

Personal

• Adelaide

The Right Reverend Alfred Stanway, Bishop of Central Tanganyika, will be the preacher at the 11 a.m. service of Morning Prayer at Holy Trinity, North Terrace, on Sunday, November 17. Bishop Stanway arrived in Australia at the beginning of the month and will spend time in each of the Australian States.

• Armidale

The Reverend John Chapman, Youth Director of the diocese, has returned following his overseas visit. Mr Chapman arrived in Sydney on October 19, and, after spending some days with his family, travelled on to Armidale.

• Melbourne

Dr Paul White, Jungle Doctor No. 1, was the guest speaker at the forty-sixth annual Public Meeting of the Victorian Branch of A.N.C.M., held in Melbourne on November 1.

The Right Reverend James Wong, Bishop of Jesselton, Borneo, will be the preacher at the 11 a.m. service of Holy Communion in St. Paul's Cathedral on Sunday, November 17.

We regret to report that Bishop Obadiah Kariuki, at present visiting Australia for C.M.S., has been ill during his visit to Victoria. Bishop Kariuki also suffered from illness in Queensland and South Australia.

The Reverend R. E. McQuie, vicar of St Dunstan's, Camberwell, is to retire from parochial duties on March 1, 1964.

The Reverend J. Forster, at present vicar of the Parish of Mitcham, has been appointed to the charge of the parish of St Oswald's, Glen Iris. Mr Forster's appointment dates from January 30 next.

The Reverend Graham Bride, at present working in industrial parishes in England, has been appointed Chaplain to the Department of Industrial Mission, his appointment to date from February 1 next.

• Sydney

The Reverend David and Mrs Duchesne are rejoicing in the birth of a son, Matthew David. Mr Duchesne is rector of St James', South Canterbury. Matthew David was born in St Luke's Hospital, on October 21.

The Reverend L. E. Styles, M.A., Director of the Inter-Church Trade and Industry Mission (Vic.), delivered the annual E. J. Davidson Memorial Sermon at St James', King Street, Sydney, on November 4.

Canon S. G. Stewart, rector of St Andrew's, Roseville, left Southampton with his wife on October 27 on route for Australia. The Stewarts are due in Sydney on — appropriately — St Andrew's Day, November 30, which also happens to be polling day for the Federal Elections.

The Rev. John Rymer, M.A., C. of E. Chaplain in the University of New England, Armidale, gave two lectures at Moore College last week on "Contemporary British Philosophers of Religion."

Early History of Manly Parish

By Charles Stoddart

ALTHOUGH Governor Phillip named Manly Cove in 1788, no settlement occurred at what is now known as Manly until some time after 1853 when Henry Gilbert Smith came to reside at Fairlight House and purchased about 200 acres of land north-west of what is now the Corso.

In 1856 H. G. Smith commenced the development of the private township of Brighton later to be called Manly Beach. Apart from building a hotel, a pier and arranging for a ferry service from Sydney, he had thoughts for the spiritual needs of his employees and the new inhabitants of the village he was creating.

In one of his letters dated 10th December, 1857, he writes: "The Bishop, Rt. Rev. Frederick Barker, D.D., and his lady have been spending the day with us. He came to see a little, rustic church I have been putting up and promised that we should soon have a clergyman."

For many years church historians have been searching for the location of this rustic church. During the years 1858 to 1863 it appears that occasional visits to Manly Beach were made by clergymen from the Parish of St. Thomas' North Sydney, one of whom was the Rev. B. Agnew and in the latter year the residents requested permission to build a temporary church on the Corso.

Temporary Church

Smith, I think, wanted the church under the shadow of Kangaroo Hill. However, the people of Manly who were all huddled together along the north-west side of the Corso, both sides of Whistler Street, Fountain Street (now Sydney Road), Belgrave Street (then East Promenade) and the Esplanade wanted the church on the Corso which was gradually taking shape as the hub of the community.

Smith apparently had sold, leased, or promised all the allotments on the north-west side of the Corso, so an approach was made to the Darley family who owned all the vacant land south of the Corso.

The Darleys gave their permission and a temporary weatherboard church was built and opened for Divine Service on November 8, 1863.

The site of the temporary church was approximately in the position of the tower of the present church and extended into the Corso which at that time was only one chain wide. Of course, there was no Darley Road then, in fact, no streets or houses at all south-east of the Corso.

The first Rector appointed to the Parish was the Reverend George Gurney, formerly of Jambero.

His Parish extended from Manly Cove to Broken Bay, an area of over 100 square miles, and was described thus: "Commencing at the North Head of Port Jackson thence by the coast line northerly to Barrinjoey Headland at Broken Bay, thence by the southern shores of Broken Bay to Cowan Creek, thence by the eastern fore-

shores of that Creek to its source, thence by an imaginary line to the source of Middle Harbour, thence by the eastern foreshore of Middle Harbour to Port Jackson, thence by the foreshore of North Harbour Manly Cove and Spring Cove to the point of commencement."

Stone Church

A fund was started for the erection of a stone church and on July 6, 1864, the foundation stone of the new church, to be called St. Matthew, was laid by the leading citizen, Henry Gilbert Smith. The service in the temporary church was conducted by the Dean of Sydney assisted by the Rev. G. Gurney.

The stone church, which was designed by the well-known architect Edmund Blacket, was erected on the site now occupied by Aiken's Pharmacy but extended about 10 feet into the present Corso.

The nave, 48 feet long and accommodating 170 people was constructed first. At the Corso end there was a bell turret about 75 feet high and this remained a prominent feature in the village for over 60 years. Incidentally, the stone font of the first church is now in use at St. Paul's, Seaford.

The consecration ceremony took place on April 5, 1865, and was conducted by the Bishop of Sydney.

The Rev. Edward Smith, who succeeded the Rev. G. Gurney as incumbent of the Parish in 1869, aided by a Parochial Association which was formed in 1871, gave considerable thought to the growing population of Manly and the outlying districts.

In 1871, a schoolroom was erected in place of the temporary church which stood on the site of the present church at the corner of The Corso and Darley Road and it is reputed that the temporary church was moved to a site at the rear of the stone church adjoining.

The schoolroom was used extensively during the next 30 years as a Sunday school, a Church of England grammar school and in 1877, as a temporary council chambers, where the first municipal council met with Colonel Thomas Rowe in the Mayoral Chair.

Nine Rectors

After an incumbency of six years, Rev. Edward Smith conducted his farewell service at St. Matthew's on July 4, 1875, a few months before the opening of St. Paul's, Middle Harbour. Mr Joseph Cook conducted the first service at St. Paul's on September 5, 1875. The new rector, the Rev. T. B. Tress, resigned in January, 1876, after an incumbency of only four months. It is interesting to note that over a period of 100 years, there have been nine rectors of the parish, the longest incumbency being that of the Rev. A. G. Stoddart, from 1894 to 1924. The fourth rector appointed to

the Parish was the Rev. Robert Spier Willis, M.A., formerly of Campbelltown.

In 1877, Manly was incorporated as a municipality and the Bassett Darley Estates Act assented to. This resulted in The Corso being widened from 66 feet to 94 feet and, as most of the shops and dwellings were on the north-western side, it was decided to take the strip for road widening from the church property and Bassett Darley lands adjoining.

After the fencing was moved back to the new alignment the stone church and schoolroom projected on to The Corso.

For half a century the old church stood its ground and was a familiar sight jutting out on to the main street of "The Village." An amusing event occurred in May, 1877, when a fire broke out in Manly during the evening service at St. Matthew's. The entire congregation left the church to see what was going on, with the result that the following laconic note appeared in the register of services — "No sermon, no collection, fire in Manly."

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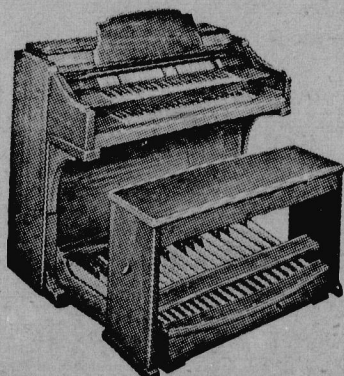
November 17: 23rd Sunday after Trinity M: Proverbs 1: 20-end; Luke 16, or 1 Corinthians 1: 1-25.

E: Proverbs 2, or Proverbs 3: 1-26; John 9, or 1 Corinthians 13.

November 24: Sunday before Advent. M: Ecclesiastes 11 and 12; John 19: 13-end, or Hebrews 11: 1-16.

E: Haggai 2: 1-9, or Malachi 3 and 4; John 20, or Hebrews 11: 17-12: 2, or Luke 15: 11-end.

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ATTACK ON RELIGIOUS TEACHING IN VICTORIA'S STATE SCHOOLS

AN article in the Melbourne "Age" has sparked off controversy on religious teaching in Victoria's State schools and in particular on the present full-time chaplaincy system operating at the secondary level.

The article, written by Melbourne journalist Alan Nicholls, investigated some of the problems associated with introducing religious teaching into an educational system that is avowedly secular and which forbids denominational instruction within school hours.

Mr Nicholls gave a fair summary of the problems associated with such a situation and concluded by remarking that Victoria "seems to have found some degree of workable compromise" in the world-wide conflict be-

tween advocates of secular and religious education.

However, some of the correspondents to the "Age" did not bring a similar dispassionate judgment to bear on the problem. First to jump into the lists was one who thought that the present system of appointing chaplains was "the thin edge of the wedge of the break-down of the secular system."

"Decisive Negative"

Although acknowledging the chaplains' work as spiritual advisers and social workers this correspondent felt that "all these highly desirable influences can be exercised quite apart from religion and, indeed, have no necessary connection."

He concluded by claiming that parents and teachers had never been given opportunity of deciding whether religious teaching should be introduced into their schools and he felt "reasonably sure that the result would be a decisive negative."

Another correspondent followed up this attack by denying that the cost of maintaining chaplains in State Secondary schools is borne entirely by the churches, industry and parents' donations.

According to this correspondent local chaplaincy committees "show no reticence about closing the gap between church contributions, and parents' donations, by asking the schools for money, even to 'stacking' the school council or mothers' club committee to ensure a favourable vote for large sums of school funds to be used for the missionary work in schools of non-conformist churches."

Dean Defends Council

Defending the present system, the Dean of Melbourne (the Very Reverend T. W. Thomas), who is chairman of the Council for Christian Education in Schools in Victoria, stated that "a chaplain is never made available to a school simply on the initiative of the Council for Christian Education in Schools."

"The demand always comes from the local community, which then proceeds to raise the money to provide for the chaplaincy."

"This council has 17 chaplains in the field at present, and it has requests on its files for at least eight more."

"I am certain that Mr Mendelsohn is quite mistaken in his assertion that the majority of the

people of this State would reject religious instruction in Government schools if given the opportunity.

"He falls into the trap of believing that Christian sentiment in this State is to be found only among those—admittedly a minority—who go to church regularly. Nothing could be further from the truth."

"On the contrary, the overwhelming majority of our people, all too aware of the delinquency, the sexual promiscuity and the materialism of our times, would regard Mr Mendelsohn's doctrinaire approach as a little like fiddling while Rome is burning and would strongly support the work of religious instruction."

"Playing the Game"

Answering a claim made by another correspondent that the member Churches of the Council for Christian Education are more concerned with propagating "denominationalism" than teaching the Agreed Syllabus, Canon G. C. Lovegrove of Traralgon (Gippsland) stated that he "as a religious instructor, cannot know if my colleagues are playing the game (as they cannot know if I am), but we trust one another to be honest. We are credited to give 'R. L.' in schools on our promise to use the agreed syllabus."

Youth at Menanale



Visitors to the Sydney Diocesan Youth Centre saw many aspects of diocesan work and witness, not the least being the work of the Youth Department. An effective display highlighted the department's activities in Camping, DVBS programs and Fellowship and other youth activities.

ROME HAS NOT CHANGED SAYS U.K. ARCHBISHOP

IN a letter to the English "Church Times" the Anglican Archbishop of Wales (Dr A. Edwin Morris) says that he sees "no reason to believe that Rome has abated one tittle of its dogmatic claims."

Archbishop Morris continued: "The changes so far contemplated at Vatican II are not dogmatic changes. On the contrary,

as I pointed out to the Governing Body of the Church in Wales a month ago, Cardinal Bea has recently reaffirmed Rome's dogmatic position.

He said: "It is evident that there can be no question of seeking a compromise on dogma, or divinely revealed doctrine."

"We would be showing a very misguided love for unity and our separated brethren if we allowed them to hope that we will not demand of them anything more than the recognition of fundamental articles, that we will no longer ask for the acceptance of the dogmatic decrees of the Council of Trent, or that we are ready to revise the dogma of the primacy or the infallibility of the Pope." (The Unity of Christians, p. 116).

"I remind my critics that Cardinal Bea is not a naughty Anglo-Irish Roman Catholic. He was appointed as Head of the Secretariat for the Promotion of Christian Unity by Pope John XXIII, and he has been confirmed in that position by the present Pope.

"It would, therefore, be prudent to take his words as the authoritative voice of Rome in this matter. His statement is admirably frank, and his meaning is crystal clear.

"In spite of Cardinal Bea's frankness, however, some Anglicans appear to cherish the hope that Rome is contemplating an accommodation with us through dogmatic change."

"This is not the first time the Archbishop has written to the "Church Times" on this subject.

Wanted: A New Reformation

Four centuries separate the Age of the Atom from the Age of Reform . . . four hundred years in which the two great divisions of western Christendom have been locked in endless conflict, once bloody and fiery, in recent times cold and subtle.

But dramatic and startling changes have now occurred—changes that could not have been contemplated a few years ago, changes that have left both great bodies a little bewildered in the rapidity of their onset. Protestant observers who attend Rome's Councils need no safe conduct today as once did John Huss (only to find it was a safe conduct into the arms of his enemies and into the flames of the fire). They go there with light hearts, assured of a warm and generous welcome from their hosts.

What are we, Protestant churchmen, to make of this situation? And we must make something of it for it constitutes a fact of tremendous historic significance.

In any appraisal of the situation we must quickly recognise that there are two distinct and conflicting movements discernible in the Church of Rome today. On the one hand there is the obduracy of her attitude to cherished dogmas (dogmas which seem to stray ever farther from truth as each new one is proclaimed). The Archbishop of Wales has highlighted this in a letter to the "Church Times," reported in this issue of ACR.

His view is strengthened when we consider the recent statement by the Roman Catholic Archbishop of Westminster, Dr Heenan. Roman dogma, said Dr Heenan bluntly, is "irreformable."

But this is not the end of the matter. Side by side with this unbending outlook, existing alongside it yet diverging from it, is a movement that carries within itself an earnest of what might yet be wrought, in the providence of God.

Roman Catholics, especially in Europe, are reading their Bibles as never before and, as Dr Philip Hughes, editor of "The Churchman," pointed out in a recent address, "The power of the Bible, even in an annotated edition, has not abated."

Further, according to the judgment of Canon James Atkinson, of Hull University, Roman scholars are

painfully conceding, step by step, that the theology of the Reformers had been right. "Anglicans," said Canon Atkinson, "did not need to move to Rome, but there should be free and open discussions between Romans and Protestants not about, unity but about truth."

This journal is often accused of being negative in its approach to such questions. In this, our Reformation Issue, we would like to issue a positive challenge to our readers—the challenge of the one-third of our population who are Roman Catholics, a mission field on our doorsteps.

To date so much of what has been said and done has been one-way. Let us now seize the initiative, not in trying to find a pathway to unity but in proclaiming a pathway to life, the truth of the Gospel. Unity will come when truth is received. If we walk in the light, if we receive the One Who said He was the light of the world, then, and only then, will we have fellowship one with another, the unity we seek.

Only those who tie themselves to a rigid and particular interpretation of prophecy will fail to see that God can work again, as He did in the sixteenth century. And it is not only the Church of Rome that needs a breath of the Wind that bloweth where it listeth. There are many sections of Protestantism that are as far from the life of God in one direction as Rome is in the other. Have you not heard Roman Catholic speakers (admittedly guarded in their public utterances) who could not be faulted? Have you not heard Protestant speakers who may just as well have been giving a lecture on Confucianism as trying to convey Christianity?

The need is there. The climate is right. Our weapons are at hand, "not carnal, but spiritual, to the pulling down of strongholds." It is for us to use them. May the readers of this paper do so, in humility and in love.

YAGOONA CHURCH. The building formerly used as a church hall by St. Mark's, Yagoona (Sydney), has been reconstructed as a church, with a new front porch, new windows and extensions to the length of the building. A new hall has been built and linked to the church. The buildings will be dedicated by Bishop M. L. Loane on Saturday, November 30, at 3 p.m.

OXFORD and ROME

IN 1833 Hurrell Froude and John Henry Newman spent Easter in the city of Rome. They secured two interviews with Dr Wiseman who was to become Cardinal of England. Froude said that they sought these meetings to see whether the Church of Rome would take them in "on any terms to which we could twist our consciences." They found that not one step could be taken unless they would accept the full decrees of the Council of Trent.

They returned to England feeling that they had a mission to fulfil. In July, 1833, the Oxford Movement was launched by Keble's Assize Sermon on National Apostasy. Newman was the leader of this Movement and began to publish the Tracts for the Times.

At first the Tracts spread like wild-fire and there were 70 in circulation by the end of 1835. Then Newman grew tired of the series and planned to bring it to an end. Edward Pusey came to his aid at that moment, gave the Tracts a new form, and took them across the Rubicon toward Rome.

When Tract 90 appeared in 1841, it was clear to all that a new crisis had come. Newman taught in this Tract that one who had subscribed to the Thirty-nine Articles might also hold the essential doctrines of the Church of Rome as laid down by the Council of Trent. This tore the veil from the eyes of English Churchmen and the Tract was condemned by all responsible leaders. Newman retired from Oxford and in 1845 joined the Church of Rome.

Converts to Rome

Newman may have thought that a large body of English Churchmen would follow him, but the actual number was surprisingly small.

Seven clergy had gone over to Rome before him between 1843 and 1844; 59 followed him between 1845 and 1849; 90 between 1849 and 1854; 27 between 1855 and 1860. Thus the first great period of the Oxford Movement produced 184 converts to Rome. This was the start of a stream of men who were to go over to Rome at the rate of one a month in the years that followed.

Newman's secession was a shock to English Church people and it was not until 1860 that the Oxford Movement was sufficiently re-organised to regain its prestige. The year 1860 saw the foundation of the English Church Union under Keble and Pusey. It was not until 1878 that it avowed its real object, but the Annual Report for that year stated its desire for "restoration of visible communion."

Crosses and Candles

On July 1, 1897, Dr F. G. Lee preached a sermon in which he furnished an answer to those who asked the question, "Why not go over to Rome without delay?" "My answer," he said, "is that Reunion to be effectual must be corporate and not individual." This meant that Dr Lee saw it as his duty to remain in the Church of England in order to work for corporate reunion with the Church of Rome.

Pusey became the leader of the Oxford Movement after Newman and the second stage of the Movement was marked by the rise of Ritualism. In 1839 Pusey had denounced

Ritual as a subtle appeal to personal vanity. "It seems beginning at the wrong end for ministers to deck their own persons." So he said; but the idea was not suppressed for long and Pusey himself changed his mind.

Crosses and candles began to appear in the late forties and in 1849 the Mass Vestments were worn for the first time since 1559. This resurgence of Ritual led to a long series of court cases, as a result of which the main adjuncts of the Mass were pronounced unlawful in the Church of England. They only exist today because in so many churches clergy ignore the law and Bishops do not enforce it.

Some facts based on "The Churchman's History of the Oxford Movement," by Prescott Upton.

The growth of the Ritualistic Movement was aided by the rise of a number of "secret" societies. As early as August, 1833, Froude had dropped a hint of such methods. "Since I have come home," he wrote, "I have been doing what I can to proselytise in an underhand way." But such intrigue was vastly increased with the foundation of bodies such as the Society of the Holy Cross and the Order of The Holy Redeemer.

In 1877 Lord Redesdale, on behalf of the Society for the Suppression of Vice, exposed in the House of Lords a book called *The Priest in Absolution*. This was a Manual for Confessors published by the Society of the Holy Cross, and a storm of protest broke out as a result of Lord Redesdale's exposure. But the Society of the Holy Cross and similar bodies carried on as before.

In April, 1913, Father Mathew appeared in court as a Priest of the Church of Rome and stated on oath before Mr Justice Darling that he had functioned as a curate at Holy Trinity, Sloane Square, though known to the Vicar as a Roman Priest. The Judge pressed him to repeat the statement and he added that he knew of other Roman Priests who were similarly engaged.

During the Anglo-Catholic Congress in 1923 a telegram was sent to the Pope by the Bishop of Zanzibar from the meeting in the Albert Hall: "Sixteen thousand Anglo-Catholics in Congress in London beg to offer their reverent greeting to the Holy Father, humbly praying that the day of peace may quickly break." The high point in the Centenary of the Oxford Movement in 1933 was the celebration of the Mass by the Bishop of London.

Roman Doctrine

Another development has been the foundation of Communities both for men and for women. The most famous is the Community of The Resurrection at Mirfield in Yorkshire. It was founded in 1872. Father Ronald Knox declared that the whole body of Roman doctrine except the Papal Supremacy was taught at Mirfield. Bishop W. H. Frere of Truro was formerly the head of this Community.

He made his Diocese the most extreme centre of Anglo-Catholic development in England. This resulted in the famous dispute over the Church of St. Hilary in 1931 and 1932. The Chancellor in the Consistory Court ordered the removal of a large number of images. But the Vicar took no action.

It is difficult to assess the position today. There are many sincere Anglo-Catholics who have no wish for reunion with the Church of Rome. They may want to revive much pre-Reformation doctrine and practice, but they do not accept dogmas such as Papal Supremacy or Papal Infallibility.

On the other hand, many Churchmen are gravely disturbed at the action of the late Archbishop of Canterbury in visiting the Vatican; nor can they feel anything but disquiet at the continual suggestion that the absence of the Church of Rome from the World Council of Churches is a loss which must be mended. Churchmen who thank God for their great inheritance of truth and of freedom from the Reformation can not contemplate reunion with the Church of Rome while that Church remains unreformed in doctrine, unrepentant in spirit, and unregenerate in outlook.

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Bp. Stanway in Australia

THE Rt. Rev. Alfred Stanway, Bishop of Central Tanganyika, arrived in Australia on November 9. His program, which will cover most of the Australian States, will include attendance at a number of C.M.S. Summer Schools.

It is three years since Bishop and Mrs Stanway, who come from Victoria, were last in Australia. In those three years two major events have taken place in Tanganyika.

In 1961 the former British territory of Tanganyika achieved political independence, and in the early part of 1963 the diocese of Central Tanganyika was divided to form the new diocese of Victoria Nyanza. The formation of that diocese brought the total of dioceses within the Anglican Province of East Africa to nine.

The diocese of Central Tanganyika (and now the diocese of Victoria Nyanza) has particularly strong links with the Church in Australia. Following the formation of the former diocese in 1927 the Church Missionary Society of Australia agreed to assume special responsibility for the supply of missionaries to the diocese. Today the majority of expatriate workers in Central Tanganyika come from Australia; their present number stands at 90.

C. B. A. DIRECTOR



The director of the Christian Broadcasting Association, the Rev. Vernon Turner, autographing copies of his new book, "God Gave Me a Microphone"—see review on page 4.

3-Storey Church Hall

ON Sunday morning, November 24, His Excellency, the Governor of N.S.W., Lieut.-Gen. Sir Eric Woodward, K.C.M.G., K.C.V.O., C.B., C.B.E., D.S.O., will lay the Foundation Stone of a new hall at St. Thomas' Church of

England, Morgan St., Kingsgrove.

The hall is to be 3 storeys high and will be built at a cost of £30,000. The ground floor will be essentially a stage and auditorium, with kitchen facilities and a baby creche.

The second and top floors will house a Christian Education Centre, comprising Sunday School Classrooms and, on the top floor, a Youth Centre. It is planned to join the new structure to the existing parish hall, which was itself a first parish church in 1941. The new building will be 80ft x 40ft and built of brick.

The Foundation Stone ceremony by His Excellency will be held at the 11 a.m. service, in the presence of Bishop R. C. Kerle. The 7.15 p.m. service on the same day, November 24, will be the 22nd Anniversary Church Service. The speaker will be Bishop M. Loane and his subject will be: "Christian Frontiers in East Asia."

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N.S.W. SECRETARY OF C.M.S. RESIGNS

THE Rev. Geoffrey M. Fletcher, General Secretary of the N.S.W. branch of the Church Missionary Society, has resigned upon his appointment to the parish of St. Mark's, Northbridge. The resignation will take effect on January 31, 1964.

In 1955, when Mr Fletcher became General Secretary, the society was entering a phase of growth with in every aspect of its life and work.

The subsequent nine years have seen an acceleration of this forward movement—demonstrated in a trebling of the society's budget together with a notable increase in the number of missionaries and in the number of those who, as members of the society, have identified themselves with the work. In all this, Mr Fletcher has played an important role.

A bricks-and-mortar reminder of his vision and of the growing interest (particularly among young people) in the work of the Church overseas is the C.M.S. Conference Centre at Katoomba, the purchase of which was made imperative by the enormous growth in Summer School attendance.

Indeed, many will find it difficult to imagine a C.M.S. Summer School without the present General Secretary!

In recent years, Mr Fletcher has had added to his work as General Secretary the role of Africa Secretary, with special responsibility for the 108 C.M.S. missionaries in Tanganyika, Kenya and Uganda.

Reformation Mistake Implied by Methodist Action

Commenting on a move for close co-operation between Methodist and Greek Orthodox communities in Prahran (Victoria) the paper "New Life" warns that the church's action might be taken to indicate that the Reformation was a mistake.

"Action taken by the Mt. Erica Church," says the paper, "might well suggest that the Reformation was a mistake, that the truths for which men suffered and died were of little importance after all."

The paper's comment followed publication of a report in the Methodist "Spectator" describing the first Greek Orthodox service in the Methodist Church at Mt Erica, held on the last Sunday in October.

Defending the move the church's minister, the Reverend Frank Hartley, asked: "If we are linked in fellowship with the Greek Orthodox community in the World Council of Churches why can't there be co-operation in the total planning of the church in Prahran?"

Other Staff Losses . . .

The gap on the headquarters staff through the departure of its General Secretary is to be even more greatly widened by the loss of the Home Secretary, Miss Joan Levett.

Miss Levett, who is well known to the society's supporting parishes, has served in several capacities in N.S.W. and Queensland since 1951. She is relinquishing her post in order to take up a full-time course of study.

On the financial side of the society's life, a tie has been broken after more than 40 years through the resignation of Miss Hazel Rogers, whose neatness and accuracy, attention to detail and knowledge of the society's life and history were much valued and will be greatly missed.

GIFT OF NOODLES

THE National Christian Council of Japan is sending in supplies of noodles to Korea in response to an appeal of the Korean NCC because of the recent failure of crops.

YOU are invited to an

EVANGELICAL RALLY AND REFORMATION OBSERVANCE

at Moore College, Carillon Avenue, Newtown,
on Friday, 29th November, at 7.30 p.m.

SPEAKERS: Archdeacon H. G. S. Begbie, Mr Justice Richardson.
TOPIC: "Anglicanism Today" — with special reference to Toronto.
Also the Rev. Dr. J. I. Packer, M.A., Warden of Latimer House, Oxford, in a specially recorded message.

Sponsored by the A.C.L. and Reformation Observance Committee

Books

Sermons

THE WORD MADE FLESH

By Lance R. Shilton. Zondervan, 1963. Aust. price 26/9.

This book is made up of a series of sermons preached by the Rector of Holy Trinity, Adelaide, either at guest services or at broadcast sermons. If there is any gauge of their effectiveness it is that the seating accommodation of his church has been enlarged twice in recent years.

Mr Shilton divides the book into four parts: The Written Word, the Helpful Word, the Living Word and the Last Word. The first part is perhaps the best where he is expounding a passage of Scripture such as the Lord's Prayer in full.

As Dr Babbage says in his foreword this is "evangelical preaching at its best — biblical, earnest and intensely practical." Nowhere does the message come home with more force than in the sermon "He is risen."

—N. S. POLLARD.

Archaeology

THE BIBLE AND ARCHAEOLOGY

By J. A. Thompson. Paternoster Press, 1962. Pp.468. Eng. price 30/.

Books on biblical archaeology generally seem to fit into one or other of two classes; either they are too brief and sparingly illustrated, or they are large and lavish productions of considerable price.

Bible students will welcome a local scholar's departure from this pattern in Dr Thompson's volume. The material of three smaller works of the author has been brought up to date and rearranged into this one volume with copious illustrations, maps, and charts.

Here we have combined the three advantages of the results of the author's thorough Bible scholarship and archaeological training, the superior American layout and design, and the relatively economical price of the photolithographed English publication.

The end result is an attractive, produced book which, though it is by no means exhaustive, should prove to be invaluable to ministers, Bible students, and teachers as an introduction to the subject as well as a general reference book. The photographs are particularly good.

Dr Thompson is Old Testament lecturer at the Baptist Theological college of N.S.W. and was formerly Director of the Australian Institute of Evangelism.

—G. GOLDSWORTHY.

Australian Book

GOD GAVE ME A MICROPHONE

By Vernon Turner. Jordan Books, 1963. Pp.112. Aust. price 19/3.

Vernon Turner is Director of the Christian Broadcasting Association. He began broadcasting "Church News" over 2CH, Sydney, in November, 1942. It is thus appropriate that "God Gave Me a Microphone" should be published in the month that he celebrates the 21st birthday of his radio ministry.

The book is a very readable and absorbing, if compact, account of Mr Turner's experiences. We are taken through the difficult days of recording in a downtown studio, where the sessions were accompanied by that distinctive sound of early Sydney — steel tram wheels (were they square?) running on steel rails — to the present day, when C.B.A.'s modern studios at Five Dock supply regular programs to more than half the commercial stations in Australia.

Mr Turner has made out a good case for the power of the radio ministry. Your reviewer would, however, join issue with him on the claim that radio can "do anything that TV can do, and do it better." I defy Mr Turner to present a performance of ballet on radio! TV is a frighteningly potent medium of communication and the Church ignores it to its peril.

This, however, in no way diminishes the fact of radio's deep penetration into people's lives, especially teenagers. (What better relaxation after a tiring day at the office than a train ride home with one's ear glued to a tiny box roaring out a heavily distorted version of "Stark Stamping Stamp")

Perhaps most interesting are the stories Mr Turner tells, stories which so vividly portray the fact that the Gospel is still the power of God unto salvation to all who believe. Were it not for Mr Turner's firm belief in the truth of this fact (a conviction shared by his dedicated staff) he could not have endured the long years of trials and heartbreaks associated with the establishment of C.B.A.

The book itself is the most ambitious project yet undertaken by Jordan Books — an adventurous newcomer to the Australian publishing scene. Its quality is excellent. Photographic pages were prepared at C.B.A., using their offset printing facilities. Most of these have reproduced very well.

—R.B.R.

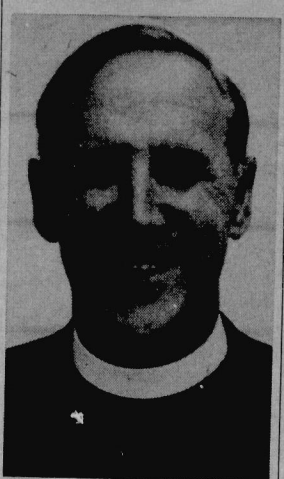
WHO REALLY STARTED THE CHURCH OF ENGLAND?

For the true facts, read TO TAKE IT UPON HIMSELF

By B. W. POWERS

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New Bishop Was Once Jackaroo



AN ex-Army Chaplain, who served with the Second A.I.F. during the Siege of Tobruk and the Battle of Alamein, is to become Coadjutor Bishop of Perth, W.A.

He is the Venerable Thomas Brian Macdonald, formerly Dean of Perth, who is at present Archdeacon of Perth.

Archdeacon Macdonald is the son of the late Dr T. Macdonald of Ontario, Canada. He was born on the Isle of Man in 1911.

He was educated at the Mercers' School, London, and came to Australia at the age of seventeen years under the auspices of the Big Brother Movement.

Archdeacon Macdonald says ironically that his primary object in coming to Australia was "to avoid a white collar job."

He became a jackaroo on the property of his Big Brother, Stephen Morell near Serviceton, Victoria, and worked on the land for four years. In 1930 he started his theological training at the old St. Aidan's Theological College, Ballarat, of which he was the last senior student before it closed down. Because he had not reached the canonical age to be made a deacon by the time he completed his training, he served for a year as a stipendiary lay reader in the Diocese of Ballarat.

From 1950 until 1959 he was chaplain of St. Peter's College, Adelaide.

The new Bishop is married, and has three daughters.

Notes and Comments

Principle and Expediency

There are signs that this widespread tendency to seek short-cut solutions to questions which are really questions of expediency and not of policy is evident among some Evangelicals in the Church of England. For example, the question of cake-stalls, sales of work, and other similar fund-raising activities, is sometimes dealt with as if it were a question of principle.

Now whether it is advisable or good for a Church or an individual Christian to engage in such activities is a question which can only be decided in the light of the particular circumstances in each case. There is no easy way of reaching a decision, because there is no direct guidance in Scripture on the subject and it is not a moral issue. To purport to decide this question as a question of principle admitting of only one answer may save tedious discussion and difficult practical decisions, and may give a temporary lift to a congregation or individual if they have been persuaded to decide against these things by an appeal to them to live by faith alone, without trusting in worldly means (though as this lift is basically psychological and not spiritual it does not last long and is often accompanied by an attitude of condemnation towards those members of the congregation point of view). But it divides the body of Christ on issues which are not primary but secondary.

Let us beware of producing general statements when practical issues arise within the Church and saying—"Here is a principle. Christians should be guided by principle. Therefore let us be guided by this." Once we are sure that an issue is one of principle then let us not budge from the relevant principle. But let us be quite sure we are not purporting to invoke principle as an unconscious short cut to the decision we happen to prefer.

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Dr Simonds' Problems

According to the daily Press, the most urgent problem facing Dr J. D. Simonds, the new Roman Catholic Archbishop of Melbourne, is to re-unite his Church, which has been deeply and bitterly divided by the late Archbishop Mannix's open partiality to the Democratic Labour Party and hostility to the A.L.P. It appears that Dr Simonds has argued all along that purely political issues should not be allowed to become a source of disunity within the Roman Catholic Church.

Members of other Churches will surely agree with him. Questions which involve moral and spiritual principle do arise among those who profess and call themselves Christians (one such question or series of questions arose at the time of the Reformation). When they arise they must be settled by principle, and not by papering over the cracks and crying, "Peace, peace," when there is no peace.

But many questions about which opinions differ within the Churches are not in this category at all, because they are not moral questions or because God has not revealed His will to us in the Scriptures. Such questions include the dispute (which caused permanent division into separate denominations in nineteenth-century America) over whether churches should have organs, or the dispute whether the ministry must be episcopal in form. The temptation which comes to those who feel strongly one way or the other over such questions is to try to settle them as if they did involve principle. However successful such settlements may be in the short run, they can only do harm in the end, and the Roman Catholic Church in Victoria may be about to discover this to its cost.

Anglican Prayers for Dead R.C. Archbishop

ACCORDING to a Melbourne Press report of Anglican Archbishop of Melbourne, Dr F. Woods, has pledged prayer for the soul of the late Roman Catholic Archbishop of Melbourne, Dr Mannix.

Dr Woods is reported to have said: "We shall be remembering in our prayers the soul of the late Archbishop, and we shall also be praying for Archbishop Simonds as he shoulders new responsibilities, and for our Roman Catholic friends in their loss."

AGE AND ACHIEVEMENT.

On November 23, 25 and 26, from 10 a.m. to 4 p.m. an Inspection and Exhibition of the Geriatric Hospital and Rehabilitation Unit at "Chesalon," Beecroft, will take place.

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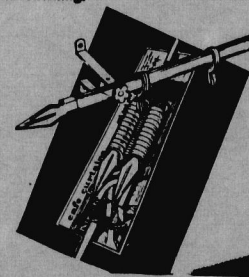
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First to give you a complete CAFE curtain rodding set, KIRSCH shows the easy way to transform any window quickly. KIRSCH rodding spans eight feet without centre support. Heavy-gauge rodding finished in oven-baked white enamel, with white metal spear ends or plastic ball ends, provides a neat mounting. Glistening white clip-on rings grip curtains firmly, eliminating the need for sewing or stitching.



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Letters to the Editor

Revision Help Sought

Dear Sir,
During the past 18 months since "To Take It Upon Himself" by Reverend B. Ward Powers was published, some thousands of copies have been sold for use in dozens, perhaps hundreds, of parishes throughout Australia.

A revised edition is now in the process of preparation, and we would invite the many "Australian Church Record" readers who have read this book to forward to us any comments and suggestions they may have for improving it still further and making it more suitable for use either in a Confirmation Class or for general reading.

It is our sincere wish that this book shall be as effective a tool as possible for teaching, in a clear and simple way, the doctrine of the Church of England as contained in the Prayer Book and Thirty-Nine Articles.

Yours Sincerely,
G. BROWN,
Secretary, Jordan Books.

Tolerance for Everyone?

Dear Sir,
I had intended, for some time, writing to the "Record" but the letter of L. J. Bruton has forced me to do so without further delay.

What an age we live in and what a challenge to the Christian! On one hand there is the constant plea for unity and on the other, as we understand from the Toronto Congress, the cry for tolerance, meaning tolerance for everyone except the evangelical and fundamentalist who stands firm on the Bible as the Word of God. We have the spectacle of an Archbishop praying for a dead Pope and a bishop pulling much of the Bible to pieces! Tolerance!

No doubt this is the kind of tolerance which would delight his satanic majesty but it must deeply grieve the heart of the Lord Jesus who wept over Jerusalem while the crowds were waving their palm leaves and shouting their Hosannas. I have no doubt that if the devil entered some of our pulpits today, provided he had a pleasing personality (which of course he would assume) and a reasonably free delivery he would be hailed with delight, and put on the list of ministers needed for the church at the next vacancy.

There is a fearful tendency today to want (even if not expressed) peace at any price; uniformity at any sacrifice of the Truth; and the avoiding of anything which in the slightest degree might cause offence. What a travesty of the Lord's own message as He warned His followers so often of the cost of discipleship! If our bishops can look into the future and see the gradual growth of "one Holy Catholic Church" embracing all varieties of opinions and practices (except, of course, the fundamentalists) then all I can say is that their word is not formed by the Word of God.

The late Bishop J. C. Ryle loved the Church of England and begged his followers not to leave a sinking ship, but the godly Bishop realised that the time may come when the choice may be forced upon us of following the Truth of the Scriptures or leaving.

At the close of "Light from Old Times," Bishop Ryle writes: "Controversy and religious strife, no doubt, are odious things; but there are times when they are a positive necessity. Unity and peace are very desirable, but they are bought too dear if they are bought at the expense of the truth. There is a lot of mauling, childish weak talk now-a-days about unity and peace which I cannot reconcile with the language of St. Paul. True to the mighty principles of the Reformation, our Church will stand . . . False to these principles . . . she will certainly fall and no amount of histrionic, sensuous ceremonial will prevent her ruin. The best and most loyal of her children will leave her in disgust, and, like an army whose soldiers have gone away, leaving nothing behind but officers and band, the Church will perish, and perish deservedly, for want of Churchmen."

The time may not be so very far distant when we are called to come, in a very real and obvious way, "without the camp" (Heb. 13.13), the religious camp, which has never yet been identified with Christ except in name. How or when we may not know, but those who love the Lord Jesus need to stand more firmly than ever before upon the Scriptures and be not ignorant of Satan's devices.

Heart union between the born-again children of God there always will be but outward uniformity was never intended by Christ Himself and can be a very real snare. Let us beware of taking so much heed to the

appearance of the building that we ignore the foundations, laid at the cost of Calvary.

Your sincerely,
(Rev.) H. R. Smith,
Lawson, N.S.W.

"Childish Bickering"

Dear Sir,
The purpose of my first letter was to protest against the bitterness and bigotry shown in your correspondent's letter.

I regard your editorial comment on my letter as mere casuistry. I have not the theological knowledge, nor the ability, nor in fact the desire to enter any argument about what constitutes the Church. However I do know that most church denominations are attempting to draw closer together with the ultimate aim of reunion. To do this, emphasis is being placed on the things they have in common, not on the things which keep them apart.

It seems that one of the exceptions is your paper which is going out of its way not only to perpetuate differences between denominations but even between "parties" in the Church of England, e.g., "an Evangelical cannot in conscience vote a known Anglo-Catholic to a position of responsibility . . ." (Oct. 25).

Why not?
I do not wish to prolong this correspondence but may I add that I am not an "Anglo-Catholic" nor an "Evangelical" but merely a humble (I hope) member of the Church of England and I deplore this somewhat childish bickering that seems to go on between the church "parties."

Yours faithfully,
L. J. Bruton,
Mt. Waverley, Vic.

(Our correspondent has taken our statement out of context. We were referring to an appointment to a board carrying on an evangelistic ministry, where a vital doctrinal matter—conversion—was involved. Truth is more important than mere expediency. It may seem highly desirable to drop the "childish bickering"—as our correspondent chooses to refer to it—but if we do so at the cost of truth then it is at the peril of our spiritual well-being.—Ed.)

State Aid

Dear Sir,
I was surprised to read in your report of the debate on State Aid in the recent Sydney Synod that I had supported the Australian Association for Educational Freedom.

If I gave this impression I must have stated my case badly. My intention was not to support but to warn about the activities of this body. It is a very active and well organised group and boasts a membership of thousands. It is Roman Catholic inspired but is open to all except Communists. It represents a switch not only from the State to the Federal but also from the hierarchy to the laity. It claims 25 per cent of the vote and by offering "prizes for all" plans to gain the necessary extra 26 per cent.

The bait is aid to all parents of school children by what amounts to an extension of child endowment. The Association claims this will come in ten years. Thus State Aid will come in a new and subtle way. Rome will get the money by the simple expedient of raising school fees.

Anglican parents will receive grants, but as a Church we shall miss out because we lack the means of extraction. Here is a real danger to which the synod committee might give attention. I criticised the committee because it appeared ignorant of the potential of this new thrust.

(Rev.) Roy Wotton
Gordon, N.S.W.

Church of England Marriage Guidance Centre

will be conducting a training course in Marriage Counselling commencing early 1964. Those who desire to receive training are invited to make application to the above Centre at 324 Pitt Street, Sydney, before the 10th December, 1963. Applicants must be:—

1. Communicant members of the Church of England.
2. Married.
3. Between the ages of 29 years and 50 years.

For further information telephone 61-3946 or 61-3214 between 9 a.m. and 5 p.m.

YOUNG PEOPLE'S PAGE

Young People PAY To Work at Camp

Young people who will attend the fifth Work Camp organised by the N.S.W. Christian Youth Council will pay for the privilege of working!

Campers will contribute a maximum of £10 towards expenses for the three weeks from December 26 to January 12. Object of the camp is to build a three-bedroom house for an aboriginal family at Inverell, in northern N.S.W. The house will be built on land provided by the Aborigines Welfare Board.

DUAL ROLE FOR CAMP TREASURER

One of the busiest people at the Church of England Boys' Society camp at Sydney's National Park in January next will be Mr Alan Thomas.

Mr Thomas is an active worker for the Boys' Society (Concord-Burwood, N.S.W.) and has been elected the National Camp Treasurer.

In addition he has been selected by the Commonwealth Bank to serve at the Bank's camp agency. Officer-in-charge of the Bank will be Mr F. J. Burrow. With an expected attendance of 3,500, the Bank staff is preparing for a busy time.

In Brief...

C.E.B.S. MARCH—The Annual Service and Procession of C.E.B.S. in Sydney Diocese was a great success. Being Jubilee Year the boys invited members of the G.F.S. to join them for the occasion. Approximately 1,300 C.E.B.S. and 800 G.F.S. members participated. Bishop R. C. Kerle, National Chairman of C.E.B.S., spoke at an open-air service in Hyde Park following the procession.

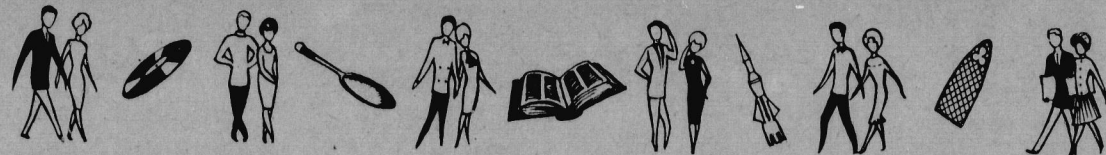
BOYS' BRIGADE—Throughout the world members of the Boys' Brigade attend services annually to commemorate Founder's Day. In Melbourne a special service was held at St. Paul's Cathedral on Sunday, October 27, when the Governor of Victoria read one of the Lessons and took the salute on a dais outside the Cathedral's West Doors.

BIRTHDAY—The twenty-first birthday of Sydney's Youth Department will be celebrated on Wednesday, December 18, in the Trocadero.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. **FOUNDED 1895.** SYDNEY, Forbes Street, Darlinghurst. **MOSS VALE:** Sutor Road, Moss Vale. **NORTH SYDNEY "Redlands,"** Military Road, Moss Vale. **WOLLONGONG:** "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.



FULL DETAILS OF YOUTH PHOTO CONTEST



WHEN this issue of ACR appears there will only be one month left before the first section of our Youth Photographic Competition closes. Now is the time to start thinking about your entry.

On the theme of Christmas this section of the competition offers a wide scope to enthusiastic young people with cameras. For example, a Nativity play being staged in your church offers scope for suitable photographs.

Other ideas for photographs may come from Christmas decorations and gifts or various activities associated with Christmas. If your photographs convey the message of Christmas—that at this time we celebrate the coming of the Saviour—so much the better.

You should also bear in mind the second section—on Camping and Outings. This section covers a wide range of subjects, some examples of which are: Erecting tents; Campfires; Boating; Camp activities and games; Picnics, etc.

Full details of the competition rules appear on this page, together with entry form.

And don't forget to include return postage if you want your photos back at the end of the competition.

COMPLETE COMPETITION RULES

SUBJECT FOR JANUARY 16: Christmas.
Closing date—December 31.
SUBJECT FOR JANUARY 30: Camping or Outings.
Closing date—January 14.

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

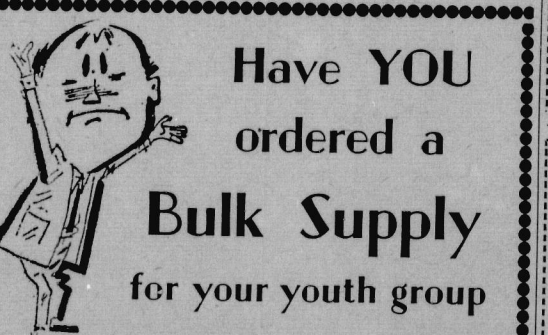
The competition will be conducted in three sections according to the age of the entrant. However, within these groupings, consideration will be given to the competitor's age where difficulty is experienced in judging.

SECTIONS: The sections are:
• 12 and under
• 13 to 17 years
• 18 and over (maximum age 25 years)

PRIZES: Prizes will be awarded in each fortnight's issue of ACR with grand prizes at the end of the competition. Prize-winning photos will become the property of ACR, although entrants may retain the negatives for their own personal use. Reproduction fees will be paid for all photographs in ACR. The subjects will vary during the course of the competition and will be announced well in advance of the closing dates.

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

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



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PHOTO COMPETITION ENTRY FORM

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

Name (Christian names) (Surname)
Address
State

Age Church Suburb

My Church Young People's Group

SUBJECT

TITLE OF PICTURE (if any)

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Adelaide

Dr Paul White, Jungle Dr No. 1, will be visiting Adelaide early in December. On Saturday, December 7, he will speak at the Jungle Dr Youth Rally, to be held in Holy Trinity Hall, and on Sunday, December 8, he will preach at a Guest Service in Holy Trinity.

The Reverend L. E. W. Renfrey, B.A., has been appointed Organising Chaplain of the Bishop's Home Mission Society. His appointment dates from December 31. He takes over from the **Ven. J. L. Bond** who retires from that position on November 30.

The Reverend J. H. Madden was instituted as Rector of All Saints', Hindmarsh, on November 5. **The Reverend R. P. Opie**, B.A., has tendered his resignation from the District of Tumby Bay, to date from December 31.

Gippsland

Two resignations have been recorded recently: **The Reverend Alfred Mourell** as Vicar of Wonthaggi and the **Reverend F. W. Cook** as Deacon Assistant at Korumburra.

The Reverend Edward Thomas Reynolds has been appointed Rural Dean of the Korumburra Deanery. **The Reverend John Stoddart** has been granted permission to officiate within the diocese.

Melbourne

Bishop Alfred Stanway, Bishop of Central Tanganyika, was welcomed to Melbourne, his home city, at a Public Rally on November 12. Bishop Stanway arrived in Melbourne on November 9 at the start of his visit to Australia. He will be spending time in other States as well as Victoria.

Bishop James Wong, Bishop of Jesselton, Sabah (formerly North Borneo) arrived in Melbourne on Saturday, November 9, for a 10-day visit throughout the State.

Miss Joan Waller, a C.M.S. worker from Umbakumba, North Australia, is due to arrive in Melbourne on November 23 for furlough.

Sydney

The Reverend Gregory and Mrs Blaxland, formerly of Sydney Diocese, are rejoicing in the birth of a son, **John Charles**. John was born in Santiago, Chile, on October 31.

The Reverend John Turner, Youth Director in the Diocese of Sydney, is due back in Australia on December 6 following his visit overseas.

The Reverend P. R. Watson, formerly curate at St. Paul's, Chatswood, has been appointed curate-in-charge of the Provisional Parish of Seven Hills.

The marriage took place at Balgowlah (Sydney) on November 9 of the **Reverend John Wyndham** to **Sister Jan McDougal**.

The Reverend J. F. W. Mason, B.A., Th.L., is resigning as rector of the parish of St. Mark's Northbridge, to accept an appointment to the staff of Trinity Grammar School. He will take up his new duties at the beginning of next year.

The Reverend Kevin and Mrs Engel, together with their family, arrived in Sydney on November 17 on furlough from Tanganyika. **The Archbishop and Mrs Gough** returned to Sydney on November 16, following their official visit to the Church in Western Australia. This is the Primate's first visit to Western Australia.

The Reverend W. K. Deasey, rector of St. Paul's, West Manly, has been appointed Rural Dean of the Manly-Mosman Rural Deanery.

The Reverend H. S. Kidner (whose appointment as Chaplain to Mowll Village was announced in ACR of October 25) will take up his new post from the beginning of 1964. Mr Kidner will combine his duties at the Village with a position as Assistant Minister in the parish of St. Paul's, Castle Hill.

N.W. Australia

The Reverend Noel and Mrs Hart, of Derby, are rejoicing in the birth of a daughter. The Harts already have a son, Stephen.

New Guinea

Canon J. W. Chisholm, B.A., Dip.Ed., Th.L., has been appointed Coadjutor Bishop of New Guinea, in succession to Bishop David Hand. Canon Chisholm was born in Bendigo. He was ordained deacon in London in 1947 and priest in 1948. His consecration will take place early in 1964.

Overseas

Dr E. Stanley Jones, 79, internationally known American Methodist missionary, evangelist and author, was awarded the 1963 Gandhi Peace Award for promoting Enduring Peace, presented by a national group with headquarters in Woodmont, Conn. (U.S.A.), at a ceremony in the Community Church of New York, November 7.

Canon Alan Richardson, Professor of Theology in the University of Nottingham since 1953, has been appointed Dean of York, in succession to the late Dr E. M. Milner-White. Dr Richardson is well known as an author of many books.

The wedding took place, at Gokasho, Japan, on November 9 of **Henry Porteous** to **Valerie Davis**. Mr Porteous is an Anglican from Sydney Diocese, now working with Christian Literature Crusade.

Canon Bryan Green left London on October 29 for his thirty-ninth visit since the war to Canada and U.S.A. He will be lecturing a mission in the Diocese of Virginia and will also lecture before returning to England on November 29.

Overseas News in Brief

CANADA — The Executive Council of the Anglican Church of Canada has called on its members for 3,000,000, dollars to help Anglican churches in "Emerging areas" outside Canada. At the outset, the Canadian Church will make an appeal for 500,000 dollars during 1964. This amount will be over and above the normal budget requirements. The appeal is being made in response to the plea of the Anglican Congress in Toronto held in August.

TANGANYIKA — Citizens of other countries who wish to do missionary work in Tanganyika will not be hindered by the East African nation's new Immigration Bill, government spokesmen at Dar es Salaam have declared. Under the new law, missionaries' Class A Permit no longer will entitle them to unlimited residence in Tanganyika, but the Minister of Home Affairs said such permits would not necessarily be restricted to two-year periods, as some have feared.

INDIA — The Madhya Pradesh State legislature has rejected a Bill that would have prevented conversions by Christian foreign missionaries. Introduced last April by a member of an extremist Hindu group, the Bill was defeated by a voice vote. The Bill accused foreign missionaries of spreading anti-nationalistic propaganda and making converts by offering money or illegal inducements.

CANARY ISLANDS — Noting in a bulletin of the Spanish Ministry of Information that "information for tourists about places and times of evangelical church services must be made available in hotels," a Baptist pastor in Las Palmas, Canary Islands, had a notice printed in three languages and sent it to all hotels, restaurants, consulates, and travel offices. Later, the chief of the Tourist Office, which is administered by the government Ministry of Information, wrote to the pastor, the Rev. Juan Torres, expressing his gratitude "for the information sent to this office about religious services in your church." Protestant churches until now were not allowed to publicise their work in any way, and were forbidden even to put the names of churches and announcement of services on the outside of church buildings.

LOURDES CLAIMS BISHOP AS VICTIM

ACCORDING to a report from England the Roman Catholic centre of Lourdes has turned the tables on one of its devotees.

It seems that the Roman Catholic Auxiliary Bishop of Birmingham has confessed that he always has a "croaking voice" after returning from pilgrimage. "I always develop this complaint," he says, "and it stays with me for a long time after I get back."

Claiming that the Virgin Mary is responsible the Bishop says: "It seems that Our Lady does her best to stop me from talking."

Scripture Teachers Observe Quiet Day

A PERFECT spring day and the lushland setting of Thornleigh Conference Centre combined to make an ideal background for the first Quiet Day for Scripture Teachers conducted by the Board of Education of the Diocese of Sydney on Saturday, October 26.

The morning session consisted of Morning Prayer which was followed by a Bible Study led by the Director of the Board, the Rev. A. A. Langdon, then those present formed into groups where prayer was made for various aspects of the work of Christian education.

The afternoon session commenced with a worship through music session which included vocal solos by Mrs P. Correy and Mr A. Haberfield and a piano solo by Miss W. Leahy. The Rev. K. McIntyre, Organising Secretary of the Board led the afternoon Bible Study which preceded the second prayer groups time. The day concluded with the service of Evening Prayer.

The encouraging response (some 80 to 90 people attended throughout the day) and the enthusiasm shown by those present suggest that this may become an annual occasion when Scripture teachers can meet for fellowship through worship, prayer, study and discussion.

The Australian CHURCH RECORD

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

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

Issued fortnightly. News of Church life in Australia welcomed.

Revised Lectionary

November 24: Sunday before Advent. M: Ecclesiastes 11 and 12; John 19: 13-end, or Hebrews 11: 1-16.

E: Hagai 2: 1-9, or Malachi 3 and 4; John 20, or Hebrews 11: 17-12: 2, or Luke 15: 11-end.

December 1: Advent Sunday. M: Isaiah 1: 1-20; John 3: 1-21, or 1 Thess. 4: 13-5: 11.

E: Isaiah 2, or Isaiah 1: 18-end; Matthew 24: 1-28, or Revelation 14: 13-15: 4.

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

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

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EIGHTY-FOURTH YEAR OF PUBLICATION

No. 1302

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

PRICE 9d.

Anglicans to Speak at Conventions

FOUR Anglicans, two of them bishops, are among the speakers at this year's conventions in N.S.W. and Victoria.

At the Katoomba Convention, which runs from Boxing Day to New Year's Day, the speakers include Bishop M. L. Loane, Coadjutor Bishop of Sydney; the Reverend Arthur Deane, an Anglican clergyman who is Vice-Principal of the Sydney Missionary and Bible College, and the Reverend John Reid, rector of Christ Church, Gladsville.

The Anglican who will be speaking at the Belgrave Heights Convention, held from Christmas Day to January 2, will be Bishop Alfred Stanway, Bishop of Central Tanganyika.

Numerous special house-parties have been arranged to cater for those attending the Katoomba Convention and those attending will travel to the convention grounds, located near the Scenic Railway, on Cliff Drive.

Gatherings

Other gatherings to be held at this time of the year will be the annual C.M.S. Summer School at Katoomba, held from January 3 to 11 with Bible studies to be given by Bishop Loane and other addresses by the Reverend James Mundia, the Reverend Francis Dixon, Canon A. J. Dain, the Reverend Dudley Foord, the Reverend Donald Cameron and the retiring N.S.W. General Secretary, the Reverend G. M. Fletcher.

A wide range of accommodation has been provided for those wishing to attend this Summer School at the convention site, the C.M.S. Centre and at several guest houses.

In Melbourne, from December 28 to January 4, the fifth Annual Convention of the Overseas Christian Fellowship will be held at Caulfield Grammar School, with speakers including Bishop Stanway, the Reverend Dudley Foord and Dr Paul White.

Then, on January 9, the General Conference of I.V.F. will commence at the Belgrave Heights convention grounds with speakers including Bishop M. L. Loane, the Reverend Dr Alan Friend (President of I.V.F.) and Mr Harold Knight, Assistant Manager, Investment Department, Reserve Bank of Australia.

Prayer for Missions

The week ending Sunday, December 1, was observed in Melbourne Diocese as a Week of Prayer for Missions.

Daily intercessions were conducted in the city during the lunch-hour period from Monday, November 25 to Thursday, November 28. On Friday, November 29, the full day was given over to praying for the work of missions with half-hour sessions being devoted to particular countries.

DEATH OF DR C. S. LEWIS

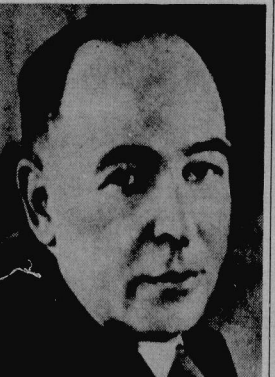
THE death has occurred in England of the noted Christian author C. S. Lewis.

Dr Lewis, who was 64 at the time of his death, had recently resigned from his post as Professor of Medieval and Renaissance Literature at Cambridge University owing to ill-health.

Dr Lewis' most famous book is "The Screwtape Letters," an allegorical work consisting of a series of letters written by an underling of Satan to his nephew, a junior demon on earth. Although this book has gone through 27 printings it has been described by Professor Lewis as the "only one I did not take pleasure in writing. Making goods 'bad' and 'bad' good gets to be fatiguing."

"The Screwtape Letters" was first published in 1942 yet C. S. Lewis already had a number of other worthwhile books to his credit before its publication, including "Pilgrim's Regress" (1935), "Out of the Silent Planet" (1938) and "The Problem of Pain" (1940).

Since "Screwtape" hardly a



• C. S. Lewis

CMS TO ENTER SOUTH AMERICA

THE Federal Council of the Church Missionary Society of Australia at its meeting in Sydney on November 20 unanimously agreed to accept an invitation to extend its fields of missionary service to include Peru, South America.

This is the first occasion on which C.M.S. has turned its attention to South America, a step taken after consultation with various interested parties, including the South American Missionary Society.

The decision comes as a result of a recommendation at a conference in Mexico in January of this year, under the chairmanship of the Archbishop of York, Dr Coggan. The conference recommended a new missionary front in Peru, but suggested that it should be undertaken by an agency of the Church not at present working in South America.

year has passed without one or more of the writer's books appearing. These have included the works of fiction (with a spiritual message) such as "Voyage to Venus" and "That Hideous Strength" and notable Christian books such as "Broadcast Talks," "Beyond Personality" and "Miracles." He has also written books for children and books on literary criticism. One of his most notable books was "Surprised by Joy," an autobiographical sketch of his early life.

Clive Staples Lewis (a pseudonym, his real name being Clive Hamilton) was born in

1898, the son of a Belfast solicitor. He was educated at Malvern College, privately, and at Oxford University, where he became a lecturer in 1924.

As a young man he drifted away from Christianity but discovered vital Christian faith when he was about 30 and something of his discovery is related in "Surprised by Joy" and reflected in many of his other books.

C. S. Lewis has made a notable contribution to Christian apologetics and philosophy in a materialistic age and he will be long remembered for the incisive quality of his writings.

Determined Opposition to Poker Machines in Town

IN conjunction with the churchwardens of St. John's, Pilliga (N.S.W.), the Bishop of Armidale and the Hon. C. J. Cahill, M.L.C., the Vicar of Wee Waa (in whose parish Pilliga is situated) has launched a campaign to prevent installation of poker machines in Pilliga.

The Vicar, the Reverend M.B. Burrows, has called the campaign "Operation Outlaw" and the campaign has special reference to a proposal to instal the machines — well described as "one-armed bandits" — in the Pilliga Bowling Clubhouse (to be built shortly).

Supporting the campaign, the Hon. C. J. Cahill, State Labor "rebel," is to speak at a public meeting in the Pilliga School of Arts on Monday night, December 9.

The campaign has the wholehearted support of the Bishop of Armidale, the Rt. Reverend J. S. Moyes, who has expressed his support in a letter to the congregation at Pilliga.

"Gambling in all forms is regrettable," said Bishop Moyes. "This form of gambling is vicious as it causes in men and women such an excitement and obsession that they lose all

thought of the needs of their homes and in many cases bring their families to the level of poverty and even of dire need."

Bishop Moyes concluded: "I have nothing against the game of bowls . . . but I could not feel happy that any club should build its premises at the cost of suffering and poverty to members of its community."

Church Support For Gambling

IN sharp contrast to the stand taken in Armidale Diocese recent reports from Queensland indicate that church authorities in the Diocese of Rockhampton are seeking legal authority for operating raffles of motor cars to provide funds for educational purposes.

Following the closing of St. Faith's School at Yeppoon because of financial difficulties a move was made to commence an art union to raise funds for the school.

The Queensland Justice Department issued a permit for a St. Faith's School art union, thinking it was a Roman Catholic school. However, permission was withdrawn when it was learnt that the school was an Anglican institution. The reason for this action was a long-standing arrangement between Queensland's Anglican bishops and the Justice Department in not issuing permits to Anglican organisations seeking to conduct art unions, games of chance or guessing competitions.

Recently the Dean of Rockhampton, the Very Rev. John Hazlewood, issued an attack on this arrangement which he described as "intolerable and thoroughly illegal." Dean Hazlewood advocated Anglican fund-raising through gambling, which he said was a profitable and harmless amusement in itself.

Following withdrawal of permission by the Justice Department the matter was brought up

in the form of a motion at the recent synod meeting.

The motion was lost, but mainly on the ground that it should not be passed until the power of the Archbishop of Brisbane and other Queensland bishops to ban church gambling should be tested.

Dean Hazlewood said in his article that gambling in itself was not wrong unless it was done to such an excess that the gambler could think of little else than the shallow but exciting prospect of reward.

Morally wrong
Gambling could be wrong morally if by indulging in it a Christian was amusing himself without regard to the example his action might set in a gambling-ridden society.

"There is no reason to refuse to acknowledge that games of chance, lotteries, art unions, chocolate wheels, lucky numbers, T.A.B., and so on, are in fact recognisable aspects of our social behaviour problems," he wrote. "They exist as a source of entertainment and excitement very much as the cinema does. Individual people may abuse this entertainment as they may abuse other forms of amusement, but it would be a dull world if every form of potentially corruptible entertainment was declared illegal."

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