasing of large home sites that the cost of a house sold has not been too high, so that the original capital, though lessened has not dwindled altogether.

The parish now intends to pause and consolidate its position. It is hoped some day to have a deaconess, trained as a sister, to work in the parish and among those in the Homes.

The Synod of the Transvaal of the Dutch Reformed Church has voted to grant full autonomy to its Mission Church. The church will henceforth form part of the existing Dutch Reformed Church in Africa, the united body embracing the Bantu congregations, and will no longer be subject to any control by the mother church.

Books

Another Gospel?

CHRIST IN CONFLICT, is Modern Theology Another Gospel? by Harold J. Whitney. Jordan Books, 114 pages, Aust. price 7/6.

(Reprinted from "The N.S.W. Presbyterian")
From the time of Marcion (A.D. 140) the complacency of the Church has been periodically challenged by daring preachers and writers. In modern times the writings of Bishop Colens Robertson Smith, and Karl Barth have thoroughly roused Christian thought in every land.

Probably the most radical contribution of recent times is "Honest to God" by the Bishop of Woolwich, Dr J. A. T. Robinson. The debate on this explosive work has expanded into many volumes with as varied reactions to the Bishop's thesis.

In the Current Christianity Series of Jordan Books, the Rev. Harold Whitney has joined the discussion under the title "Christ In Conflict" adding the sub-title "Is Modern Theology Another Gospel?" The volume in an attractive cover and popular print.

The author approaches the subject as a practising evangelist. His footnotes and a bibliography extending to 36 works of contemporary theology demonstrate a thorough acquaintance with a wide range of current scholarship.

He records his conviction of "that the argument of 'Honest to God' does not convince, but in the whole tends to confuse, and that despite the highly modern idiom of its presentation, it still does not speak to modern man's condition nor constitute the answer to his needs."

An author's precisely stated position is helpful in the relentless hurry of our life, though some readers may prefer to discover it from their own reading. The question is, how does he develop the proposition he has stated?

As an evangelist, the author is accustomed to marshalling argument and appeal directed to inducing decision by his hearers. This method characterises his treatment of the Bishop's work. Starting with what he deems the Mood and the Presuppositions, and the New Morality of the book, he proceeds to examine in a dialogue form the impact which it makes on practical evangelism, and Christian values.

It may be that he sets the bounds of his replies, to Dr Robinson too wide for some readers, but he never fails to pronounce precisely where the criterion should be found.

Perhaps he unwittingly assumes that his readers are familiar with "Honest to God" for it would have added impressively to his expositions if he had given more attention to the actual structure of the Bishop's book.

An index would have been invaluable in such an involved subject. However, despite these features, Mr Whitney has produced a worthwhile study of a controversial work, and the candid reader cannot fail to be the better for an impartial examination of his fearless criticisms.

H. MCNEIL SAUNDERS

Three young protestant pastors in Cologne, Germany, have left their pulpits for several months and become assembly line workers in an auto factory in order better to understand working men's problems.

Also received:

AFTER CONVERSION THE CATHEDRAL CHORAL Oliphants, 120 pages, Aust. price 17/. Paperback edition of a well-known and popular book designed to help new converts to grow in the Christian life. Deals with such topics as Bible reading, prayer, church membership, temptation and witness.

THE PURSUIT OF GOD, by A. W. Tozer, Oliphants, 128 pages, Aust. price 7/-. Paperback edition of well-known book by the editor of "The Alliance Witness" dealing with victorious Christian living. The Introduction says of the book that it contains "strong medicine, bitter to the taste but potent if taken in condition and in belief."

HANDBOOK OF RELIGIOUS FILMS, published by The Gospel Film Ministry Ltd. All who make use of religious films and allied materials in their ministry will find the extensive catalogue worth while having. Its 188 pages are well illustrated and will prove of great help in the selection of films.

THE REAL THING, Life in the Spirit, by J. A. Harper. Oliphants, 92 pages, Aust. price 7/-. A consideration of the Christian life under four headings: The Divine Basis — Regeneration; The Divine Agent—The Holy Spirit; The Divine Objective—Holiness; The Divine Fulfilment—Sanctity. A very straightforward and readable book.

JUNGLE FIRE, by Shirley P. Lees. Oliphants, 94 pages, Aust. price 7/9. This book, with a foreword by the well-known missionary leader, the Rev. J. Oswald Sanders, describes missionary work in Borneo. It carries a useful map and several photographic illustrations. The author is a graduate of London University who worked for several years in the Translation Department of the Scripture Gift Mission before going to Borneo in 1952.

CHRISTIAN MATURITY, The Fact and Experience of Sanctification, by James Philip. I.V.F. London, 72 pages, Eng. price 2/6. Based on a series of addresses given at the I.V.F. Swanwick Conference of Student Leaders held in September, 1962. Topics dealt with are: The Indwelling Christ, Union with Christ, Saved in Hope, The Fight of Faith, Crisis or Process?, Spiritual Maturity.

GOD'S FRIEND, Studies in the Life of Abraham, by Alan M. Stibbs. I.V.F., 88 pages, Eng. price 3/-. Readers of A.C.R. will be familiar with the Bible studies of the Rev. A. M. Stibbs which have appeared from time to time in its pages. Mr Stibbs' spiritual insight and lucidity of expression are put to good use in this exposition of the life of the great Old Testament saint, whose faith we seek to follow.

A 1,000-seat auditorium will be erected in Vellore, India, as a memorial to the late Dr Ida S. Scudder, founder of the Vellore Christian Medical College and Hospital, who died in 1960 after nearly a lifetime of service in India.

THE CATHEDRAL CHORAL SOCIETY will render the first half (Parts 1-111) of Bach's Christmas Oratorio in St. Andrew's Cathedral, Sydney, on Friday and Saturday, November 6 and 7, commencing at 8 p.m. The soloists will be Marilyn Richardson, Florence Taylor, Raymond McDonald and Stewart Harvey. The accompaniment will be played by chamber organ, harpsichord, flutes, trumpet, oboes, cor anglais, one violin, cellos and double bass. The music will be under the direction of the Cathedral Organist.

Apartheid leads to student rift

THE Student Christian Association of South Africa has disaffiliated itself from the World Student Christian Federation after 67 years' membership because of the Federation's stand against apartheid.

The action was the direct result of two letters authorised by the WSCF's General Committee at its meeting in July in Argentina. The first sent to the South African Association by the Committee criticised it sharply for its failure to "disassociate itself in word and act from the policy of apartheid."

The second letter addressed to its other member movements called upon them to urge their governments "to apply massive pressure to compel a radical change in South African policy."

Such action, to be effective, demands universal, total, and swift economic sanctions (involving) both the withdrawal of foreign investments . . . and the cessation of all trade with South Africa.

To be effective, it said, co-operation is needed from "the main trading partners with South Africa, i.e., the U.S.A., Great Britain, France, Germany, the Netherlands, Belgium, Italy and Japan. Our hope," the letter said, "is that if all the nations decide to impose sanctions, this threat alone will be compelling."

In the letter cutting its ties to the Federation the South African Federation charged that the W.S.C.F. had "overstepped" its functions and was turning into "a super-structure which is now busy enforcing the will of the majority on the minority."

It is said that the Federation was leading its member movements to become "political pressure groups" and that "to this our Association cannot and will not subscribe. (We) have no other choice to make than to terminate affiliation with the W.S.C.F. . . . This decision is final." (E.P.S., Geneva.)

SEACOMBE HOSPITAL CLOSES

Seacombe Hospital, Drummoyne, will close on November 15 after 51 years of outstanding service to Drummoyne and other suburbs. A service of thanksgiving for the work of the hospital will be held in St. Bede's, Drummoyne on Sunday, November 8, at 7.15 p.m.

For the past 42 years, Seacombe has been conducted by Matron Sydney Williams, a parishoner of St. Bede's.

The lessons will be read by Dr Mackay and Archdeacon John Bidwell.

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Notes and Comments

Melbourne's new clerical canons

News of the election of Dr Leon Morris and the Rev. Guy Harmer as canons of St. Paul's Cathedral, Melbourne, reached us just too late for our last issue.

We offer our sincere congratulations to the men, both of whom are worthy of this position, each for very different reasons. Dr Morris is a scholar of international repute and the Rev. Guy Harmer an able leader of the work of the Mission of St. James and St. John (which does roughly similar work to Sydney's Home Mission Society).

The result of the election will come as a great encouragement to Evangelicals in the diocese. Their position as a minority group, although a large minority, is not always easy and we know they will rejoice over these appointments.

Dr Gough and the State aid decision

It is difficult to reconcile the statement made by the Archbishop of Sydney during Sydney Synod, in which he questioned Press assumptions that he was opposed to State aid, with his statement on the subject in 1962.

In his presidential address at the October, 1962, synod, the archbishop denounced the Roman Catholic demands for State aid to independent schools. "If the Government should agree to this," said Dr Gough, "it may well be the first step towards a most dangerous division in the educational system of our State and Commonwealth."

The archbishop concluded, "We know the arguments for and against and while respecting the opinions of those who wish for State aid, we cannot agree with them."

Of course, the claim made in some sections of the Press that Dr Gough was "rebuffed" by synod's action is nonsense. While (it seems to us) the archbishop may have changed his mind on State aid, his real concern was that synod should vote after careful consideration, each man

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according to his conscience. This synod did!

Likewise, the attempt made in an article in the Sydney "Bulletin" (October 24) to see the result in terms of Church "party politics" was completely wide of the mark. Anyone who was there during the debate would know that both proponents and opponents came from all schools of theological thought.

It now remains to be seen whether the diocesan Church schools will respect synod's decision and withdraw applications they have made for the science aid grants.

"May the good Lord take a liking . . ."

The growing practice of some public entertainers to use the name of God in a flippant form of "blessing" is to be deplored. No doubt some are sincere in this usage, but we doubt if many such "blessings" are pronounced with any thought as to their real meaning. The phrase, "God bless," for instance, is tossed about by many entertainers as if it were a bit of advertising jargon, rather than a solemn phrase with a holy meaning.

We take particular exception to a phrase we have heard from the lips of well-known Sydney disc jockey John Laws, and this more than once. Mr Laws, winding up his program, came out with the surprising statement, ". . . and may the good Lord take a liking to you."

This statement implies that God's sovereign mercy toward men will be influenced by someone's pious wish, as if the Almighty was subject to whims and fads in his dealings with men. Mr Laws should put his undoubtedly attractive voice and smooth presentation to better use.

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Calvin's wife not forgotten

LITTLE is usually heard of John Calvin's wife, Idelette de Bure. It is, therefore, interesting to learn that the Belgian Postal Service has honoured the memory of the great reformer by issuing a special stamp bearing a portrait of Idelette.

Idelette de Bure was a Belgian by birth who met Calvin when he was pastor of the community of French refugees at Strasbourg. She was the widow of the Anabaptist Jean Stordeur, a man who had been brought back to the reformed Church by Calvin.

Idelette had two children by her first marriage. She bore one child to Calvin but it lived only a few days and its mother was in poor health from then until her death seven years later.

On the eve of her death in 1549 the pastors of Geneva gathered at Calvin's house, when, according to Denise Houricq, "Abel Poupin and Calvin read from the Bible promises relating to the beyond. Calvin talked with his wife concerning the future of her children . . ."

"On the morning of her death she murmured, 'O glorious resurrection God of Abraham, and of all our fathers, for so many ages the faithful have waited for Thee: not one of them has been disappointed of his hope. I, too, will hope.'"

"Very shortly afterwards she passed on without anguish or strife."

In a letter to Viret, Calvin wrote: "I have been deprived of the excellent companion of my life, who, had it been necessary, would have faced with me, not only exile and scarcity, but even death itself."

"Throughout her life, she has been my faithful helper in the ministry. She never occasioned me the least hindrance."

John Calvin was but forty years old when she died. He was to live another fifteen years, yet "so great was their intimacy, so great his grief, that Calvin never remarried."

"English Churchman"

Sultana of Africa

Under the heading "Miraculous Sultana" of Africa Changes Course of Conversions," an article in a recent issue of the English Roman Catholic journal "Universe" tells of the supposed help of Mary in Africa.

According to the article, response to activities of the Roman Catholic mission in the area was poor prior to 1937.

"But," says the article, "after the statue of the Sultana of Africa was enthroned, the Islamic advance was checked—conversions began in great numbers."

The article further claims that miracles have also taken place since this statue was erected and gives particulars of a child who had died from meningitis. The parents were about to "take the corpse home" but, being persuaded to remain for Mass, the child later started to breathe again. This was attributed to the "Sultana's" power.

Unprecedented response to the Greater Boston Crusade, conducted by Dr Billy Graham and his team, led to its extension. Scheduled to close on September 27, so many people had to be turned away it was decided to add the week of October 5-12.

Letters to the Editor

Religion in state schools

Dear Sir,

It is rather strange that so many parents of the children most affected by the current educational controversies have said so little publicly on the subject. I would like to state that when children reach maturity after democratic education, with their spiritual needs fostered by home and Church, they have, in the past, been proved equal and sometimes great by world standards.

The proposal, passed by a slender majority in Sydney Synod, to ask for the appointment of chaplains in the secondary high schools as in the Army and Navy is unrealistic. What the hard pressed teaching profession needs most is a greater number of teachers so that classes can be reduced.

Most of the teaching profession are dedicated Christians or they would not stick to the task of educating our children, with the influx of children from other countries to complicate matters and under the crowded conditions still prevailing. In particular, the lack of adequate education grants by the Commonwealth Government to the States is crippling.

Ministers can help their fellow teachers most by seeing that the periods allowed for religious education are fully used. There are devoted laywomen in most parishes who could take alternate classes and most of them know how to manage unruly elements.

I feel sure that those children who are listening to the Scriptures as told by the blind Sydney synodsmen during the nine periods he takes each week will never forget his example, or his patient guide . . .

Yours sincerely,
C. CLARK.

Blaxland, N.S.W.

Children in church

Dear Sir,

In response to the comments of your columnist, Proteus, regarding children in church, I should like to express my sympathy with him in this dilemma: I am of the opinion that it is a rather unfortunate state of affairs when a service is disturbed by the cries of babies, or the over-exuberance of young children, and this in particular during an evangelistic address—in such a case any distraction could be of great value to the devil, but a hindrance to the work of the Lord.

I am mindful, however, of Our Lord's commands on this matter of children, and because of this I should like to offer the following suggested solution: As the main morning service it is suggested that a "Family Gathering" be held EACH Sunday (as opposed to the "once-a-monthers" at the moment), at 9.30 or 10 a.m.

The gathering would take the form of a short devotional service—30 minutes at the outside, after which the congregation would break up into four or five groups:—Adult Education classes, Young People's Training Classes, Bible Classes, Sunday School classes and Kindergarten. The period of the lessons or

Due in Melbourne on November 4 was Miss Barbara Spring who has been serving as a CMS missionary in Tanganyika and is taking three months' leave.

discussions should be between 30 and 45 minutes. The people would then reassemble for a closing service, this would ensure that the family could return home together.

The main advantages I envisage in such a form of service are

(1) The family could worship together each Sunday without fear of annoying other church-goers, etc.

(2) People of all ages would have the opportunity of learning more of God's Word, His Will and His purpose for life.

(3) A more united and active approach to the work and problems of the church would prevail, and would create a more spiritually aware congregation.

(4) The service would always be over in sufficient time to allow adequate preparation for luncheon.

Of course there are many details not discussed, such as form and presentation of teaching material, provision of a creche and transport service where possible, but I think the main points will suffice at this juncture, and I should like to hear of other views on the matter.

I remain,
Yours sincerely,
Balmain, N.S.W. **K. PETERS.**

'The silent preacher'

Why is it that so many preachers today, not only clergy but to a large extent lay preachers, cannot be heard by their congregations? If they have a message to give the people, why can't they speak up and give it?

This failure to do so is exasperating and annoying. I know of some who have said they will not go to Church because they cannot hear. Is this right? From all points of view, no, but what can be done?

A missionary from abroad was asked to give his thrilling story of what God had done in his special sphere. The congregation was keyed up to hear the wonderful news, but what did he do.

He lowered his voice all the time, and the ends of his sentences faded away to a whisper, and in his closing prayer, he dropped his head and whispered; we only realised he had finished when we opened our eyes and saw him disappearing from the pulpit.

I have often seen elderly people sitting in the front pews straining to hear, and then the look of abandonment on their faces. How can one be happy to give to the particular need when the preacher will not let his people hear what he has to say.

Numbers of churches are so placed on highways or main roads that traffic noises interfere considerably, but this is apparently not taken into account.

Where are the preachers today who will face the people and in a clear and audible voice expound the Word of God with vigour and earnestness, and compel them to come in to the Kingdom of God?

Yours sincerely,
ADELPHÉ.

Sydney

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Peace Congress

Dear Sir,

I would like to express my appreciation of your recent editorial on the "Peace Congress" in Sydney. It is a tragedy in the face of the evidence available that Christian leaders should allow themselves to be used by the agents of a creed which has declared time and again its objective of destroying the Christian religion.

Although I find it hard to follow the reasoning of those clergy who allow themselves to be used by the Communists, evidently they are impressed with the argument that "peace at any price" is worth having, and that it is possible to find common ground even with people who place no value on human life.

The argument that there is "a lot of good in Communism" blinds many to the fact that this so-called "good" leads to an evil purpose and therefore is not "good" in itself. Jesus was particularly severe on the hypocrisy of the Pharisees.

The Christian religion and the Church was (it definitely is not now) responsible for the concept that man must be free of the restraints imposed upon him by other men, providing that he observes the really necessary restraints of the moral laws.

This was the basis of Lord Acton's famous dictum that "All power tends to corrupt, and absolute power corrupts absolutely."

The "Peace Congress," controlled at bottom by Communists, seeks to place man in a society where the only peace he will know is that dictated by man. How he shall work, where he shall live, etc., and above all what gods he shall worship. The god he shall worship is "matter in motion" and man is but a part of matter. Not the God whose service is perfect freedom.

The Church Militant should be strong in the defence of the Lord. This does not justify us sitting down to sup with the devil.

Yours sincerely,
E. ROCK

"No sense of responsibility"

Sir,

The lightness which Christians these days seem to attach to their word is deeply disturbing. Time and again people put down their names to attend or work at functions and at the last minute ring up and apologise (or just don't turn up).

Often the excuse is trivial, or, even worse, it is because something more attractive has happened along.

Surely Christians should have good manners and surely this means that, having put down their names for a duty-roster, or attendance at some parish or other Church function, they should attend.

Only sickness or something of a really serious and unforeseeable nature should cause a Christian to let the others down in this way. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay" (Ecclesiastes 5:5).

I am sure that this unreliability is one of the main reasons why the clergy are not more ready to delegate responsibility to laymen.

Yours, etc.,
(Mrs) D. M. CLARKE,
Regents Park, N.S.W.

Pilgrimage

Sir,

The 1965 pilgrimage from Australia as announced in the ACR of Sept. 10 is to the HOLY LAND (which is in the Hashimite Kingdom of the Jordan, and Israel) and not to ISRAEL alone, as stated by you.

Jerusalem and Tiberias are two different places with hundreds of miles apart. It is misleading to state that pilgrims will spend five days in Jerusalem visiting the sea of Tiberias.

According to the itinerary of the pilgrimage, Tiberias will be visited two days after the five days' stay in Jerusalem.

Yours faithfully,
J. GORDON BOUTAGY,
Mosman, N.S.W.

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Ridley Commemoration Service

AN address given by the Rev. E. K. Cole, M.A., B.D., Th.Schol., at the Ridley Commemoration Service in St. Paul's Cathedral, Melbourne, on October 16. The original address has been shortened slightly because of the lack of space. The second part will appear in our next issue.

NICHOLAS RIDLEY, Scholar, Bishop and Martyr, was born in South Tynedale in Northumberland, about the year 1503.

Little is known of his childhood. We do know, however, that he was sent to Newcastle-on-Tyne for his schooling. Here he did so well that it was obvious that he should go on to the University. So in 1518, Ridley left Northumberland, and took up residence as an undergraduate at Pembroke Hall.

The authorities at Cambridge at this time were far more progressive in matters of learning than those of the sister University of Oxford, where teaching of Greek had encountered bitter opposition from the reactionary doctors.

Here Nicholas Ridley was introduced to Greek, and through it to the Greek New Testament of Erasmus, which had been published in 1516. He became an outstanding scholar in both Latin and Greek, and after three years' study took his degree as Bachelor of Arts, being fourth Wrangler of the year.

Ridley stayed on at Pembroke Hall taking a course in philosophy and divinity. After his ordination to the priesthood, he became a Fellow and, except for a short time in France, remained at Cambridge until 1537. His time here was undoubtedly the happiest in his life.

No ambitions
In 1532 he was elected Chaplain of the University, and was considered to be the best debater of his day. He had no ambitions for political life, and settled down to study his books, to take part in disputations, and to act as tutor to the undergraduates.

He was in the habit of strolling in the gardens of the College, in an avenue which later has come to be known as Ridley's walk. As he paced up and down, he learned by heart the whole of the Epistles in Greek from Erasmus' New Testament.

The most important event in his life in the early 1530s was his transformation from an orthodox Catholic into a Protestant. No definite time can be set for this. But it was a development which he shared with nearly all the doctors of Cambridge.

While they had been reluctant to condemn the Pope's power of dispensation in the Henry VIII divorce issue in 1530, they gave unhesitating repudiation of Papal supremacy in 1534. Ridley was one who joined in showing from Scripture that the Pope had not the power in the Church which he claimed.

It was in 1537, when Ridley was about thirty-five years old, that he took the step which dragged him into the dangerous world of high politics, the politics of Church and State at this time being so closely linked.

Archbishop Cranmer, with whom he had been acquainted when the former was a fellow of Jesus College, invited him to become his chaplain. This meant that he would have to leave Cambridge. Ridley probably hesitated before accepting the offer. He loved Pembroke Hall, and the quiet life of the University. But he decided to accept the post. He was now in full agreement with the reformed policy of the Archbishop, and he

felt that in this new position, he could help in furthering the Reformation.

Few of the Reformers were as learned as Ridley; Cranmer himself was not his equal in disputation.

During the first few years he had to move cautiously, especially after the promulgation of the Six Articles by Henry VIII. These were essentially Catholic and quite contrary to the newer reformed ideas.

Dangerous years

But these dangerous years did not at first bring any personal setback to Ridley. On the contrary, the year 1540 brought him new offices and honours. In July he took his degree as Doctor of Divinity at Cambridge. In October he was elected Master of Pembroke Hall. He probably valued this appointment more than any other. It was about this time that he was appointed one of the royal chaplains, and Prebendary of the Cathedral Church of Canterbury.

In 1545, however, Nicholas Ridley reached a decision which was to dominate the rest of his life, to make him a famous figure in the Church and in English history, and to lead him to a martyr's death.

It was in this year that he abandoned his former belief in the doctrine of the corporal Presence of Christ in the Mass—in other words, the Roman doctrine of transubstantiation.

This change came about as the result of the current dispute between Luther and Zwinglius, about the nature of the presence of Christ in the Holy Eucharist. Involved in the debate in England, Ridley was forced to investigate the origins of the dogma. He found that in the ninth century, the doctrine of transubstantiation was a novelty, and had been attacked by Paschasius Radbert.

Ridley's theology of the Holy Communion can be seen in his Brief Declaration on the Lord's Supper, written during his imprisonment at Oxford. With deep spiritual insight, he clearly demonstrates the error of transubstantiation, that it cannot be proved from the Scriptures, and that it overthrows the nature of a sacrament.

Shortly afterwards, Ridley discussed the whole question of transubstantiation with Cranmer, and convinced him of the error of holding this doctrine. This fact was acknowledged by Cranmer at his trial at Oxford in September, 1555, when he told his judges that he abandoned the Roman dogma of transubstantiation as the result of hearing Ridley's arguments.

The opponents of the Reformation facetiously claimed "Latimer leaneth on Cranmer, Cranmer leaneth on Ridley, and Ridley leaneth on his particular wit." It might have been said more appropriately, "Ridley leaneth on God, and on the Word of God."

The Centre of Catholic Journalists for Franciscan Action has announced it will build a church in Rome, which will be open to all Christians. The aim is "to facilitate the union of spirit by uniting the hearts of Christians of all confessions." On the facade of the new church will be printed the text "ut omnes unum sint."

WORLD REPORT

AFRICAN BLAME—Kenyan Justice Minister, Mr Tom Mboya, speaking to a gathering of Roman Catholics, has accused early missionaries of spearheading the spread of colonial rule. Mr Mboya said early missionaries confused religion with their own social standards and opposed African customs and traditions even when they did not affect religion. Some, however, were praised by Mr Mboya for their "great humanitarian work" in the country.

INSIDE ONLY—The Jordanian Minister of the Interior has banned all open-air missionary activities in the predominantly Muslim country. His decree stressed that full freedom of worship existed for non-Muslims inside churches but no outside preaching would be allowed.

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SAME STIPENDS—The Pretoria diocese of the Church of the Province of South Africa has decided to remove all distinctions between white parishes and African missions and stipends. In future stipends will be based on living standards and not on grounds of colour.

NEW NAME—The Mission to Lepers, founded 90 years ago, hopes to change its name to the "Christian Leprosy Mission" during 1965. A recommendation supporting the change will be put to members at the next annual meeting of the society in England in May, 1965. The move for such a change has come as a result of opposition to the use of the word "leper" because in the words of the chairman of the society (Sir Harry Greenfield) "the stigma attached to the word."

MIXED UP—The Bishop of Chelmsford, England (Bishop J. G. Tarks), is advocating the formation of mixed canvassing teams of Roman Catholics and Protestants to plan together "systematic canvassing of the whole community."

Evangelist talks to General MacArthur

Addressing a prayer breakfast in New York recently evangelist Billy Graham told of a conversation he had with the late General Douglas MacArthur in which the "old soldier" told him how the Emperor of Japan offered to make Christianity the religion after Japan surrendered. But General MacArthur informed the Emperor: "No nation must be made to conform to any religion. It must be voluntary."

CHRISTIAN ENDEAVOUR WEEK TO BE HELD IN JUNE, 1965

THE 30th National Christian Endeavour Council, Brisbane, earlier this year resolved that the first week in June, 1965, be observed as National Christian Endeavour Week.

This celebrates the inaugural meeting of the first Christian Endeavour Society in Australia, on June 5, 1883, in the Church of Christ, Hope Street, Geelong.

The first Australian C.E. Society was organised within two years of the formation of the first C.E. Society in the world, by Rev. Francis E. Clark, D.D., February 2, 1881, in the Williston Congregational Church, Portland, Maine, U.S.A.

These first societies have now grown under the guidance of God to a tremendous extent with a world membership of five million and an Australian membership of fifty thousand.

As part of National C.E. Week a "Work Day for Christ" will be held when Endeavourers will be encouraged to donate the equivalent of a day's pay or the proceeds from practical service to a National C.E. Union project still to be advised.

A special kit, "Operation Impact" is being prepared for the National C.E. Week by the National President and National Director. The National C.E.

JAPAN DOUBTS—Although Christianity "is the only religion which commands interest and respect in Japanese academic circles," little hopes exists for much Christian expansion in Japan in the immediate future. This was the assessment of an American clergyman who recently completed a three-month survey of conditions in Japan. Dr Lawrence L. Durgin, minister of Broadway Congregational Church said that membership in Japanese churches "is not growing—some even report a decline in membership of both Protestant and Roman Catholic bodies."

FETE—The annual fete of the Royal Ryde Homes (Sydney) will be held on Saturday, November 14, commencing at 11 a.m., at "Weemala," 259 Morrison Road, Ryde.

Sculptor puts Romans right!

Commissioned to sculpt the traditional fourteen stations of the cross for St. Mary's Roman Catholic Church in Leyland, a Communist sculptor, a former convert to Roman Catholicism, insisted that they ended on the wrong note—and did a fifteenth station to correct matters!

Arthur Dooley, the sculptor, stated, "I would have left it at fourteen, with Christ dead and buried. But that made it miserable for people coming to church looking for a ray of hope, so I did a fifteenth showing Christ risen."

Commenting on the additional station, the parish priest said, "Of course it isn't in fact a fifteenth—that should be the tabernacle (on the altar). But we will put it up on one of the central columns in the church as a kind of postscript." (EPS, Geneva.)

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Mainly About People

N.S.W.

History will be made in December when there will be four inductions taking place in four of Sydney's oldest city parishes.

Archdeacon C. A. Goodwin will be inducted to St. Philip's, Church Hill, on Friday, December 4 (at 8 p.m.). St. Philip's is the oldest parish in Australia and was the centre of the ministry of the Rev. Richard Johnson, chaplain of the First Fleet.

The Rev. J. E. Whild will be inducted to St. Mark's, Darling Point, on Friday, December 11, the Rev. E. G. Mortley to All Saints', Woollahra, on Thursday, December 17, and the Rev. Captain Roy Buckingham to St. Paul's, Redfern, with St. Silas', Waterloo, on Tuesday, December 1.

Captain Buckingham's appointment to Redfern and Waterloo will mean that the Church Army will now be working in five churches in the inner-city area at Redfern, Waterloo, Beaconsfield, Flinders Street and Surry Hills. The C.A. is planning to staff the area with a team of six Officers.

Those to work in this grouped ministry plan are the Rev. Captain A. W. Batley, the Rev. Captain Roy Buckingham, Captain E. J. Pearce, Captain R. Rawling, Sister C. Saunders and Sister L. B. Johnson. All six will be interchangeable.

Due back in Australia shortly is Dr. Alwyn Coster who has been working as a CMS missionary in West Pakistan. Dr. Coster has had to return to Australia for health reasons and prayer is asked for the two Pakistani doctors, Drs. Niva Thakurdas and Catherine Siddiqui, who are now running the hospital at Sukkur.

Visiting Australia for three weeks this month is the Rev. Alan Brash, Inter-Church Aid Secretary of the East Asia Christian Conference and Asia Secretary of the W.C.C. Mr. Brash will visit five Australian States to participate in the launching of the Christmas Bowl appeal.

Victoria

The Rev. L. V. and Mrs. Green have returned to Australia for a period of furlough. They have been working as C.M.S. missionaries in Sabah, Malaysia.

In the recent Synod elections the following were elected to the Council of the Diocese: The Revs. L. G. Harmer, C. N. Thomas, W. V. Lloyd; Dr. G. B. Bearham; Messrs J. L. Bishop, G. R. O'Brien and F. E. Bedbrook. To the Board of Electors (Archbishopric): Mr. Justice O. J. Gillard, Q.C. To the Diocesan Tribunal: Bishop F. R. Arnott; the Ven. J. H. Brown; Canons T. R. H. Clark and L. L. Nash; Mr. Justice O. J. Gillard, Q.C., and Mr. L. Vouard, Q.C. Supplemental list: The Rev. Dr. H. R. Smythe; the Revs. G. A. Pearson, K. W. Prentice and G. J. Taylor; Messrs F. O. Owen and W. F. W. King.

Other election results were: To the Home Mission Board: Mr. R. B. Coles. To the Social Questions Committee: Dean T. W. Thomas; the Revs. N. Molloy, M. B. Challen, W. McSpedden and K. Curnow, and Mr. J. Romanis. To the Mission of St. James and St. John: The Revs. B. H. Reddrop and K. Curnow.

The Rev. C. R. Miles, at present vicar of Mulgrave and Glen Waverley, will take up his appointment as vicar of St. James The Less, Mount Eliza, on December 1. The Rev. H. B. Kirby, at present vicar of St. John's, Yallourn, will take up his position as curate in the Chaplaincy Department of the Home Missions Department on January 1, 1965. Mr. Kirby will be chaplain of the Geelong Base Hospital and Geelong Training Prison.

The Rev. M. S. Rogers, the Archbishop of Melbourne's domestic chaplain, has resigned as from December 1 to return to England, where he is to undertake postgraduate studies at the University of Oxford.

Spain to take "first step" towards religious liberty

PENDING legislation governing the status of non-Catholics in Spain has been described by a Spanish Protestant leader as a "first step which will make it possible to evolve towards religious liberty."

Dr. Jose Cardona Gregori, head of the Spanish Evangelical Defence Commission, said that although the contents of the proposed law have not yet been published, "we know it will be

consistent with the development of the principles of religious toleration."

But, he added: "It is not a question of religious liberty, but of toleration and of the guarantee of minimum rights."

Dr. Cardona spoke at a Press conference held in connection with the constituting meeting of the European Conference of Churches.

He said he believed the discussions of religious liberty in the Second Vatican Council had played a decisive role in the formulation of the proposed new law and that "all of the Spanish bishops" attending the Council had been "affected by the Council discussions" and had come away feeling that their previous positions on the issue had not been "sufficiently broad."

He said it might be possible that Vatican Council discussions would result in a new concordat between the Vatican and the Spanish Government. The Spanish Government is bound by terms of the present concordat in all its relations with the Protestant minority.

Earlier, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, had told another Press conference that he was convinced the stress placed by the ecumenical movement on religious liberty had made an essential contribution to "the present very important stage" reached on the subject in debates in the Second Vatican Council.

The Madrid Roman Catholic newspaper, "Ya," in a report from its Rome correspondent, quoted the Pope as saying to an unidentified Spanish cardinal: "Don't be afraid of religious freedom. I know very well that the circumstances of Spain are very special. But let Spaniards be with the Pope: don't be afraid of religious freedom."

EXAM RESULTS

The following students and former students of Moore College have been successful in the London B.D. Preliminary examination.

Greek and Hebrew: H. F. Dillon, R. B. Maidment, D. I. Meadows.

Greek: N. A. R. Bissett, A. C. Hampton, C. G. Kruse, G. S. Maple, M. Myers, R. J. Piper, V. W. Roberts, L. C. Spencer, O. W. Thomas.

Correction

STATE AID DEBATE
We regret that an error occurred in our report of a speech given during the recent Sydney Synod debate on State aid by Canon J. R. L. Johnstone.

Canon Johnstone was quoted by us as saying that "States must be taught to honour Christ and that they are responsible before God to educate all children." What Canon Johnstone actually said was that the State is responsible to God for its actions and that it ought to support His Church in its work of educating children.

Overseas

Professor E. M. Blaiklock is due back in Auckland, New Zealand, on November 7 following an overseas tour during which he gave Bible readings at the Keswick Convention in England. Professor Blaiklock also lectured at Wheaton College, Illinois and preached at Toronto in addition to academic activities as head of the Classics Department of Auckland University. Professor Blaiklock has just published "From Prison in Rome," a study on Philipians, and is reported to be working on a new Bible atlas.

The new Presiding Bishop of the Protestant Episcopal Church in the U.S.A. is to be Dr. John Hines, Bishop of Texas since 1955. It is believed that among other bishops whose names were considered was Bishop Stephen Bayne.

Revised Lectionary

Nov. 8: 24th Sunday after Trinity.
Mt. Prov. 8: 1-21; Luke 17: 1-19, or 1 Cor. 12: 2-20.
Nov. 15: 22nd Sunday after Trinity.
Mt. Prov. 14: 31-15: 17, or Prov. 16: 1-19; Luke 22: 39-end, or James 4.

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NEWS IN BRIEF

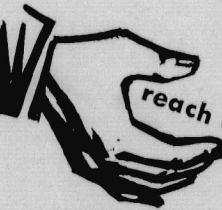
MOVE FAILS.—A motion from the Kerang Baptist Church, submitted to the Victorian Baptist Assembly, that the Union should withdraw from the Victorian Council of Churches was defeated by 181 votes to 89.

FAMILIES.—Another C.M.S. Family Holiday has been arranged for the period from January 18 to 24, 1965, at the Katoomba Conference Centre. Bible studies will be conducted by the Rev. Ken Short. Further particulars are available from: Secretary for Junior Youth, C.M.S., 93 Bathurst Street, Sydney.

CHAPEL FUND.—The appeal to raise funds to build an all-denomination chapel at the Royal Military College, Duntroon, has brought in £34,951. A further grant from the Commonwealth Government has brought the total to £51,951 and work will commence as soon as final working drawings have been approved.

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NO FIXED SEE FOR PRIMATE?

THE 1962 Session of the General Synod of the Church of England in Australia requested its Standing Committee to produce a report and draft canon relating to the Primacy for the next General Synod.

At its meeting on October 30, Standing Committee decided to forward an interim report and a draft canon for presentation to the diocesan bishops.

The bishops will be asked to submit comments to the Standing Committee before it produces its final report and draft canon to General Synod in 1966.

The general considerations in the preliminary report and draft canon provide four main principles:

1. That there be no fixed see for the Primate.

2. That the Primate be elected from among the Archbishops of Sydney, Melbourne, Brisbane and Perth and the Bishops of other capital cities, viz. the Bishops of Tasmania, Adelaide, and Canberra - Goulburn.

3. That a College of Electors be established consisting of the diocesan bishops and a number of clergy and laity elected by General Synod.

4. That in the event of a deadlock General Synod itself will elect the Primate.

The final report and the draft canon will be sent to each diocese at least six months before the next ordinary Session of General Synod.

ACR JUBILEE SERVICE

December 1
see page three

ONE MILLIONTH COPY



AT a luncheon in Sydney on November 9, His Excellency the Governor of N.S.W., Sir Eric Woodward, presented a bound copy of the one millionth "Father and Son" Guide Book to an English migrant family.

The first "Guide" book came off the presses in 1935. In the early stages only two or three titles were published. Today there are nine titles and the books find their way not only to every part of Australia but to overseas places as well.

Speaking at the gathering the director of the Movement, Mr. John Robson, said that the lecturing program was divided, about 60 per cent in the schools and 40 per cent elsewhere. Some booking had already been made into 1966.

The meeting also heard brief addresses from Archdeacon G. R. Delbridge, representing the Archbishop of Sydney, and Dr. R. R. Winton, and Dr. H. S. Wynd-

ham, Director-General of Education in N.S.W.

Dr. Winton quoted the former Dean of Sydney and Melbourne, Dr. Barton Babage, who once remarked that the present age and the previous age were marked by one distinction in particular. "In the Victorian age there was a conspiracy of silence about birth but in the present age there was a conspiracy of silence about death."

The working party listed the following measures it thought Britain should take:

Prohibition of supply of all arms and the means to make them; end of special privileges which remain from South Africa's former membership in the Commonwealth; dividends from South African

CONGO ATROCITIES

AN American Protestant missionary and two Belgian Roman Catholic missionaries are among the many white people killed recently by Congolese rebel forces. The American died after repeated beatings.

A number of native believers have also been called to lay down their lives as the rebels sweep into many areas of the country.

According to reports anyone with any sort of authority seems to be singled out for the most brutal treatment and many who have escaped with their lives have suffered terribly at the hands of the rebels.

Reminiscent of the early days

Eye-witnesses tell of scenes reminiscent of the early days of Communist conquests in China with beatings, torture, murders, arson and destruction.

A recent newspaper report stated that the rebel forces had ordered the arrest of all white personnel in the territory under their control. This has not so far been confirmed.

The Regions Beyond Missionary Union reports that five of its ten stations are in rebel-affected territory. Stanleyville is in rebel hands and there are many missionaries there.

A Sydney woman missionary, Miss Elaine de Russett, trapped at a mission station 400 miles from Stanleyville, has managed to get a letter out of the country reporting her well-being.

An American missionary, Dr. Paul Carlson, has been arrested for "spying" and is being tried by a "military tribunal."

PARRAMATTA CONFERENCE

A half-day conference for men will be held under the auspices of the Y.E.C.L., Sydney, on November 28, beginning at 10 a.m.

To take place in St. John's, Parramatta, the conference will deal with the subject: "The bible and the Authority of the Church." The Rev. D. W. B. Robinson will speak on this subject.

The program includes organised discussions and a lunch-break, finishing at 2 p.m. Chairman will be the Rev. Tony Lamb.

SOUTH AFRICAN CHURCH ATTACKS BRITISH DEMAND

THE Church of England in South Africa has attacked a call by the British Council of Churches for the British Government to impose sanctions against South Africa.

The call came after the Council studied a report made to it by a working party which had investigated the South African situation for the past 12 months.

The Council called upon the British Government to consider what measures are required "to ensure that Britain and her citizens no longer act in such a way as to encourage apartheid" in South Africa.

The working party listed the following measures it thought Britain should take:

Prohibition of supply of all arms and the means to make them; end of special privileges which remain from South Africa's former membership in the Commonwealth; dividends from South African

countries to be taxed to provide a fund for apartheid victims; emigration to South Africa to be discouraged by a special tax and £10 limit on money emigrants can take out; strict control of all trade, in agreement with the U.S.A., Japan and the Common Market countries and others when possible.

"Deeply disturbing"

Following release of news of the British call the Church of England in South Africa issued a statement which read:—

The reported statement of the British Council of Churches, advocating certain measures against South Africa, including the use of force, is deeply disturbing, coming from such a source.

The Council is urged to take heed to the petition of the Prayer Book of the Church of England that "the universal church may be inspired with the spirit of truth, unity and concord, agree in the truth of God's holy word and live in unity and Godly love."

The reported statement must be regarded as contrary to the teaching and example of Our Lord and His Apostles. Accordingly the Church of England in South Africa publicly wishes to disassociate itself from the evil proposals made.

Government's downfall

Other South African reactions included a statement in the Afrikaans newspaper, "Die Transvaaler," saying that the British churches sought nothing less than the South African Government's downfall with the transfer of power to non-whites.

"Die Transvaaler" urged the Dutch Reformed Churches to sever all relations with British churches.

The general feeling amongst South Africa's Opposition parties is that the Council has embarrassed the local English-language Churches in South Africa.

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