

Mainly About People

N.S.W.

It is with pleasure we record the announcement of the engagement of Deaconess E. Jean Macdonald, warden of the G.F.S. Hostel in Sydney, to Mr Paul Radford. Deaconess Macdonald is active in many Church activities in Sydney diocese and for a time served as one of the directors of this paper.

The Rev. Trevor Griffiths, rector of St. Thomas', Rozelle, has accepted nomination to the parish of St. Mary's, Guildford (Sydney).

The Rev. N. J. Pilcher, curate at St. Matthew's, Bondi, has been appointed curate-in-charge of the provisional district of The Oaks (Sydney).

The death has occurred in Sydney of the Rev. O. A. Piggoft, general secretary of the N.S.W. Temperance Alliance. Mr Piggoft was 82 at the time of his death. He was general secretary of the Alliance for 28 years prior to retiring in 1954. He returned to that post in 1962. The funeral service was held at St. Peter's, East Sydney, where the rector is the Rev. Bernard Judd, president of the Alliance.

The Rev. David Duchesne, rector of St. James', South Canterbury, since 1962, is to become chaplain at Trinity Grammar. He will take the place of the Rev. K. L. Sanders, who is to become head of the Junior School.

The Rev. A. H. Funnell, rector of St. Andrew's, Summer Hill, since 1956, is to become rector of St. Philip's, Eastwood.

The death occurred, during October, of Mrs Nona Pearce, wife of the first rector of Bowral, Canon Louis Pearce. Mrs Pearce was a daughter of Archdeacon Langley of Melbourne and was born in Prahran, Victoria. Lack of space precludes a full appreciation which must be held over until our next issue.

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Victoria



The Rev. J. A. Goodridge, at present curate-in-charge of St. Laurence's, Doveton, in the parish of St. James', Dandenong, has been appointed Home Secretary of C.M.S. in Victoria.

Mr Goodridge trained at Ridley College, Melbourne, and was ordained in 1960. He is married, with two children. He is to take up his new appointment on December 1.

Canon R. M. Hudson was inducted to the parish of St. Martin's, Deepdeen, Melbourne diocese, on November 4. The service was conducted by Archdeacon J. H. Brown. Canon Hudson is also to act as Anglican chaplain to Mount Royal Geriatric Hospital.

Elsewhere in Australia

The Rev. M. L. Redmond, previously Anglican chaplain to the Geelong Base Hospital and Geelong Gaol, is to become Director of Marriage Guidance and Education in the diocese of Tasmania.

The death has occurred in Brisbane of the oldest active Anglican bishop in the world, the Rt. Rev. Horace Dixon, 95, Coadjutor Bishop of Brisbane for 30 years. Bishop Dixon retired in 1961. He had been in hospital for a year prior to his death.

The engagement has been announced of Miss Barbara Maidment, of the C.M.S. Oenpelli Mission, to Mr A. J. Abel, also of Oenpelli. Miss Maidment's parents live in Sydney and Mr Abel's in Queensland.

LAYMAN'S VIEWPOINT

Owing to pressure on space this feature has had to be held over until our next issue.

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WORLD-WIDE PRAYER DAY

ON behalf of the Anglican Missionary Council (representing CMS and ABM) the Primate, Dr Gough, has called the Australian Church to share in the day of world-wide intercession for missions, falling on St. Andrew's Eve, November 29.

The origin of this day is of particular interest to Australians and New Zealanders. In 1871 Bishop John Coleridge Patteson was martyred on the island of Nakapu. The news eventually reached Bishop Selwyn, of Litchfield in England, on the 29th November.

Bishop Selwyn had been the first Bishop of New Zealand and the founder of the Melanesian Mission. It was he who had persuaded Patteson to come out and he who had appointed him as the first Bishop of Melanesia.

The news of Bishop Patteson's death was a grievous sorrow to Bishop Selwyn and in 1872 there began a yearly commemoration of Patteson's death in Litchfield Cathedral, with a day of special intercession for the Melanesian Mission on the day the terrible news was first received.

This gradually developed into

NEWS IN BRIEF

CAROLS — An Advent Carol Service will take the place of the usual Evensong service in St. Paul's Cathedral, Melbourne, on November 29. Preacher will be the Dean. The Trinity Grammar Carol Service will be held in the Cathedral at 8 p.m. on Friday, December 11.

MESSIAH — Handel's oratorio "Messiah" will be sung in All Saint's, Cammeray, by the All Saint's Choral Society on Friday, December 4. The choir will be conducted by W. R. Clarke L.T.C.L. and the organist will be B. Vine-Hall, A. Mus., L. Mus.

NEW CHURCH — A new church at Carrum (Melbourne), St. Aidan's, was dedicated by the Archbishop on Sunday, November 1. The new building replaces the 64 year old wooden structure previously in use.

MISSION — A parish mission will be conducted at St. John's Sutherland (Sydney) from this coming Sunday, November 22, through to Sunday, November 29. The diocesan Missioner, the Rev. W. Spencer, will be the main speaker.

JUBILEE — The Jubilee of St. David's, Arncliffe (Sydney) will be marked with special functions next year.

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Parish helps deaconesses

A SYDNEY parish is allocating a sum of £150 per year in an unusual scheme to assist the ministry of deaconesses in the diocese.

The parish is St. Stephen's, Willoughby, on Sydney's North Shore, and the money is set aside to help meet situations that arise where parishes need deaconess help but are unable to meet the financial commitment of such help.

It is left to the discretion of the Head Deaconess, Deaconess Andrews, to allocate the money where she sees the need. The rector of St. Stephen's, Canon A. E. S. Begbie, told A.C.R. that his church's aim was to extend their vision beyond the confines of the local parish.

In an earlier period St. Stephen's allocated a similar annual sum to assist the church at Villawood, set in an extensive housing estate, over a three-year period.

Already, at the present time, the money from St. Stephen's is being put to use where there is a need.

"We are witnessing revival such as I have never seen since I first came in 1964 and many are coming to Christ," reads a report from the Bible Society in Burundi, which has been a troubled area because of the tribal difficulties which have followed independence. "They want Kirundi New Testaments and if there are any available I want them to have them, as it is all they have to help them in their spiritual lives."

The Wellington (New Zealand) Anglican Synod has given approval, after lengthy debate, for parishes to share their church buildings with other denominations.

Leaders of the Muslim social service association in Italy have expressed the hope that one day it will be possible to erect a

Revised Lectionary
Nov. 22: Sunday Next Before Advent. Mt. Eccles. 11 and 12; John 19: 13-end, or Heb. 11: 1-16.
E: Hagai 2: 1-9, or Malachi 3 and 4; John 20, or Heb. 11: 17-12: 2, or Luke 15: 11-end. Nov. 29: First Sunday in Advent. Mt. Is. 41: 1-20; John 3: 1-21, or 1 Thess. 4: 13-5: 11.
E: Is. 2, or Is. 1: 18-end; Matt. 24: 1-28, or Rev. 14: 13-14: 4.
Dec. 6: Second Sunday in Advent. Mt. Is. 5; John 3: 19-40, or 2 Peter 3: 1-14.
E: Is. 10: 33-11: 9 or Is. 11: 10-12; end; Mt. 24: 29-end, or Rev. 20 and 21: 1-8.

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THE AUSTRALIAN CHURCH RECORD

JUBILEE ISSUE

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EIGHTY-FIFTH YEAR OF PUBLICATION

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MIXED RECEPTION WAS GIVEN TO "CHURCH RECORD" OF 1914

FIFTY years ago the first issue of a new Federal Church of England newspaper was introduced to the Christian public. It was not, however, an entirely new paper for it grew out of two earlier journals, one going back to 1880.

"THE Church of England Record," published in Sydney, first appeared in 1880 while its southern counterpart, "The Victorian Churchman," was published in Melbourne.

Thus, although we celebrate this year the fiftieth anniversary of "The Australian Church Record" (or "The Church record for Australia and New Zealand" as it was first called) the paper's history stretches back to 1880.

Excluding certain diocesan journals, "The Church Record" is thus the oldest Church of England newspaper in Australia. At the time of the birth of the new paper the popular High Church journal was the "Church Standard," later to be absorbed in the "Anglican."

The advent of a new Evangelical weekly produced a variety of reactions. The Brisbane diocesan paper, "Church Chronicle" commented: "One might have wished that a single weekly could have supplied the needs of our small community."

The "Record's" Tasmanian correspondent reported: "Criticism, some keen, some kind, has been offered by our diocesan 'Church News' to the 'Church Record.'"

"The editor regrets that this obvious competitor to the 'Church Standard' has entered the field, but admits that the latter 'has a definite policy of its own.'"

Our Tasmanian correspondent commented: "Since this definite policy is along High Church lines, so that High Churchmen have an organ which represents (and that too, very ably) their point of view, why should the

Evangelicals be begrudged having a paper?"

The Gippsland correspondent reported a warm reception for the paper in that diocese and many warm remarks and comments were received from other places.

So the new paper was born and for the fifty years which have followed it has continued to witness to those four great characteristic features of the Church of England — Catholic, Apostolic, Protestant and Reformed.

Elsewhere in this special Jubilee Issue something of the story of "The Australian Church Record" is told.

Anglican speakers at two conventions

FOUR Anglicans are among the speakers at this year's conventions at Belgrave Heights in Victoria, and Katoomba, N.S.W.

Bible readings at the Belgrave Heights Convention will be given by the Rev. John Reid, rector of Christ Church, Gladsville (Sydney).

At Katoomba, speakers include Dr Leon Morris, principal of Ridley College, Melbourne; Canon A. J. Dain, Federal secretary of C.M.S. and the Rev. K. P. Churchward, rector of St. Stephen's, Mittagong, N.S.W.

Other speakers at Belgrave Heights include the Rev. Dr A. Skevington Wood, of the Movement for World Evangelisation, who replaces the Rev. Dr Alan Redpath, now unable to come owing to ill health; the Rev. G. H. Morling, principal emeritus of the Baptist Theological College, Sydney, and the Rev. J. W. Searle.

Others speaking at Katoomba include Mr J. Oswald Sanders, general director of the China Inland Mission; Mr R. H. Gordon, of the Sydney Evangelistic Crusade, and the Rev. James Beatty, minister of the Presbyterian Church, Canterbury, Victoria.

Dr Wood, the overseas speaker at Belgrave Heights, is a Methodist minister from England who has spoken at the Keswick Convention there on at least two occasions.

He is the author of a number of Christian books, including "The Inextinguishable Blaze," "Paul's Pentecost," "Prophecy in the Space Age," and "Heralds of the Gospel."

The Katoomba Convention begins on Saturday, December 26, and concludes on Sunday, January 3. The Belgrave Heights Convention begins on Christmas night and concludes Sunday, January 3.

Numerous house-party groups and camps have been organised for both conventions.

Sydney inquiries should be directed to the Convention Secretary, P.O. Box 5, Turramurra, N.S.W. (phone 44,3575). Melbourne inquiries to the office at 315 Collins Street, Melbourne (phone 62-5581).

EDITORIAL

The Word of God is our only authority

"We have been turned aside in large measure from the truth of God by a campaign that finds its source and its roots in a land that is now the victim of a profound delusion."

In these few telling words the late T. C. Hammond indicted a bankrupt Modernism that had brought the proud German people to abject servility at the feet of Adolf Hitler.

"Turn your back on the Bible," said the writer, "and then you turn your back on God. If you forget and explain away God's message to your soul, a time may come to an individual as it did to a nation, when God will say, 'Ephraim is joined to idols: let him alone.'"

"It seems a long haul from a theological theory to the present blitzkrieg, but it is not as far as you imagine, for man must have something to worship, and if he does not worship God he will worship himself."

We venture to suggest that insofar as the Church turns its back on the Word of God by so much does it lose its spiritual power and as it loses its spiritual power by so much does the nation decline.

The Church looks at the nation and deplores what it has itself produced. Then it busies itself with programs. It plans, for example, a "Church and Life Movement" that it might establish "an effective Christian presence" in the nation.

We do not question the sincerity, sense of purpose and dedication of those who think thus. But we must ask: Where is the Word of God in all this? And not just the New Testament, but the whole Word of God, from Genesis to Revelation.

The only effective Christian presence will come when the Church returns to that Word of God it has so lightly abandoned.

At the end of his long spiritual pilgrimage, D. R. Davies wrote (in "On to Orthodoxy"): "... until the Church comes again under the domination of a prophetic Christianity, which incontestably means

a return to the great fundamentals of Christian tradition, what we call the world will continue to live under a secularist Humanism."

Show us a decline in moral standards, show us a rise in gambling and drinking, show us corruption in the nation, and we will show you a Church that has lost its message, a Church that will not submit itself to the authority of the Word of God.

Fifty years ago this paper declared that its editorial policy would centre around the Bible as the final and ultimate authority on all questions of faith and life.

Nothing that has happened in these intervening years, no new discoveries or declarations, none of these things has caused us to change our mind.

The Word of God is the solid rock upon which we as a paper and the Church as a whole must build. All other ground is sinking sand.

We still believe that the words of the Psalmist are as true today as they were when first written: "The law of the Lord is perfect, restoring the soul: The testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes."

It is in this confidence that we go forward to face the next fifty years. God's word is effective. It accomplishes God's purposes. It not only enlightens the mind (but the Holy Spirit applies it to the conscience and hence to the will. "It is living and powerful." "It does not return empty but accomplishes God's purposes." This testimony of scripture is the ground for Luther's motto "Let the word do it." In every activity of Christians, Christ rules in His Church by His Word. It has been the object of the editors of the Record from its foundation that its editorial word should correspond with the word of God, so that it might share in the effectiveness of the word. But this object will only be achieved through the prayers of its readers.

FOR 50 YEARS: the paper for Church of England people

**Catholic, Apostolic,
Protestant and Reformed**

ON January 2, 1914, a new penny religious paper was born in Australia. It was a significant year for the evangelical cause in the country but it was an even more significant year for the world at large—the year of the Great War's beginning.

The small band of men who laboured over that first issue of "The Church Record" could not know that within a few months the world would be plunged into the greatest conflict it had ever seen.

The promoters of the new paper had other more pressing, more mundane problems. Establishing a new sixteen-page newspaper is no light task to undertake, the more so when working within the confines of financial limitations and staff shortages. Indeed there had been times in the months that had gone before when these men had cause to despair of ever seeing the paper come to birth.

At one of the earliest of their meetings a proposal had been made that the project should be abandoned altogether in favour of arranging with "The Sydney Morning Herald" and the "Daily Telegraph" to carry such articles and information as may be desired.

The suggestion was not taken up. The men had a purpose and a challenge before them and they were not to be turned aside.

The paper was not an entirely new one. Like many other papers it traced its roots back into the previous century, back to a monthly journal, "The Church of England Record."

Both papers derived their name from the famous English Church newspaper, "The Record" the first Anglican weekly, begun on January 1, 1828, as an Evangelical organ.

The "Church of England Record" ceased publication on November 9, 1912, its promoters (including among their num-



● Bishop G. A. Chambers, one of the founders of "The Church Record" seen during a visit to his old school, Trinity Grammar, not long before his death.

ber the Revs. S. E. Langford-Smith, S. M. Johnstone and H. G. J. Howe) taking an active part in the formation of the new company.

Southern side

On the southern side of the border another Church newspaper, this time a fortnightly, "The Victorian Churchmen," spoke for the Evangelical cause. Its directors realised the value of a joint Federal paper and agreed to the incorporation of their paper into the new one.

The "Victorian Churchman" ceased publication with the last issue of 1913 the then editor, the Rev. A. C. Kellaway, taking a well-earned rest after many years as editor of the Victorian paper, becoming one of the directors of the new enterprise.

So "The Church Record" (sub-titled "For Australia and New Zealand," later "The Church Record for Australasia," finally "The Australian Church Record") was born.

Declaring from the outset their evangelical convictions the promoters expressed the belief that as there was no other Federal church paper standing for a constructive Evangelical policy, the "Church Record" would meet a great need.

Church history

Many of the names of those men associated with the paper's foundings are now a part of Australia's Church History.

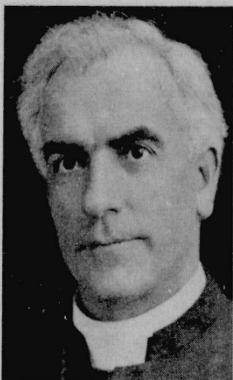
At the Sydney end were: Archdeacon D'Arcy Irvine, later to become Sydney's first caditor bishop; the Rev. W. L. Langley, later Archdeacon of Cumberland; the Rev. G. A. Chambers, founder of Trinity Grammar School and first Bishop of Central Tanganyika; and well-known laymen such as Mr C. R. Walsh; later diocesan registrar, and Messrs H. L. Tress, E. E. Brooks and W. E. Shaw.

The Victorian directors were the Rev. A. C. Kellaway; the Rev. H. T. Langley, later Dean of Melbourne; the Rev. W. T. C. Storrs, vicar of Prahran, and Mr W. M. Buntine, headmaster of Caulfield Grammar School and active in many evangelical causes in Melbourne.

But these were not the only ones to lend a hand to the work. Principal Davies of Moore College and Principal Aickin of Ridley College, Dr Digges La Touche, the Revs. S. M. Johnstone, S. H. Denman, S. E. Langford-Smith, H. G. J. Howe, S. Taylor, Canon Charlton, Canon Martin, Mr W. J. G. Mann, Mr H. Minton Taylor and Mr N. Y. Deane, all played a part.

The new journal set up its office at 64 Pitt Street, Sydney, and appointed Mr Louis Lepastrier as company secretary and office manager. The paper moved to other offices later and finally went to Church House where it operated for some 30 years.

The first editor of "The Church Record" was the Rev. Alfred A. J. H. Priest.



● Canon D. J. Knox, for many years chairman of the board of the "Record" and active in many other ways in its work.

Mr Priest came to the work after serving for over two years as Missionary Missioner for the Church Missionary Association (later C.M.S.) in both Victoria and N.S.W. He was, before this, vicar of St. Mary's, Caulfield (Melbourne diocese). He edited the paper until September, 1916, and continued to take an active interest in it for many years after.

Mr Priest was followed by the Rev. Stephen Taylor who took up the work in November, 1916. Mr Taylor carried on the exacting work of editing the paper whilst rector of St Paul's, Wahroonga.

He saw it through some of its worst financial difficulties in the early 1920s, finally laying down the work in May, 1926. He was a tireless worker and again took up the editorial reins in the late 1930s and early 1940s.

Mr Taylor was succeeded by the Rev. Dr A. Law, vicar of St. John's, Toorak (Melbourne). The paper was edited in Melbourne for more than a year and seen through the press in Sydney by the Rev. (now Archdeacon) R. B. Robinson, Dr Law paying visits to Sydney from time to time.

In 1927 the Rev. (later Archdeacon) S. H. Denman became the paper's editor and continued in the work until 1935. Mr Denman was during this time rector first of Drummoyne and then of Marrickville.

Archdeacon Denman continued to do part-time editorial work after 1935 when the responsibility for the paper's editing was put in the hands of an editorial board.

Since then a number of men have been involved in the paper's production. In December 1957, under the guiding hand of the Rev. G. B. Muston, the "Record" took on a new dress and has appeared in this style ever since.

The executive editor from 1959 to 1961 was the Rev. G. S. Clarke, who combined "Record" work with parish duties and who worked in consultation with an editorial board. He was followed

by the present full-time managing editor, Mr R. B. Rooke, who also works in consultation with the editorial board.

Behind the scenes as each issue goes to press there is a wide variety of activity going on. A mass of material from overseas, much of it received by air mail, must be sorted through to decide on what items have relevance to Australian readers.

On the home front the amount of material received is much greater still. While this is being sifted there are other tasks to undertake, photos to be arranged, book reviews to be organised, and letters to the editor to be handled.

Open forum

The "letters" range from warm praise to strong criticism and, although it is not possible to publish all letters received owing to the lack of space, letters are not kept out of the paper because they criticise it.

We believe this part of the paper should be an open forum for all supporters and critics alike, to have their say within the bounds of decency and sensible argument.

But letters are sometimes omitted for other reasons such as the type of letter that makes an unwarranted attack on a Church leader. Typical of this type of letter is one received which denounced a certain leader as a "satan in surplice," who, in the eyes of the writer of the letter, would be better off if a "millstone were hanged about his neck, and that he were drowned in the depth of the sea."

And so the work goes on from week to week. It is at times tiring and thankless work but we believe it is important work.

Church witness

Above all else it is the aim of "The Australian Church Record" to assist the Church in her witness to the full Gospel of Christ under the authority of the Word of God.



● Archdeacon T. C. Hammond, associated with "The Church Record" from his arrival in Australia, was active in many directions in the cause of Evangelical truth. His articles in the paper were a familiar feature to many readers.

The first editorial in the first issue of the original paper, in 1880, sums up this aim and on this note we conclude:

"We believe the Church of England to be a power for good, which, if rightly directed and employed, will achieve yet greater triumphs over infidelity, indifference and ungodliness... But if she is to do this, she must be true to herself. It has not been by her name, but by her principles and by the truth which she holds, that these victories have been won; and by the genuine spiritual life which she has displayed, imparted to her by Christ, her living Lord."

Message from the Primate

"I am glad to hear that the Australian Church Record is now celebrating its fiftieth anniversary. I send good wishes to all readers."

"It is important that the Church should have independent papers expressing different points of view and enabling people to understand the reasons for these."

"I would stress the fact of the desirability of the independence of a Church paper as I have noticed in a recent issue of the Record that mention was made that the bishops have recently expressed the desire for an official paper. This idea is undoubtedly due to an unfortunate statement which appeared in the secular Press and which was entirely inaccurate."

"As I have travelled around Australia I have been interested to find that the Record is widely read and this is as it should be. I send good wishes for its future."

—Hugh Sydney.

FIFTY YEARS AGO: the first issue The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Vol. I., No. 1.

SYDNEY, JANUARY 2, 1914.

Price 1d. (6d. per Year)

Ourselves.

The publication of the first number of a new Federal Church Paper seems to call for some Statement of Policy from those who are responsible for it. During the past few months we have received letters from correspondents asking information about the "Church Record," what it stands for, and why it is started? Such questions are reasonable, and we shall endeavour in this short article to supply satisfactory answers.

1. The "Church Record" is a Church of England Paper.

It will record, week by week, what our Church is doing both in Australasia and in other parts of the world. It will tell of the faithful labours, and successful achievements, of all members of the Church, quite irrespective of the School of Thought to which they belong. Especially, so far as Australasia is concerned, will the "Church Record" try to maintain a wide outlook, so that the narrow vision which sees only one Parish, Diocese, or State, may be broadened to see the Church in Australasia as a whole.

2. The Policy of the "Church Record" is Evangelical.

The Church of England is a comprehensive Church, containing within its fold several different "Schools of Thought" which all have their rights within the Church, provided they are loyal to its principles, as set forth in the Prayer Book, and the Thirty-nine Articles of Religion.

One of these historic "Schools of Thought" is known as "Evangelical." Dr. Denton Thompson (the Bishop of Sodor and Man) has in his book, "Central Churchmanship," thus defined the principles of Evangelical Churchmen—

(1) "The Bible is the final and ultimate authority on all questions of faith and life."

(2) "The centrality of the death of Jesus Christ."

(3) "The necessity for the work of the Holy Ghost, first in Regeneration, and then in Sanctification."

(4) "The liberty of man's access to God through Jesus Christ."

The Policy of the "Church Record" will be "Evangelical" from the constructive side. Our primary aim will be to build up, rather than to destroy; to teach the truth of God, as we have received it; maintaining the spiritual principles of the Church of England as expressed in the Book of Common Prayer.

While our Policy is mainly constructive, we, of course, reserve our right to speak plainly, and to express frank criticism, when we deem it to

be necessary. But we shall endeavour to avoid all bitterness, or want of charity, in our dealings with those from whose convictions we may strongly differ.

There is no other Federal Church Paper in Australia which stands for a Constructive Evangelical Policy, and we believe that the "Church Record" will meet a great need, and that many Church people will welcome its publication.

3. The Plans of the "Church Record."

We hope to publish in our pages each week, Notes on Current Topics, Church News, and Leading Articles on important questions. A strong and representative Advisory Board will assist the Editor, and in addition, help will be given by leading Churchmen throughout Australia.

The Missionary Enterprise will not be forgotten. It will be dealt with from the widest point of view, and our readers, while being provided with detailed information of our own Australian Missionary Organisations, will also be kept well informed of the great world movements which are such a marked feature of the present day.

The Young People will have a special corner to themselves, and are invited to enter for competitions on Scripture subjects, based on the Church Catechism, and prizes will be given each quarter to successful competitors.

Future developments of the "Church Record" will depend on a very practical matter; the number of our subscribers. We have received already a good deal of encouragement in this direction, and publish our first number with much reason for hopefulness. We trust that many who are not yet subscribers will, at the earliest possible moment, enrol themselves on our list, and thus give their practical assistance to our enterprise.

Current Topics.

Everybody knows that January 1st is New Year's Day. We have all been wishing each other a Happy New Year; and doubtless felt some responsibility in turning over a new page of our life's story; possibly we have made some good resolutions as to what we shall write on that page. But how many people realise that, in the Church Calendar, January 1st is the Festival of the Circumcision of Christ. On that Day we remember that, "when eight days were accomplished for the circumcising of the Child, His Name was called Jesus." Thus the Name of Jesus stands as a Head Line at the commencement of every year. The

secret of a Happy New Year is only to be discovered in the Name which is above every name. Do we seek pardon for sin, an example to follow, strength to live aright? We can find all these in Him Whose Name stands first on each year's page. We trust that all our readers have found their life's true satisfaction in the Lord Jesus Christ, Who alone can give abiding peace.

As we look out on the New Year, what are the prospects of Australia with regard to its National and Social Life. We have had years of prosperity; good seasons have followed each other in

unbroken succession, and the general level of comfort is probably higher than in any other country in the world. But there is a danger threatening the life of our people—the danger of materialism.

Not materialism in theory, as was set forth by Tyndall in the nineteenth century, but materialism in practice. People are so engrossed with what they see and touch around them, that in comparison with material things, the spiritual seems worthless. Australians, as a whole, still believe in God. The company of avowed atheists is not large, but, while believing in God, multitudes are so interested in material things that they have no time for God.

To make money, to rise in the world, above all "to have a good time"; these things seem all important to them. The good gifts of God are all around them, but while enjoying the gifts, many ignore the Giver; and God, though not always rejected or defied, is forgotten.

What has the Church to do in the face of this practical materialism? Surely her one duty is to seek to make our people realize the importance and power of things spiritual; "to open their eyes that they may see" the responsibilities of those who must one day "give account of themselves to God." If they will not come to us, we must more and more go to them with the message of the Gospel. It would be well if Christian people, instead of wasting much time and energy in disputing unnecessarily with each other, would boldly, and as far as possible, unitedly, face the problem of delivering this land of Australia from the advance of what is neither more or less than practical paganism. We need, in the best sense of the phrase, "a more aggressive Christianity."

But after all, the aggressive work of the Church, and its influence on the careless multitude, depends on the spiritual level of Christian people.

The Lord Jesus Christ said: "Ye are the salt of the earth," but He added, "if the salt

lose its savour, whither can it be good for? It is then cast out, and trampled under foot, and is good for nothing."

It was in the mid-twenties, not very long after I joined the Board, that the paper came the closest it has ever been to actually ceasing publication.

I well remember the meeting of the Board when this nearly happened. Faced with mounting financial difficulties one of those present moved that we cease publication.

It was a tense moment. The "Record" had never been "in the red" to the degree it was then and, from the human point of view, it seemed hopeless to try to keep it going.

But the editor at the time, the Rev. Stephen Taylor, would not admit defeat. He said that he would take it to his own printer and have it printed at his own expense if the Board abandoned it.

The Board responded to the challenge and decided to persist. We have had our financial ups and downs since that day but never have we come so close to going out of circulation.

Our loyal supporters redoubled their efforts. Dr Law was very active and added many Victorian subscribers' names to our mailing list. Mrs A. Bragg and Canon Knox also worked

All of this led to a crisis in

Continued page 6

LOOKING BACK ON 50 YEARS

By Archdeacon R. B. Robinson
Chairman of the Board of
The Church Record Ltd.

MY memories of the "Record" stretch back through the whole of its fifty years of existence and even further—back to "The Church of England Record," one of its two predecessors.

It was to this earlier paper that I was first introduced when, as a young layman, I lived in the parish of St. Barnabas', Mill Hill (Sydney).

The rector at that time was the Rev. (later Canon) D. J. Knox, an enthusiast for the "Record," both then and right through his lifetime of service in Sydney diocese.

It was in those days that Canon Boyce and Canon Jones of Moore College rendered yeoman assistance, also the Revs. H. G. J. Howe and H. S. Begbie, and the Revs. S. J. Kirby and W. G. Hilliard, both later bishops.

After ordination and a period of service close to the city I went, in 1918, to act as locum tenens at St. Luke's, Adelaide. This was followed by a period as rector of St. Paul's, Lithgow (Sydney). But although removed from close contact with Sydney's centre during these years my interest in the paper remained

and in 1924, when I returned to the city to become rector of All Souls', Leichhardt, I was asked to join the Board of Management.

I do not think I realized just what I was letting myself in for! Most religious journals have their financial ups and downs but at the time I joined the Board the "Record" was experiencing a real "down" period and I was plunged immediately into the paper's financial problems.

Some of the men associated with the paper in those days were the Rev. A. J. H. Priest (its first editor); Mr Louis Lepastrier (its first manager); Mr Minton Taylor, a solicitor; Mr H. L. Tress, also a solicitor; Mr C. R. Walsh, a prothonotary of the Supreme Court; Dr A. Law from Melbourne; the Rev. G. A. Chambers (afterwards Bishop) and the Rev. W. L. Langley (afterwards Archdeacon). Later there was the Rev. S. H. Denman, sometime editor.

It was in the mid-twenties, not very long after I joined the Board, that the paper came the closest it has ever been to actually ceasing publication.

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Continued page 6

hard at the task of improving the financial position. Mrs Shaw of Austiner gave generously, as did others, and gradually the situation was relieved.

In order to make the financial position of the paper more secure, an Endowment Fund was started by Canon Knox. This was, and still is, administered by the Church of England Evangelical Trust of N.S.W. It grows a little each year as sums of money are added to the principal from Sale proceeds and occasional legacies.

I am sure it would not be out of place for me to mention at this point the need to remember this fund in your will. The interest received each year, while not being an extremely large amount, does help materially in the production of the paper.

For some thirty years we had an office in Diocesan Church House, George Street. At first we shared this with the Girls' CONTINUED PAGE 6

COLOUR
FILM PREMIERE

a letter to
Nancy
plus
NO GREATER LOVE
DOWN DEEP IN THE
SEA
FRI. 4th Dec., 1964.7.45 p.m.
Scots Church
Margaret St., Sydney.
Admission Free. Offering.

GOSPEL FILM MINISTRY
LTD.
MELB.: 211 Latrobe St. 32 1232
SYDNEY: 181 Clarence St. 29 4005
BRISBANE: 262 Queen St. 2 9062
Also Adelaide, Perth, Launceston.

Sydney Missionary and
Bible College

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
Vice-Principal: Rev. Arthur Deane,
B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping, N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S.

There is a Correspondence Course in New Testament Greek. Stenciled notes on all Biblical subjects are available for private study. Optional course for L.Th. also available.

ADVERTISING—an essential ingredient in a newspaper

FEW journals exist without advertising support and this is specially true of newspapers. Occasionally the experiment has been made of trying to produce a newspaper without advertising but almost always this has been a dismal failure.

Allowing for the fall in sales which would follow if a higher price were charged which, in turn, would result in an even higher price, "The Church Record" would have to sell for at least 3/ a copy if it carried no advertising.



Pretty and Dainty One Piece Robe in White Voile with colored Spots, White Muslin Silk Embossed, collar and cuffs edged val lace, Colors, Sky, Helio, Brown, Black and Navy.
Price 21/-
● The latest fashion in 1914. From an advertisement in the first issue of "The Church Record."

A glance at the pages of early issues of "The Church Record" reveals quite a different pattern in the type of advertising being carried to that of today.

Many retail stores were prominent, some large, some small. Hordern Bros. and Anthony Hordern and Sons were two heavy buyers of space in Sydney. The Melbourne stores, Brooks, Robinson and Co. and Gaunt's, jewellers, also had quite substantial advertisements in the new paper.

There were also butchers, bakers, tailors, drapers, watch-makers, private hospitals, electrical contractors, plumbers, grocers, chemists and numerous other small traders.

Then there were the purveyors of such potions as hair restorer, tooth powder, headache powders, tonic pills, corn cures and one particular remedy which was claimed to have cured the following list of ailments:—

Liver and kidney diseases, tumours, gall stones, indigestion, nervous disorders, growths, rheumatism, skin diseases and chest troubles.

Free gifts

There were numerous other commercial enterprises represented in the paper's pages also, firms like Griffiths Bros., the tea makers; Nock and Kirby's, the hardware retailers; and David Jones Ltd., who were "pushing" a particular line of sewing machine, selling for £4/17/6, made of "polished oak, in the latest drophead style, with 4 drawers, and equipped with all the attachments supplied with any other reciprocating shuttle machine."

There were sellers of organs, funeral parlours, book dealers, printers and a dealer in bicycles who had a real 1964 idea. He offered his customers a "free gift gramophone" with each purchase!

A motor dealer offered to teach his customers in "1912 model English cars" while another dealer advertised that he could supply "torpedo and rotund styles of bodies, laundrette and limousine bodies or any description or design wanted."

A Melbourne firm offered to teach the violin with a "patent

H.S. Fingerboard" which was claimed to make it possible for beginners to pass examinations after six months' tuition!

By far the greater part of all advertising in those early issues was of a commercial nature. Only a few Church organisations were represented.

The Church Missionary Association (now CMS) had a regular advertisement for its Melbourne activities. Trinity Grammar School, Sydney; the Diocesan Book Society, Melbourne; Caulfield Grammar School, Melbourne; the N.S.W. Church Missionary Association and one or two missionary organisations had advertisements but in general Church work did not figure prominently in those days.

Church organisations did not spend nearly so much on advertising then as they do today. In 1964 the pattern is quite different. Only a small handful of commercial advertisers now place advertisements in religious journals.

The growth of the vast advertising service industry has meant a channelling of most of this advertising more and more into the big outlets such as TV, radio and the glossy magazines and multi-page newspapers.

But with the decline in this type of advertising has come a growth in advertising by Church organisations and such form the overwhelming majority of advertisements in today's religious journals.

POLICE: Services were held at both St. Paul's Cathedral, Melbourne, and St. Andrew's Cathedral, Sydney, on November 22, as annual Church Parades of the respective Police Forces of the two States. In Melbourne the Lessons were read by the chief commissioner, Mr R. H. Arnold, and the Governor. In Sydney a Lesson was read by the Commissioner of Police, Mr N. T. W. Allen.

ABBOTSLEIGH SCHOOL WAHROONGA

The Council has awarded the following Scholarships:

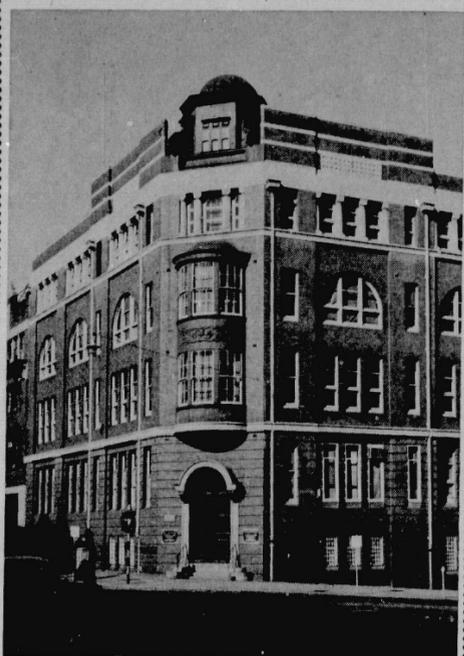
OPEN:

Helen Kathryn Graham
Bronwyn Gail Williams

JUBILEE:

Susan Mary Blaxland

OUR PRESENT HOME



The editorial and business office of "The Australian Church Record" is now located on the first floor of the new CENEF Building, 511 Kent Street, Sydney (on the corner of Bathurst Street).

KATOOMBA CHRISTIAN CONVENTION

(All one in Christ Jesus)

December 26th, 1964 to January 3rd, 1965

Daily Meetings for Bible Exposition by Experienced Speakers—

Dr. Leon Morris, Mr. J. Oswald Sanders, Rev. Jas. Beatty, Rev. Ken Churchward.

Accommodation available

For Programmes, apply,

The Secretary, P.O. Box 5, TURRAMURRA, N.S.W. PHONE 44-3575

Order your Sunday School Rewards from C.M.S. BOOKSHOP

Books for all ages: Many new titles. We specialise in the selection of prize orders.

City—93 Bathurst St. 61-9487

Parramatta—City Hall, Church St., opp. St. John's Church

1924 : 1964 — 40 YEARS' SERVICE in EVANGELICAL LITERATURE

lie behind our guarantee of careful selection and prompt and courteous service. Our mail orders cover Australia.

Yeswick Book Depot

315 Collins St., Melbourne. Phone 62-5581.

For Bibles and Prayer Books; Hymn and Song Books; Works of Reference and Exposition; Children's Awards and Christmas Gifts. Our new unexcelled list of Sacred Recordings is now available.

Women's convention movement growing

THE ministry of interdenominational Women's Christian Conventions covers ever-widening fields, in N.S.W. particularly, and further outreach is being considered prayerfully.

Weekend or day Conventions this year have been held at Thornleigh, Tumut, Scotts Head, Toronto, Manly, Mittagong, Morpeth in N.S.W. and Brisbane, Queensland. The second Australian Capital Territory Convention will be held at Bruce Hall, Canberra, on 27-29 November. Secretary for Canberra, Mrs P. Richards, 23 Bancroft Street, Dickson, A.C.T.).

Mittagong in the Southern Highlands of N.S.W. is a new Convention Centre and about 200 women appreciated a day of rich blessing on October 15. Children were cared for at St. Stephen's Church and women of all denominations met in the beautiful Memorial Hall. Local arrangements were made by a capable committee under the leadership of Mrs E. Churchward, wife of the rector.

A convention team travelled from Sydney for the day, namely: Mrs G. Collins (chairman), Mrs E. Long (song leader), Mrs P. McIntosh (soloist), Mrs M. Fewchuk and Miss V. Sullivan (speakers), accompanied by a panel of widely experienced Christian women who all discussed questions on practical aspects of daily Christian living.

Husbands not believers

Convention teaching emphasises that it is possible to be holy while enjoying a normal life, and the panel sessions are proving more and more to be meeting a vital need in helping women to apply Bible teaching to individual situations in day to day living.

Problems facing the woman whose husband is not a believer, those who are mothers of small children or teenagers, the single woman, the grandmother, the keen church worker, the new Christian, and many others.

Through the Bible in Two Years

A simple, thorough, practical course giving essential groundwork in the secrets of

PERSONAL VICTORY

and WINNING OTHERS

Sponsored by leading Evangelicals
Two evenings a week in the city. £3 per term.

New term opens, 2nd Feb., 1965. Write or ring NOW for Prospects.

SYDNEY BIBLE NIGHT SCHOOL

19 Balmoral St., Hornsby. 48-3532

come before a panel of Christian women from varied walks of life and occupations. These women are able to give advice gleaned from personal experience of the faithfulness of God in situations similar to those under discussion.

Bible messages are designed to help the women translate the Gospel message into their daily lives, and official speakers include Mrs A. M. Chambers, Mrs M. Fewchuk, Miss V. M. Sullivan (Sydney), and Mrs B. Horne (Melbourne).

Mrs Clive Kerle and Mrs Alan Begbie also have agreed to join the convention team as speakers and Mrs Begbie will speak at a Saturday morning session of the 7th Central Convention, to be held at Narrabeen (N.S.W.), March 5-7, 1965.

Previously, the Central (Sydney) Convention has been held at Thornleigh, but a change in venue is necessary to accommodate increasing numbers. The National Fitness Camp overlooking the glorious Narrabeen Lakes will be the new Women's Christian Convention "home" and is an ideal setting in spacious lakeside bushland, with comfortable accommodation in modern self-contained lodges.

Meetings will be conducted in the new enclosed basketball stadium which will provide ample seating space for an anticipated attendance of 1,000 or more women. (Further information from: Mrs R. Myers, 37 Bouvardia Street, Punchbowl, N.S.W. Phone 75-3465).

O. A. Piggott memorial fund

A memorial fund has been launched in memory of Mr O. A. Piggott, who died in Sydney last month (see obituary on page 12).

The money will be invested and the proceeds applied to the temperance education work which was so much a part of his life.

Proceeds will go into the printed word, in magazines, leaflets, booklets, in the Press generally and any effective means open to the N.S.W. Temperance Alliance, including radio and TV.

Contributions should be sent to The Treasurer, N.S.W. Temperance Alliance, 140 Elizabeth Street, Sydney.

PIANOS AND ORGANS

Bought, Sold, Tuned, Repaired by Aberaft Pianos, 25 years experience. Phone (Sydney exchange) 93-5515 or write 24 Caville Street, Harbord. Country inquiries promptly attended to.

For free, friendly and courteous advice on travel anywhere, consult **MITCHELL'S INTERNATIONAL TOURS**
Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames' Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.
Culwulla Chambers, 67 Castlereagh Street, Sydney. Phone 28-1329

A Bible teaching ministry — the first ten years

WHEN a small group of clergy and laity met in Sydney in 1953 under the chairmanship of Dean Eric Pitt to launch the Church of England Bible College, the financing of the proposed course was based on an initial enrolment of 30 students.

In fact, the enrolment in the first year turned out to be 130. Looking back over the 10 years since it was founded, College courses have been taken by well over 1,000 people.

Obviously, the Church of England Bible College met a real need in 1954 and continues to do so today. No other institution in Australia does quite the same job and so there is no overlap or rivalry with existing institutions.

The College provides lectures courses in Sydney on Monday nights for those who can at-

Sydney music Summer School

THE annual Summer School of the Royal School for Church Music in Sydney offers a wonderful opportunity for those interested in all aspects of music and worship.

The summer school will be held, for both resident and non-resident participants, at Moore College, Newtown from January 7 to 17, 1965.

The aim of the summer school is to present a balanced course of instruction to choir masters, organists, choir members and any persons interested in the advancement of Church music.

While it is intended that the school should be attended as a whole it has been divided into two main sections:

1. Thursday, January 7, to Sunday, January 10, will be entirely devoted to work suitable for parish choirs. It is hoped that organists and choir-masters from smaller parishes and the most humble choirs will be able to attend. Resident cost is £7/10/.

2. Monday, January 11, to Sunday, January 17, will be more specialised in its outlook, lectures in History of Church Music, etc., Choir Training and Organ Accompaniment, tests for those desiring to take them, discussions on the place of music in worship and other topics. Cost (resident) £13.

It will probably be several years before another Summer School is held in Sydney. Applications should be made by December 20, sent to: Mr R. W. Holland, 4 Lennox Street, Normanhurst (phone 61-2927).

In conjunction with this school a resident course for choir boys will also be held.

As it is only possible to accommodate a maximum of 20 boys, applications will be judged carefully and boys with less than two years' choir experience will not normally be considered. Cost for the ten days will be £8, inclusive of all meals.

tend and some 50 to 80 people do attend these lectures.

Many more take the course by correspondence, making the enrolment in any one year about 200 people.

Missionary candidates for A.B.M. and C.M.S. have proved the courses to be of great help in their preparation for full-time missionary service. Missionaries in the field often enrol, studying and sitting for examinations at isolated mission stations.

Doctors, nurses, clergy, teachers, youth leaders, deaconesses, busy mothers — people from all walks of life have found a source of spiritual growth and enrichment in the discipline of planned Bible study.

Our oldest student finished the course at the age of 87. Some have been invalids; others have begun a course while serving a prison sentence.

While most students come from cities and rural areas in Australia, the Church of England Bible College always has some students overseas. Notes are mailed to New Guinea, New Zealand, the Pacific Islands, Africa and even to England and Scotland.

At first, the College offered only one course, aimed to give a general understanding of the whole Bible. In this course, every book of the Bible is studied, some in more detail than others, over a period of two years.

An advanced course was offered, covering three great books of the Bible and three great Bible subjects. This course is for those who already have some understanding of the Scriptures but who feel the need for closer, guided study. Many who complete the whole Bible course, go on to enrol for the advanced course.

A feature of the College's method is its tutorial service. Each student in the first course is allotted a tutor to whom regular written assignments are mailed for correction and assessment.

The tutors are either clergy or former students who have gained the college diploma with first-class honours. Thus close personal links between College and student are maintained and every possible assistance given with study problems. Tutors are located in all Australian States.

As the College is an entirely voluntary institution apart from part-time secretarial assistance, the cost of the courses is kept to a minimum.

Those interested in the College may address inquiries to the Registrar, Church of England Bible College, 1 Belgium Avenue, Roseville, N.S.W.

Commenting on the discussion at Lane Cove, Mr Sprackett said, "I hope that clergy and lay leaders in our State will find a way to gather together Christians at Christmas time to pray for the needy of the world."

"Inter-Church Aid means not only money, technical assistance, food and clothing, but prayer for others. Congregations in the district could arrange to meet November or December for a short service of intercession for the needy of the world," he said.

"Such a service could be planned for a week day or on Sunday, according to local conditions." The possibility of combining a service of Intercession on a Sunday at 5.30 p.m. to be followed by a "Hunger Tea" (bread, cheese and tea) before evening services was mentioned.

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New Christian youth journal

A NEW Christian youth magazine with an initial issue of 24 pages has just been published in Sydney.

The magazine, "Christian Youth News," is being produced by a group of evangelical Christians through a non-profit company, Christian News Service Ltd.

The director of the project is Mr R. B. Rooke, managing editor of "The Australian Church Record."

"Christian Youth News" will circulate initially in the four eastern States on an interdenominational basis. Later it is planned to extend this coverage with a separate edition for the rest of Australia.

The new magazine aims at providing a wide range of reading matter for young people in the 13 to 21 years age group, although some features will be of interest to people beyond these limits.

The magazine carries articles, a serial, a crossword puzzle, readers' letters, news of youth activities, answers to readers' questions and a number of other features.

To be published 10 times a year, "Christian Youth News" sells at 1/6 a copy or on a subscription of 15/ per year.

Readers of A.C.R. are invited to send 1/6 (stamps or postal note) to the publishers for a sample copy (see advertisement elsewhere in this issue).

A bread and cheese tea?

SPEAKING to the Lane Cove Ministers' Fraternal recently, the Rev Robert Sprackett, Secretary for Inter-Church Aid in N.S.W., stressed the importance of Christians coming together at Christmas to pray for the needy of the world.

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LATEST BOOKS on the vital

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Also
THE YEARLY BIBLE STUDY CALENDAR
plans your reading through the Scriptures in 1 or 2 years.

Mail to: **SCRIPTURE TRUTH DEPOT,**
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AUSTRALIA.

Please post without obligation The Bible Study Calendar and free books.

NAME _____ Street No. _____
Town and State _____

THE CHURCH: the real question

A review the book, **THE CHURCH**, by Pope Paul VI. Helicon Ltd., Dublin, Ire. English price, 30/.

JOHN FISHER, Bishop of Rochester, who was executed by Henry VIII for refusing to recognise the royal supremacy and who has been subsequently canonised by the Roman Catholic Church, was sufficiently acute to recognise that the fundamental difference between the Reformers and their opponents was over the doctrine of the Church.

The dispute over the doctrine of justification by faith, important though it was and which held the foreground, was derivative, in his view.

Fisher's analysis is not yet acknowledged, and in the meanwhile a large number of Protestants, unaware of the fundamental question, have unconsciously accepted the essence of the Roman Catholic doctrine of the Church. When the question breaks into the open, as it must within the next generation or two, there is likely to be a complete re-alignment of the historical lines of division.

Crucial question

In view of the crucial importance of the doctrine of the Church, it is valuable to have these collected addresses on aspects of the Church given by the present Pope while he was Archbishop of Milan.

The book does not contain any profound exposition of the Biblical texts but simply summarises and states the current Roman Catholic doctrines and attitudes. The book brings out quite clearly that the crux of the problem of the Church is the question of mediatorship.

The doctrine of justification by faith excludes any other mediator between the sinner and God except Jesus Christ. The sinner who is saved by faith is in direct relationship with God — the Holy Spirit applying the Word of God to the mind and heart of the regenerate Christian.

CHURCH SUPPLIES

Box 37 P.O., Chatswood 41-4664

- ★ For OFFERING ENVELOPES from 2/3 set, quick service.
- ★ For LEDGER SHEETS Revolutionary new design. Saves time, omits nothing.
- ★ For FAMILY RECORD CARDS Simple, advanced design, most informative.
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- ★ For TYPING AND DUPLICATING with I.B.M. Elec. typing.
- ★ For STATIONERY AND PRINTING All your needs supplied. 24 hr delivery—all suburbs or F.O.R. SYDNEY

Books

However, the Roman Catholic Church insists upon human mediators. The Church itself stands between the believer and God as the essential mediator. Consequently the Church is viewed as an institution rather than a fellowship, and on page 12 the Pope defines it as an earthly organisation. Its essential heavenly nature is explicitly denied. It belongs "on earth."

"The Church is nothing but the continuation of Christ and the meeting point in the movement of history between God and men." The concept of essential mediatorship is extended to Mary, and on page 39 the Pope uses the imagery of the Madonna and Child to explain that the Church mediates Christ. The Church is identified with Mary and "its mission is to bear Him within its folds and to bring Him to life in the world, for the Church is our mother."

This imagery of the Church being the mother of Christ who is a babe in her arms is quite the reverse of the Biblical image of Christ being the Lord and husband of the Church.

The extension of mediatorship to the sacraments is straightforward. "It is the Church that gives us the sacraments, that gives us grace at every stage" (p. 123). In view of this language it is not surprising that the Pope hypostatizes the Church, making it into a person, calling it a mystery and assigning it a soul (p. 117).

Consequently the emotional allegiance which should be given to Christ is given to the Church. We are not summoned to come to Christ but to respond to the Church. Thus the author in the concluding peroration of a mission address, says, "The Church our mother summons us gently, firmly, and what shall we answer?"

These folk have always been ready to put their hands in their pockets to ensure that there will be a Protestant and Evangelical Anglican newspaper. They feel, as I do, that the paper stands for something vital in the life of our Church.

Some of the names of these folk I have mentioned. There are many others, too many to list individually but I am sure they are known to God, whose servants they are. I pray that God will continue to raise up such folk in the days ahead.

Job said "O that mine enemy had written a book." We would not like to regard Pope Paul VI as an enemy but rather as a separated brother. Nevertheless it is valuable to have in this book, his teaching on the Church which he gave to the faithful in Italy while still Cardinal Montini, so that we may see how deep the divide is between the doctrine, on the one hand, that Christians are in direct relationship with God through Christ, His word and His Holy Spirit, and, on the other, the doctrine of the indirect relationship through the mediation of the Church, the Virgin Mary, the saints, the priesthood and the sacraments.

In the New Testament the Church is not so much an earthly institution as the flock of God gathered around Christ and into which gathering He calls us when He calls us to Christ.

It is a fellowship of Christ, a fellowship of the Holy Spirit, essentially a heavenly gathering in which we are already members around the throne of God, though it expresses itself as a fellowship in time and space in Christian Churches on earth.

(Our copy from the publishers was defective, eight pages towards the centre of the book being blank.)

—D. B. KNOX

LOOKING BACK ON 50 YEARS

FROM PAGE 3

Friendly Society. They took it two days a week and we took it three.

Generally this arrangement worked out satisfactorily although there were one or two amusing incidents when the occupants forgot whose day it really was. Later the G.F.S. moved elsewhere and we had the office to ourselves.

Office work was handled for many years by Miss Tress, niece of Mr H. L. Tress, a prominent Sydney layman. Miss Tress is now with the Bible Society in Tasmania.

About this time Mr Pocklington was business manager and gave good service to the paper. Miss M. Howell followed Miss Tress. Her services were secured for us by the Rev. L. Gabbott, of St. Stephen's, Willoughby, a warm "Record" supporter. Miss Howell gave splendid service for many years.

Gradually the work of diocesan organisations increased so much that extra space was needed for them in Church House and we had to find an office elsewhere.

For a short period we occupied an office in the building owned by the Women's Christian Temperance Union, further down George Street. Finally we moved into the new C.E.N.E.F. Centre and are now happily settled in a first-floor office there.

Although, with the change in layout some years ago, it was necessary to change to another printer, I cannot let this brief account pass without expressing thanks to our former printers, Messrs William Andrews and Co., who printed the paper for a period of about 40 years and who stood by us in many periods of financial difficulty.

As I look back on the past 50 years I am thankful to God for the fact that there have always been faithful friends who have stood by through thick and thin. Many of them used to gather with us at synod teas and city breakfasts in past years.

These folk have always been ready to put their hands in their pockets to ensure that there will be a Protestant and Evangelical Anglican newspaper. They feel, as I do, that the paper stands for something vital in the life of our Church.

Some of the names of these folk I have mentioned. There are many others, too many to list individually but I am sure they are known to God, whose servants they are. I pray that God will continue to raise up such folk in the days ahead.

From page 3

A Brief Look At Economics

However, the fight was not abandoned and gradually the finances of the paper in the mid-twenties (referred to elsewhere by Archdeacon Robinson), position retrieved. However, the upward trend has continued and it has been necessary to make further adjustments in the selling price of the paper from time to time.

From the human viewpoint the future for small journals such as A.C.R. is clouded. However, those responsible for a production believe that it is performing a valuable task for the Kingdom of God and for this reason it will continue to appear in the days ahead.

We are thankful for the many friends who help to ensure that this is so.

Notes and Comments

There is hope for TV panels yet!

If it were not for the occasional gem that sparkles from the TV screen one might despair over the religious discussion programs seen from time to time through this medium.

There seems to be a remarkable absence of evangelical Christians in so many of these programs and the presentation of "Christianity" is, as a result, often distorted and one-sided.

It was therefore refreshing to view an ABC discussion program on November 22 entitled, "Business Ethics and the Christian."

The fierce competition of the commercial world poses constant problems for the Christian businessman from an ethical point of view and this program would have helped many who viewed it.

The men being questioned (one was a Baptist, another from an "independent" American group) left no doubt in the viewer's mind that they stood on the firm rock of Scripture in their views, a note only rarely struck by panel members.

And they did not hesitate to make plain to questioner and viewer alike that when they spoke of "Christian" they meant born-again Christian. What a refreshing change to the near-useless discussions so often seen. Let us hope there are more like it.

Love of learning or love of money?

It is interesting to note that the commercial enterprises that seek to sell to householders collections of famous books are careful to see that no Protestant book is included among the volumes.

There are many famous Protestant books such as Bunyan's "Pilgrim's Progress" but although Roman Catholic authors such as Thomas Aquinas, and atheist authors such as Thomas Hobbes, and authors of salacious plays are included, specifically Protestant writings are not to be found in the collection.

Is this because Protestants are tolerant of Roman Catholic books on their shelves but Roman Catholics are not allowed to have Protestant literature?

Is it because to include such Protestant works would restrict the commercial appeal?

If so, though the publishers make out that love of learning is their motive, in fact it is money that they are after, battenning on to the noble desire for knowledge in order to sell to the unsuspecting an expensive collection of books, purporting to be complete, but in fact far from this.

Roman Catholic Archbishop Heenan, of England, has appointed two representatives to a joint committee of hospital chaplains set up by the Free Church Federal Council and the Anglican Hospital Chaplaincies Federal Council. It is the first time that the Roman Catholic Church has co-operated with the other churches in this work.

Turning the cross into an idol

The growing number of prominent crosses in our churches, fixed to the wall above the Holy Table or on the Holy Table itself, is a matter of alarm for thoughtful Christians.

A cross is, of course, in strict fact, a representation of the cross of Christ.

It may be used as an architectural decoration or as a symbol of identification on the outside of churches, but when it is placed in a prominent position in front of the worshipper it is then being used as a religious object and symbol to aid the worship of God.

It has been transformed into an image or idol, and is susceptible to all the evil effects that idolatry give rise to. In this respect there is little difference between an "empty" cross and a crucifix, the latter is simply more realistic; but as aids to the worship of God they both have the same effect.

It may seem harsh to describe the cross as an idol, but the word idol simply means an image or representation used in connection with divine worship. In this way a picture of Christ hung prominently on the wall will evoke religious emotions and is in the same category as idols. All are sacred representations.

The scriptures condemn severely idolatry. The constant repetition of the condemnation shows how deep seated the tendency to the worship of God through idols is.

Of course, some Christians are able to worship God although there may be an image in front of them, without taking any notice of it, but this does not affect God's hatred of the use of images in connection with His worship, because there will be others who use the image in a religious way.

The proof of this is the fact that crosses are only put in and seldom if ever taken out of churches. History shows that the natural man becomes very hostile when his image is taken from him. The question is very definitely affirmed in Article 11 of the Thirty Nine Articles, and so long as the Church of England retains this doctrine it is properly and accurately described as a Protestant Church.

The suggestion that the word arose as the result of the Act of Uniformity is exceedingly inaccurate.

Scripture's right place in church

The promises of God written in His word evoke faith as the mind contemplates them. But an idol, whether a picture or an object, does not speak any word of promise but merely evokes religious sentiments of our natural heart.

The worshipper is prone to mistake these for a true response of faith which the Holy Spirit gives through the word of God.

The rules of the Church of England are in full conformity with the principles of Scripture. Crosses in connection with the Holy Table whether on it or above it are forbidden (Liddell v. Beal, Durst v. Masters).

In contrast, the Church requires text of Scripture to be painted legibly on the east end and elsewhere in the church.

Thus Canon 82 reads "that the Ten Commandments be set up on the East side of every church and chapel where the people may best see and read the same and other chosen sentences written upon the walls of the said churches and chapels, in places convenient."

Responsibility for election comments in this issue is accepted by R. B. Rooke, Editor, The Australian Church Record, 511 Kent Street, Sydney.

A question on "Protestant"

A CORRESPONDENT in New Zealand has asked the following question:

There is a group here who affirm that Protestants are those who protested against the Act of Uniformity — others of us, brought up to regard ourselves as Protestants while also Anglicans, assert that the protests were against Rome and Romish false doctrine. Is there any way of determining this. Your paper declares that the Church of England is Catholic, Reformed, Protestant. I agree, but on what authority the "Protestant"?

The word Protestant was coined at the time of the Reformation to describe those Christians who stood for the Scriptural doctrine that sinners are justified and accepted by God only for the merits of Jesus Christ through faith in Him. The word comes from the Latin meaning to testify on behalf of.

Nowadays the word protest is used more often in a negative sense, to protest against, but in the word protestant it is used in its original positive sense of protesting for or witnessing for the truth.

Since the Reformation the Church of England has regularly been described as a Protestant Church.

Thus at the Coronation service the Queen promised that she will maintain the Protestant religion, and when the Church of England in the United States became independent of England at the Revolution it chose quite naturally as its title The Protestant Episcopal Church in contrast to the Roman Episcopal Church.

Modern Anglo-Catholics who dislike the term Protestant are apparently ignorant of its meaning, for the doctrine of justification by faith is very definitely affirmed in Article 11 of the Thirty Nine Articles, and so long as the Church of England retains this doctrine it is properly and accurately described as a Protestant Church.

The suggestion that the word arose as the result of the Act of Uniformity is exceedingly inaccurate.

Letters to the Editor

A "partisan pamphlet"

Dear Sir,

Your action in publishing the content of a pamphlet advocating a No. 1 vote for Mr Leslie Haylen in the Senate election, seems to me to be irresponsible.

To base your Editorial on this pamphlet in a way which can only be interpreted as commending the proposal to your readers is deplorable, the more so when no news item was published to give readers background information concerning the sponsors of this pamphlet.

Did A.C.R. take any steps to ascertain the names of the "group of Protestant laymen" supposedly distributing this pamphlet? Did A.C.R. know that the State Executive of the A.L.P. is reported to be investigating the pamphlet?

No reader would take exception to reasoned, objective political comment. But when a blatantly partisan political pamphlet — a pamphlet with which Mr Haylen has since denied any connection — is used as editorial matter, one can only assume the Editor lacks the discernment necessary to dabble in politics.

Yours faithfully,
RON CLEAVER,
Epping, N.S.W.

Correction

Dear Sir,

I am very grateful to you for printing the article concerning the Homes for the Aged in South Australia in the November 5 copy.

One of our readers is distressed that the suburb is incorrectly named "Matraville" (probably thinking of N.S.W.), whereas it should be "Marryatville."

In correcting this I would be happy to say that as rector I would welcome any visitor to Adelaide. Our church is situated two miles due east from the city on the Kensington Road. Stop eight on any No. 13 bus.

(Rev.) T. J. HAYMAN,
Marryatville, S.A.

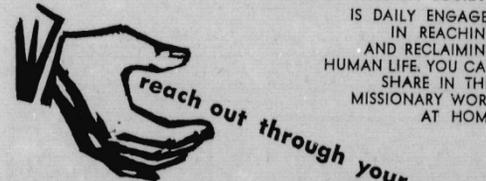
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The Senate and State aid

Sir,

I read with interest and approval the remarks attributed to the Rev. Bernard Judd in his Reformation Day address in St. Peter's, East Sydney.

Following Mr Judd's statements about the Santamaria National Civic Council and its party political off-shoot the D.L.P., I would suggest that Protestants will have to do something positive in a political sense if they are to combat the plans of this Roman Catholic pressure group.

The coming Senate election provides us with such an opportunity. We should use it as a referendum to register a decisive vote against the Federal Government for its blatant bartering for votes with State Aid to denominational schools as the bait.

It was the D.L.P., aided and abetted by Mr Santamaria and the National Civic Council, which was responsible for this "trade" and the delivery of vital preference votes in marginal seats which played such a large part in keeping the Menzies Government in office.

I venture to say that if Mr Calwell, as a Roman Catholic, had done such a deal with the Roman hierarchy and the D.L.P., and had gained office as a result, many of those in our Anglican and Free Churches would have been tearing him to pieces.

In order to register an effective and emphatic vote of censure and rebuke on the Government I will, although generally a Liberal Party supporter, mark my senate ballot paper in a way that I hope will help the Labour Party win the fifth Senate seat in N.S.W.

To do this I am giving the Labour candidate, who is third on the A.L.P. ticket, my No. 1 vote and then casting my preferences for the other candidates (there are 16 in all) according to my choice.

Vigilant Protestants should join in such a crusade. It could prevent the D.L.P. gaining fifth place in the Senate and ensure that the Government wins only two of the five vacancies to be filled.

Unless we grasp this opportunity to make such an electoral protest, and to remind the Federal Government that it cannot continue its disgraceful sell-out to R.C. pressure blocs we will be faced with a further build-up of Vatican power in Australia.

I am, Sir, Yours truly,
H. K. PETERSEN,
Camberay, N.S.W.

Bowl reminder

Sir,

May I remind the ministers of our church to fill in the order form for information-folder envelopes, etc. Action now means earlier delivery.

If by chance a minister has not received the samples of publicity material and order form, please ring 26-3789, or write to Inter-Church Aid, 511 Kent Street, Sydney.

We hope that every family in every congregation may have the information in the folder and also the opportunity to share in caring for the needy through the Christmas Bowl.

Yours sincerely,
(Rev.) C. R. SPRACKETT,
Sydney.

ACR being "used" by politicians?

Dear Sir,

It is to be regretted that you have allowed your newspaper to fall into the trap of being used cleverly by a political party.

I refer to the use by you of the pamphlet, "Your Chance to Register a Protest," as your editorial in the last issue of the "A.C.R."

While pertaining to be motivated by high ideals, the pamphlet is, in fact, revealed to the discerning reader as being a very neat piece of propaganda for the former member for Parkes, Mr Leslie Haylen, now running for the Senate in the forthcoming elections.

In endeavouring to enlist the support of Protestants in this fashion, it perpetrates the very sectarian premise of the D.L.P., which it supposedly opposes. Apparently sauce for the goose is not necessarily sauce for Leslie Haylen's gander. "A.C.R." has done a disservice to its readers in not disclosing the fact that it urges them to support a Roman Catholic (Mr Haylen) to fight the battle of State Aid from a Protestant point of view.

I do not wish to use this point as an argument against supporting Mr Haylen, but mention it to show the "A.C.R.'s" inconsistency in this matter.

Mr Ivor Thomas, your correspondent, speaks carelessly of "loose talk about Christian laymen becoming actively identified with political affairs. Here," he writes, "is a chance to dispense with a lot of this theoretical sermonising in favour of direct action. This could take the form of a practical protest at the Senate ballot box."

What unrealistic thinking! As I pointed out in this column earlier this year, if Christians are to become involved in politics as a direct witness to Christ, it is best done by joining the political party of their persuasion and working hard at grass roots level.

Mr Thomas' ballot-box involvement is simply not good enough if we want the Christian conscience to play a part in the affairs and policies of our political parties. With State elections just ahead of us, all parties will gladly welcome new recruits. This is a far more effective way to, as Mr Thomas says, "counteract the deliberate schemes of Rome."

JOHN GILROY,
St. Peters, N.S.W.

Few openings for women workers

Dear Sir,

In the issue of the A.C.R. dated 19/11/64, under the heading "Deaconess Institution" it is stated . . . "There is an increasing demand for trained Christian women and many are coming from other States to train at Deaconess House" . . . (ie. Deaconess House in Sydney.)

Similar statements to this are heard from time to time and the unqualified and ambiguous implication that there is an increasing demand for trained Christian women should no longer go unchallenged.

While it is true that on the Mission Field there are opportunities for selected and dedicated women with some specific training to fulfil a definite ministry as nurses, doctors, dentists, teachers, parish workers and so on, in our own diocese of Sydney there are very few openings for women who feel called to full-time church work.

Despite repeated attempts to obtain some suitable full-time "deaconess" work, I have been told by both the Head Deaconess and the Deaconess Appointments Board that there are no positions available. It is for this reason that I, and I believe others as well, have returned to secular work.

Surely in the interests of truth and out of charity for those in my position such sweeping statements as that quoted above should not be made.

May I suggest that a General Synod to investigate the whole question of the status and ministry of women in the Anglican Church in Australia. An examination of the Book of Common Prayer and the Thirty Nine Articles reveals that our church has no "official" ministry for women.

The different types of women's work pioneered in Australia vary greatly from diocese to diocese, and can with a change in ecclesiastical leadership alter in any one particular diocese from one decade to the next. Some definite statement by the Bishops of our church would be a helpful guide to those young Australian women who feel called to full-time church work.

Yours faithfully,
(Miss) P. J. NELSON,
Turrumurra, N.S.W.

More letters on page 8

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LETTERS (cont.)

Peace "phobia"

Dear Sir,
There is no doubt that the mention of the word "peace" brings a kind of phobia over people's minds.

After my letter I was criticised for stressing the point that the Church takes sides most definitely with Capitalism. We have a group determined to put fear into every heart, namely, the Anti-Communism Crusade, then we have E. Rock bellowing about the Communist-fronted peace crusade.

We need justice in this world more than any other thing. Neither Capitalism as expressed by the United Nations nor Communism as expressed by Russia give it to mankind. In fact, I cannot understand how the Russians can put up with an ideology which came from a German Jew given harbourage in England, and I daresay even its thought forms are different from anything he envisaged.

The Capitalist system has every Australian as a slave even though we have a great semblance of freedom.

If the common man through any means whatsoever can save himself from being involved in war let him so endeavour. His own sense of fitness will help him make a judgment. Over and above it all stands God. Surely, He rules the world and ensures its peace. If we don't believe this then we don't believe in Christianity.

Yours faithfully,
W. TERRY,
Brisbane, Qld.

"An incredible article"

Dear Sir,
What an incredible article by the Rev. David Crawford on "New Housing Areas" (A.C.R., 5/11/64). Fancy comparing the Synod's Christian action on the Special Purposes Assessment to the prophets of Baal at Mt. Carmel.

Of course we are all aware that the Assessment is inadequate; but to say that it is virtually "heathen" rather than cancels out the desire to give due consideration to the rest of Mr Crawford's arguments.

As for his suggestion that in the New Housing areas "the minister work for his living, until the gathered congregation could release him from other employment," surely this is the most unreasonable of all.

If we need a school in these areas we do not send a teacher there to start the job and then ask him to work at some other occupation all day in a factory or an office till a school is established (by the parents or who?). How utterly ridiculous.

Mr Crawford says, "We need a new approach." Let him think up one a bit better than that proposed in his article, or the result certainly will be "shipwreck" — as he says.

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

● We regret that lack of space precludes publication of other letters received for this issue.

New housing areas

A NEW APPROACH?

Our November 5 issue carried an article by the Rev. David Crawford calling for a new approach in rapidly-expanding housing areas. In the following article a different viewpoint on this urgent question is presented by the Rev. E. J. Emery, minister of the Dundas-Talopea area, which includes a large housing estate and is a rapidly growing district.

No matter where we turn in the New Testament for the last recorded words of the Risen Christ, we find the same basic pattern — a promise of power, and a commission to the task of world evangelisation.

In different localities, and to different groups, He promised His people the power of the Holy Spirit and gave them the assurance of His own unfailing presence. He left them the task of taking the Gospel to the world—beginning in their own locality, and reaching out to the "utmost parts."

In Matthew 28, Mark 16, Luke 24, John 20, and in the most famous passage of all, Acts 1:8, the pattern is repeated. Surely, as someone has said, "His last command should be our first concern."

It is interesting to note that in Acts 1:8, many commentators, following the R.V. rendering, regard the areas of responsibility mentioned by the Lord as three in number—"both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

The book of Acts falls logically into three sections on this analysis: (1) Chapter 1—Chapter 7—"Jerusalem"; (2) Chapter 8:1-11:18—"all Judea and Samaria"; and (3) Chapter 11:19—28:31 "unto the uttermost parts of the earth."

Still in process

Historically (and geographically), it would appear that the first two areas were reached with the Gospel, at least initially, in the first century, while the third area is still (after 2,000 years!) in the process of being evangelised.

But is generally acknowledged that this famous verse also enshrines a principle in evangelism—that wherever the Church of Jesus Christ is firmly established, under sound leadership, and remains true to the truths of the Gospel, it has a clear commission from its Lord to be His witness (a) in the district where it is placed, (b) in the surrounding countryside, (c) all over the world.

In the words of Alan Stibbs, "The Church can only be apostolic if, on the one hand, it holds fast to the faith once for all delivered to the saints, and permanently preserved in the writings of the New Testament; and if, on the other hand, it continues to labour to carry the Gospel to the ends of the earth. The Church can only be apostolic if it is scripturally minded and missionary-hearted."

My point is that the new housing areas in big cities in this country constitute the forgotten areas in the Missionary Task, the "all Judea and Samaria of the Lord's Commission."

There are established, even missionary-minded, Churches, who do not see them as part of their missionary responsibility, and take no real account of their needs, in their living, giving and praying.

These areas, teeming with children and teenagers and populated by adults almost untouched by the Church in their previous (usually inner city) environment, are usually without any sort of effective Anglican ministry for the first 10 years of their existence.

The work that is done is only made possible by the aid afforded by the Home Mission Society and the sporadic giving of Churches and individuals in more established areas who learn something of the colossal task confronting the new (young!) minister and the handful of local committed people.

The following facts and figures from the area most familiar to the writer may help to clarify the situation in new housing areas:

No real ministry

1. In the new development, resulting in the coming into existence of an entirely new suburb, no real ministry was carried out by the Church of England within the area for the first five years.
2. For the first two years of its existence as a provisional district, the area was run by a minister living in "digs," with one small room serving as bedroom, study, office, interview and counselling room, and conference centre!
3. A young peoples' fellowship was commenced soon after the creation of the new district and soon had grown to over 100 members. These met each week in a corrugated iron building, 60 feet by 20 feet, formerly used as a workmen's hut during the construction of the Harbour Bridge!
4. The first payment of capital and interest on the loan secured for construction of a small dual-purpose building was made with 10/4 over!
5. A Housing Commission building was re-erected on Church land and roofed, lined, lighted, painted and equipped entirely by voluntary labour over a period of two years in order that the Sunday school and fellowship would have somewhere to gather.

Latter-Day Saints

Meanwhile, other groups have been extremely active. The Seventh Day Adventist Church has built a new church centre at a cost of £25,000. The Roman Catholic Church is just completing construction of a new £65,000 church.

The Reorganised Church of Jesus Christ of Latter-Day Saints (Mormons), has constructed a combined church and community centre for £80,000.

It is estimated that every home in the area has been visited by personable young Mormon missionaries at least four times over the past two years. A major portion of the efforts of this group is directed towards teenagers, for whom they provide a busy social program.

Other, more orthodox, denominations, although materially not well off, were established in the area, in some cases, years before the Church of England.

It is our conviction that God is not greatly concerned with the mere preservation of one denomination for its own sake.

Surely God is most concerned that the people of these areas should hear, and in many cases be saved by, the Gospel of Christ.

But we do not believe this Gospel will be given to the people, in all its purity, by the groups mentioned above, which have concentrated the most resources in the area.

It is a simple fact that the Church of England has unique opportunities, and therefore unique responsibilities, in an area such as this, to reach the people for Christ. Then a large nominal Anglican population makes for many open doors for the Gospel, particularly with children and teenagers.

There are occasional pleas for a "new approach" to such areas as this. Experiments are called for, and the diocese urged to try new forms of Church and Ministry.

Surely what is needed is not a new approach, but a reverting to the old, proved, Biblical methods, of the minis-

try of the Word, and prayer. Surely there is the need for people in established congregations, and in the new areas, to submit to the authority of the Bible, and to obey its Author.

In particular, may we suggest that:

- (1) Old - established congregations, where the Word of God has been faithfully preached for many years, and the blessings of God greatly enjoyed, see the needs of such areas for men and means, as part of their missionary responsibility, and
- (2) Minister and people in the New Areas put first things first seeking first the kingdom of God and His righteousness, and refuse to be caught up into the pre-occupation with financial responsibility which is such a cancer in the life of the Church today.

Surely these are the principles being observed in missionary work all over the world. And anyone who does not regard work in the new housing areas of a big city as missionary work has obviously never lived and worked in one!

Celebrations of the 75th anniversary of the Anglican Church in Korea began on All Saints' Day (November 1) and will continue to Michaelmas Day, September 29, 1965.

Membership of Protestant churches in Brazil increased by more than 75 per cent as the result of a recent intensive evangelistic campaign sponsored by the Presbyterian Church of Brazil through its Presbyterian Committee of Evangelism.

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Are the bishops . . .

EXCEEDING THEIR AUTHORITY?

The Constitutional Question

PUBLICITY has recently been given to the "acceptance" by the bishops of the Church of England, meeting at Gilbulla in October, of an offer to hand over "The Anglican" to the Standing Committee of General Synod.

Leaving aside the particular question of a church newspaper, what is the basis of the bishops' action. Have they the right to act together in this way to agree to, or support, a course of action to be taken by the Standing Committee?

The Church of England in Australia recognises no right or authority inherent in its bishops to deliberate or act together in the interest of the Church, except when acting as a house of bishops of the General Synod or when meeting (not as a house of bishops but) to discharge functions assigned to a meeting of them under the Constitution. Let us consider these two activities briefly.

1. The house of bishops meets only during General Synod and as part of General Synod. This house consists of diocesan bishops only, not coadjutors.

No exclusive rights

Normally the house of bishops sits in full synod with the house of clergy and the house of laity, but it may decide to consider separately any matter in debate during the course of the synod, in which case discussion of the matter in full synod is postponed.

This right of separate consideration is not, however, confined to the house of bishops. The other two houses have exactly the same right. Indeed, the house of bishops has no exclusive rights in General Synod.

Each house may deliberate separately during the synod, and, in the event of voting by houses, the consent of each house is necessary for an affirmative vote of the synod.

2. Secondly, Section II of the Constitution provides that "the Primate, Metropolitan and diocesan bishops may, apart from their meetings in a house of bishops of the General Synod, meet from time to time for the discharge of the functions assigned to a meeting of them under this constitution."

Deliberately removed

The only function assigned to such a meeting by the Constitution is the choosing of two laymen as president and deputy president of the appellate tribunal, if this should be necessary at a time when General Synod is not in session (Sec. 57 (1)).

(Another section of the Constitution, (Sec. 58) provides for the appellate tribunal to obtain the opinion of "the house of bishops" in certain cases.

It was presumably the intention of this section that this opinion should be obtained

whether General Synod was in session or not, for the wording of the section is taken directly from earlier drafts of the Constitution which allowed the house of bishops to meet at any time, whether during a session of General Synod or not.

This right, however, was deliberately removed from the present Constitution, which distinguishes between the house of bishops (meeting only during General Synod) and a meeting of the members of the house of bishops (meeting apart from General Synod).

The latter meeting may only be held for the discharge of the functions assigned to such a meeting under the Constitution. This was apparently not noticed when Sec. 58 was transferred to the present Constitution.

As the wording of the Constitution at present stands the house of bishops can only meet during General Synod, and consequently it can only be consulted by the appellate tribunal (Sec. 58) at that time.)

Now it is well known that the bishops of the Australian Church have for some time held an annual meeting at Gilbulla. What is the status and justification, if any, of this meeting?

First, it is not a meeting held under any provision of the Constitution. It does not meet to discharge any functions assigned to a meeting of diocesan under the Constitution. It is attended by coadjutors as well as diocesan.

Its only justification is as an entirely private meeting of persons who happen also to be bishops; the bishops do not have any right to meet to deliberate or promote activity on behalf of the Church of England in Australia.

To share problems?

The Constitution has deliberately excluded the right of the bishops to meet "for independent deliberation" apart from General Synod.

The justification of the bishops' meeting depends on what they do when they meet. If they meet, at their own personal expense, for Christian fellowship and for prayer, to share problems which they personally encounter, their meeting has the same justification as any other meeting of Christians for the same purposes.

But if they meet to take counsel for the affairs of the Church, matters which belong to the common concern of all members of the Church, then their meeting has no justification, and should not, in fact, be held; for thereby the bishops deprive fellow-members of the Church — the other clergy and laity — of their proper place in such deliberations.

The Church of England in Australia does not recognise any right of collective government or deliberation or

"leadership" by its bishops, and it does all within its constitutional power to prevent the assumption of such right.

For the bishops to bypass this structure as provided by the Constitution, by meeting "unofficially" to form a common mind or propose a collective policy on matters of general concern, is contrary to both the letter and the spirit of the Constitution.

Although no records of the proceedings of the bishops' meetings have been published, there is sufficient evidence that they have discussed matters and endorsed policies of general concern, and have therefore exceeded any justification of purely private association which their meeting might have.

It is no excuse to say that the Church is not formally committed to any action the bishops might decide on unless or until the General Synod should express its mind thereon.

In the balance of responsibility built up in the Australian church by its synodical system, it is essential that there should be, as far as possible, equality of opportunity not only in actual legislation, but in deliberation and discussion, and in the initiation of such deliberation.

But it inhibits the proper functioning of a synod if one section of it has decided beforehand what its policy should be.

We have noted that the Constitution has deliberately excluded the right of the bishops to deliberate apart from the General Synod, and this for good reason.

Of course, were it possible for the laymen of the Church, or the other clergy of the Church, to meet for an annual meeting as the bishops have done, there might be less unfairness in the situation.

Certainly they have as much (or as little) right to do this as the bishops have. It is only the greater numbers of the other two constituent parts of the Church which prevent them meeting in the same way.

The bishops therefore should not take advantage of their own small numbers to suppress the status of their fellow members of the Church.

A dozen matters

We make here an appeal to the bishops to think again about what they are doing.

It would be easy to list a dozen matters in which the bishops have, in the last few years, deliberated, formulated proposals, and even taken action, in and through their unofficial annual meeting.

We ask them to look again at their agendas and ask themselves if these do not contain matters on which the other clergy and laymen of the Church have as much right to deliberate as they. If there are such matters, then we respectfully suggest that the bishops have exceeded their rights, and have robbed their brethren.

We do not want an Australian Lambeth Conference. The Constitution is plainly against such an institution. Whatever the intrinsic value of the utterances and deliberations of such episcopal conferences, they are bad for the Church as a whole, for they destroy the basis of mutual confidence between the various sections of the Church, especially

Church Chuckles by CARTWRIGHT



"Can't you refund her £5 so we can get on with our work?"

where a synodical system of Church government has been built up.

Our synods are not created on the principle of following episcopal leading; they are sovereign bodies in which all sections of the Church speak, and listen to each other, and act, in equality for the order and good government of the Church.

Bishops have certain pastoral functions and prerogatives secured to them by reason of their office, which the system of synodical government leaves unimpaired: they are free to teach and preach, discipline and admonish, ordain and confirm approved persons.

But their administrative functions are controlled entirely by the synods, and, in particular, the General Synod does not give any power of leadership to the bishops acting collectively or corporately.

(Even the "authorities powers rights and duties" of the Primate are restricted by the Constitution to presiding at the General Synod and to certain other duties in regard to the General Synod and to the tribunals.

The Provinces all have their Metropolitans, and the Primate is simply a bishop elected (at present from among the Metropolitans) for certain specific purposes of the General Synod and constitution which require that one of them should act as a president; a Primate cannot perform any functions as Primate other than those named.)

If there are matters of general concern to the Church which arise in the course of a year, it would be far better and more in accord with the spirit of the Constitution for an extra meeting of the Standing Committee of General Synod to be held, rather than that the bishops should take it upon themselves to meet privately.

The Standing Committee at least represents all sections of the Church. Under the Constitution, the General Synod can prescribe the powers and rights of its Standing Committee; but it cannot alter the limitations set by the Constitution itself on a meeting of the bishops.

NEWS IN BRIEF

SHOPKEEPERS: A special Shopkeepers and Industrial Thanksgiving Service was held at St. Peter's, Cook's River (Sydney) on Sunday, November 22, as part of the 125th anniversary celebrations of the consecration of the Church. The rector is the Rev. A. F. Donohoo.

COMMISSION: A special Session of Sydney Synod will be held, commencing on Monday, March 22, 1965, to consider the Report of the Archbishop's Commission.

CLERGY WIVES: New dates have been set for the 1965 Clergy Wives' Conference to be held in Sydney. The dates are April 5, 6 and 7. The conference will be under the leadership of Mrs Gough, wife of the Archbishop.

ANNIVERSARIES: The 75th Anniversary of St. Matthew's, Bondi (Sydney), was marked with special services on November 22. The Archbishop preached at the morning service. On Sunday, November 29, the Archbishop preached at St. Andrew's, Wahroonga, marking the Diamond Jubilee of that church.

VILLAGE: The new St. John's Village, Glebe, was officially opened on November 14 by the Hon. William McMahon and dedicated by Bishop M. L. Loane. The new village, under the spire of St. John's Church, will accommodate 94 people in self-contained units.

GOLDEN JUBILEE: A Thanksgiving Service to mark the completion of celebrations marking the Golden Jubilee of St. Mark's, Brighton-le-Sands, Sydney diocese, will be held at the church on December 13.

SERVICE CENTRE: Each year hundreds of families look to Sydney's Family Service Centre (located in Church House) for food and toys for the Christmas season. Altogether about 400 families, including over 1,000 children, will benefit, along with 400 aged pensioners. Gifts are invited.

ACR CLASSIFIED ADVERTISEMENTS

POSITIONS VACANT

ACCOUNTANT

THE CHURCH OF ENGLAND in Sydney Diocese requires an Accountant for its Headquarters Organisation.

DUTIES: These include responsibility for the supervision of staff and the keeping of records, the preparation of financial statements, budgets, and reports of various organisations.

QUALIFICATIONS: A qualified Accountant. Probably in 27 to 42 age groups. Experience in Property, Trust or Investment matters an advantage but not essential.

REMUNERATION, etc. This is a well paid position with good prospects for the man with the right qualifications in a greatly expanding field of operations. Superannuation scheme.

APPLICATIONS: Applications giving details of qualifications, etc. and enclosing copies of references (if available) and which will be treated as strictly confidential, should be in writing addressed to:

"ACCOUNTANT," C/- The Diocesan Secretary, Diocesan Church House, George Street SYDNEY.

A VACATION.

A Typist-Clerk with experience in various phases of office administration including general book-keeping is required for a responsible position in the Australian office of the I.V.F. Apply to the Office Secretary, I.V.F., 511 Kent Street, SYDNEY.

APPLICATIONS in writing are invited for the position of organist-choirmaster of St. Matthew's Church, Manly, N.S.W. Apply to the Rector, 1 Darley Road, Manly.

ORGANIST WANTED. St. Paul's, Gymea, requires an organist for the 10.30 a.m. Sunday morning service at which the choir is present and also to play for special services, weddings, etc. Further details may be obtained from the Rector, phone 52-6225 (Sydney exchange).

WARDEN of the St. John's Village, Glebe. Applications invited from Christian women interested in work for aged persons to supervise this new village. Single or double flat available. For further particulars and interview write: Executive Secretary, Church of England Home for Aged Persons, 284 Castle Hill Road, Castle Hill, or phone 634-2018 (Sydney exchange).

FOR SALE

ALL Sporting Goods. Special rates to Church members. Hamilton Joyce and Co., 5th floor, 472 King Street, Sydney. BW7262, BW6136.

CHRISTIANITY TODAY. Fortnightly magazine of worldwide evangelical work and witness. Responsible and thoroughly reliable Editorial staff headed by the world's leading theologians and evangelists. Post free to your home for only 45/- annual subscription. Sample copy mailed on request. S. John Bacon Publishing Co., 119 Burwood Rd, Burwood, E13, Victoria.

WATCHES. ALL BRANDS. Available. Free catalogues. Also repairs by qualified tradesmen. Special discounts for church members. Jeweller, Cowper Street, Warrarong, N.S.W.

Holiday Accommodation

HOLIDAYING IN MELBOURNE? Accommodation is available at Ridley College during vacation. Apply The Principal, Ridley College, Parkville, N.Z.

BLACKHEATH. Furnished, clean cottage. All conveniences. Phone 631-3592 (Sydney exchange).

KATOOMBA. Flat, large grounds, lovely view, all conv. accom. 6. Enquire A.N.C.M. Ph. 61-3923 (Sydney exchange). Booked Jan.

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Full Board or Bed and Breakfast. K. L. and F. M. HEARNE, Phone 20.

WYKEHURST GUEST HOUSE For an enjoyable holiday in Christian atmosphere. Good Food. H. and C. water in bedrooms. House-parties taken.

Mr and Mrs H. Bartrop, 219 Katoomba Street, KATOOMBA.

KOOROORA CONFERENCE CENTRE for houseparties, camps. Accom. 60, 2 Mona St., Mona Vale, 99 2431 (Sydney exchange).

JAMBERO, S.C. flat, accom. 5. No Christmas or January. J. Stewart, phone 56-0222.

TO LET for Christmas Holidays. Blackheath cottage, from December to January. Accommodation 6. Apply: Mr G. Hood, 38 Kitchener, Avenue, Earlwood, N.S.W.

CHRISTMAS HOLIDAYS IN SYDNEY

Vacancies December, late January and February.

Woman and family groups accommodated. Happy Christian atmosphere. Handy to city. All meals, except lunch, Monday-Friday.

Apply Warden 68-4984, Deacons Jean Macdonald G.F.S. HOSTEL, 29 Arundel St., Forest Lodge.

WORK WANTED

FURNITURE REMOVALISTS. A. R. C. THOMAS, PARRAMATTA. 635-6681. Local Country—interstate. MOVE AND STORE WITH THOMAS. All cons. 631-3592.

WANTED

SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

PERSONAL

AUTHORS invited submit MSS all types (including poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England. (Est. 1898).

CLERGYMAN, planning to spend December-January (or part thereof) in Tasmania would be willing to undertake Sunday duties for Tasmanian minister wishing to take vacation in Sydney. In return for use of rectory for self and family. Exact dates by mutual arrangement. Please reply to: Rev. B. Ward Power, 113 Campbell Street, Newtown, N.S.W.

APPEALS

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

(Registered under the Companies Act) The Trust is empowered to administer bequests under Wills and property set aside by Deed or Gift for Charitable Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

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

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

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CHAIRMAN: Archdeacon R. B. Robinson SECRETARY: R. A. Cole, LL.B. All communications to the Hon. Secretary, Box 1227, G.P.O., Sydney.

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Please help us to keep it open. Send gifts to the Treasurer, 27 Homebush Road, Strathfield.

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The only Protestant Hospital of its kind in the State admitting those certified by their doctor to be in a terminal (dying) or advanced chronic condition, irrespective of age, nationality or creed.

Accommodation for 200 patients. (No TB or mental cases may be admitted.) Your help is urgently needed for the immediate and future needs of the Hospital.

All donations over £1 are allowable deductions for Income Tax purposes.

REMEMBER THE HOSPITAL IN YOUR WILL. For further information, phone or write to: The Secretary, 274 Addison Road, Petersham. LM5621. LM8871.

CERTIFICATE IN THEOLOGY EXAMINATION RESULTS

THE following results have been announced by Moore Theological College, Sydney, for the August examination in the Preliminary and Intermediate sections of the Certificate in Theology Correspondence Course. Those whose work has not satisfied the examiners will be notified by mail.

CHRISTIAN ETHICS

HIGH DISTINCTION: Hughes, Mrs B., Waverley, N.S.W., 86; Smyth, Mr C., Belmore, N.S.W., 85. DISTINCTION: Milham, Mrs J., Marwickville, N.S.W., 80; Skinner, Mr N.A., Canby Vale, N.S.W., 75. Credit: Hewin-Sharp, Mr J., Mt. Colah, N.S.W., 65. PASS: Mann, Miss E. G., Double Bay, N.S.W., 60.

PRAYER BOOK I

HIGH DISTINCTION: Percival, Mr M. F., Coogee, N.S.W., 90; Lewis, Mr J. E., Austinmer, N.S.W., 85. DISTINCTION: Gould, Miss L., Cootamundra, N.S.W., 84; Havilah, Mr W. B., Outley, N.S.W., 80; Ireland, Mr E. W., Kingswood, N.S.W., 80; Argall, Mr P. J., Ceduna, S.A., 77; Benjamin, Mrs H. J., Belconnen, N.S.W., 77; Tierney, Mrs J. B., Bomaderry, N.S.W., 77. CREDIT: Walker, Mr M. H., Emu Plains, N.S.W., 73; Cashman, Mrs R., Hornsby, N.S.W., 72; Scarborough, Miss Mrs J., Albion Park Rail, N.S.W., 72; Roe, Mr J., Merrylands, N.S.W., 71; Telfer, Mrs J., Mittagong, N.S.W., 71; Carter, Mrs S., Manly, N.S.W., 70; Crawford, Mr J., Liddale, N.S.W., 70; Gee, Mr F., Auburn, N.S.W., 68; Palmer, Mrs J. M., Ryde, N.S.W., 68; Nichols, Mrs D., Padstow, N.S.W., 68; Wade, Mr R., Cabramatta, N.S.W., 68; Andrew, Mr R. L., Balgowlah, N.S.W., 67; Gregory, Mrs J., Blacktown, N.S.W., 67; Holle, Miss V., Penang, S.A., 67; Llewellyn, Mr J., Manly Vale, N.S.W., 67; Smith, Mr P. C., Belfield, N.S.W., 66; Beath-Fildes, Mr J., Seven Hills, N.S.W., 65; Foran, Mr J. W., Castle Hill, N.S.W., 65; Hill, Mrs P. M., Wentworthville, N.S.W., 64; Winder, Mr A. J., Mittagong, N.S.W., 64; Bilek, Miss K., Blenheim, N.Z., 63; Carter, Mr D. J., Five Dock, N.S.W., 63; Cashman, Mrs J., Waitara, N.S.W., 62; Coady, Mrs K., Revesby, N.S.W., 62; N.S.W., 65; Jennings, Mr G., Mascot, N.S.W., 65; McLachlan, Miss R., Hurstville, N.S.W., 65.

PASS: Stroud, Mrs J., Yaucluse, N.S.W., 62; Dunk, Mr J., Canterbury, N.S.W., 61; Fetters, Mrs W. N., St. Ives, N.S.W., 61; Ashton, Mrs F., Londonderry, N.S.W., 60; Dickens, Mr R. C., Westmead, N.S.W., 60; Biles, Mr R. D., Randwick, N.S.W., 59; Hodges, Mr R. L., Nunawading, Vic., 59; Russell, Mrs M. N., Kingswood, N.S.W., 59; Bate, Mr H. C., Blenheim, N.Z., 58; Johnson, Mr K., Lithgow, N.S.W., 58; Murphy, Mr R. F., Castlereagh, N.S.W., 57; Powell, Mr R. F., West Kohang, N.S.W., 57; Acland, Mrs A. J., Beverly Hills, N.S.W., 56; Fear, Miss H., Wentworthville, N.S.W., 56; McGuire, Mrs N. W., Fivedock, N.S.W., 56; Orange, Mr C. E., Albion Park, N.S.W., 56; Lees, Mrs V., Belfield, N.S.W., 55; Fox, Mr A. R., Cootamundra, N.S.W., 52; Heslop, Miss O. C., Blakehurst, N.S.W., 51.

(Sixty-seven candidates sat for this examination; 55 passed and 12 failed.)

DOCTRINE II

DISTINCTION: Greaves, Miss G., Bexley North, N.S.W., 83; Appleby, Mr N. D., Kingsgrove, N.S.W., 78; Fraser-Showers, Mr A., Clovelly Park, S.A., 78; Eurrell, Miss J., Chatswood, N.S.W., 77; Ramsay, Mrs A., Killara, N.S.W., 77. CREDIT: Hall, Mrs R. J., Belmore, N.S.W., 74; Johnson, Mr K., Lithgow, N.S.W., 74; Hamby, Mrs D., Botany, N.S.W., 73; Dean, Mrs M. M., Kingsgrove, N.S.W., 72; Walker, Mr G., Sealforth, N.S.W., 70; Moves, Mr R. S., Casula, N.S.W., 68; Bieleberg, Mr R. C., Kingsgrove, N.S.W., 67; Lucas, Mr G., North Bondi, N.S.W., 66. PASS: Beckhouse, Mrs A., Guildford, N.S.W., 64; Taylor, Mr F., Kingsgrove, N.S.W., 63; Miller, Mr A., Greenacre, N.S.W., 62; Williams, Miss S. L., Haberfield, N.S.W., 61; Oatenfeld, Mr F., Tarragindi, Qld., 60; Fieck, Mr T., Primbles, N.S.W., 60; Burrell, Mrs V. A., Kingsgrove, N.S.W., 59; Phillips, Miss L., Darwin, N.T., 56; Newport, Mrs O. M., Narragootie, S.A., 56; Turner, Mr J. W., Fairfield, N.S.W., 52. (25 candidates sat for this examination; 24 passed and 1 failed.)

WANTED God's man with world-wide missionary vision. A General Secretary required by interdenominational missionary organization to consolidate existing work and head up forward moving programme including conferences, post-graduate courses for candidates; raising interest and prayer for world wide missions. Must have Executive experience and ability. Ordination or missionary experience an advantage but not essential. Accommodation available. Remuneration comparable ordained man. Further details available if required. Applications close 31st December, 1964 and will be strictly confidential. Apply in writing to: The Secretary, Missionary Fellowship (N.S.W.) G.P.O., Box 4350 SYDNEY.

BOOKS

SUNDAY SCHOOL TEACHING COURSES. Now available in Australia. All courses and materials released through the David C. Cook Publishing Foundation, U.S.A. Non denominational, "true-to-the-Bible" graded lessons used by 20 million all American inter-denominational churches. Details, catalogues, and complete sample kits of material supplied entirely free of charge and obligation. David C. Cook, 117-119 Burwood Rd, Burwood, E13, Victoria. Telephone enquiries: Sydney 40 1638.

PRINTING

PRINTING: All Church and Commercial requirements. Quality and service assured. Esquite Press Pty. Ltd., Schofield Street, Riverwood, Phone 53-4501 (Sydney Exchange).

Accommodation Wanted

YOUNG CHRISTIAN couple require self-cont. flat, etc. early 1965. In Canterbury area, furnished or unfurnished. Good references. Phone 50-5364 (Sydney exchange).

TWO or three-bedroom accommodation by Moore College student. Phone 48-4793 (Sydney exchange).

YOUNG COUPLE require house or flat for rent. Near city from January, 1965. Phone 35-4231 (Sydney exchange).

WANTED, self-contained unfurnished flat, for young business couple early January, 1965. Ref. available. Phone (Sydney Exchange): 71-3442.

Classified advertisements should be sent to THE AUSTRALIAN CHURCH RECORD, 511 KENT STREET, SYDNEY. They should be prepaid. Rate: 6d per word, minimum 4/-. Replies may be addressed to a Box Number on payment of an additional 1/- to cover the cost of forwarding replies to the advertiser. Receipts will not be forwarded unless requested and such requests should be accompanied by a stamped addressed envelope.

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WORLD REPORT

BIBLE WEEK.—Protestants and Roman Catholics co-operated in a recent Bible Week in Auckland, N.Z. The Roman Catholic weekly, "Zealandia," said that "Catholics made history by officially participating in a Bible Week observance) with Protestant Churches for the first time anywhere in the world and by studying the Scriptures at combined meetings."

PORTUGUESE.—Some 700 people made public professions of faith during evangelistic campaigns conducted by Baptists in Portugal recently. An announcement said that public indication of faith was not previously customary in Portuguese churches.

BILLIONS.—A record amount of nearly three (U.S.) billion dollars was contributed by members of Protestant Churches in the U.S.A. to their churches in 1963, according to figures just released. This is a gain of \$8 million dollars over 1962 and represents about 70 dollars per head. Of the 1963 total, 18.57 per cent went to causes outside the local church expenses.

MARSDEN.—Sir Kenneth Grubb, C.M.S. president, spoke at Hull Grammar School, Eng-

land, on November 13 to mark the bicentenary of the birth of Samuel Marsden, an Old Boy of the school. Marsden persuaded C.M.S. to support the establishment of a mission to N.Z. Wilberforce was another Old Boy of Hull Grammar.

FIRST WOMAN: The first woman to be set apart as a deaconess in Auckland diocese is Mrs Kathleen Lyons. General Synod of the Province of New Zealand sanctioned such actions earlier this year.

UNDERSTANDING: Speaking to faculty and students at Fuller Seminary, California, Rabbi Marc. Tanenbaum, national director of the Inter-religious Affairs Department of the American Jewish Committee, received a standing ovation when he called for greater co-operation and understanding between conservative Protestants and Jews. Fuller is one of the major U.S. conservative Protestant institutions.

MERGER: Canada's two largest Protestant denominations, the United Church of Canada and the Anglican Church will merge if approval is given to a proposal now before them. The

union would create the Church of Canada with a membership of over 3,800,000.

ENCOUNTER.—An intensive four-day "Christian Encounter" at Liverpool University at the end of November drew on the Archbishop of Canterbury, Dr G. F. MacLeod (former Church of Scotland moderator) and a Roman Catholic priest to head the program.

STIPEND HELP.—In Kawhia, N.Z., Methodist and Presbyterian churches are helping to find the Anglican vicar's stipend! The vicar was the only resident minister in the town, whose population is falling. When it became known that he too might have to be withdrawn the other two Churches decided to help keep him there. He will be responsible for the pastoral care of their church members as well as his own.

WOMEN ELDERS: Edinburgh Presbytery voted by 98 votes to 31 to approve of women ministers and elders in the Church of Scotland at a meeting in mid-November.

Canada's two largest Protestant denominations, the United Church of Canada and the Anglican Church will merge if approval is given to a proposal now before them. The

LIFE LINE — in words and song

A NEW book and a new recording, both inspired by the Methodist Life Line Centre in Sydney, are about to be released commercially in Australia.

The book is "How Jesus Helped People," by the Rev. Alan Walker, and the recording is "Life Line," by Jimmy Little. The book, a paper-back, is published by Epworth Press, London, and will sell at 6/6. Sample copies have been received to Australia and are expected to be on sale at big stores before Christmas.

A new recording "Life Line" is included in an L.P. disc released by Festival Records in November for distribution through retailers.

The title of the disc is "Onward Christian Soldiers" and includes "Onward Christian Soldiers," "One Road," "Stand Up for Jesus," "Nearer My God to Thee," "Fight the Good Fight," "Holy Holy Holy," "Hold the Fort," "Lead Kindly Light," "He's Got the Whole World in His Hands," "All People that on Earth Do Well," "I Heard the Voice of Jesus Say."

Are you concerned...

... to see the continued production of a Protestant and Evangelical newspaper for the Church of England?

An endowment Fund, administered by the Church of England Evangelical Trust (N.S.W.) helps to ensure the paper's continued production.

I, _____ will bequeath to the Church of England Evangelical Trust (N.S.W.) for the Endowment of a Protestant and Evangelical Church newspaper the sum of _____ The receipt of the Treasurer for the time being of the said Trust will be sufficient discharge to my Executors.

This much of your Christmas gift budget...



... can help tell the world what Christmas is about!

This year the overseas Church seized every opportunity of confronting people with the Good News of Jesus Christ. It needed a great deal of money to do it—and part of this has been provided by A.B.M., in the belief that God will supply the necessary finance to carry out his work. NOW THE CALL COMES TO YOU — A CALL, WE BELIEVE, FROM GOD, TO SHARE IN THE COST OF REACHING ALL MEN WITH THE GOSPEL OF HIS LOVE. To balance its budget A.B.M. must receive £111,000 by Christmas—£1,800 a day!

Your share is small but vital. Will you make it an essential part of your Christmas spending? Will you use a fraction of your Christmas gift budget to help tell the world of God's gift to us? Up to 31st October, the Australian churches had given £126,246 to A.B.M. this year. This is a wonderful effort but £111,000 is still needed before Christmas! £1,800 a day! It can be done. It will be done—IF WE ARE PREPARED TO USE A LITTLE OF THE MONEY WE SPEND ON CHRISTMAS CELEBRATIONS TO HELP TELL THE WORLD WHAT WE ARE CELEBRATING. Will you put Christ in your Christmas spending—and send your gift now?

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Head Office: 109 Cambridge Street, Stanmore, N.S.W. Ph. 560-9422

Please send your gift through your parish or to:

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SOUTH AUSTRALIA: 18 King William Road, North Adelaide.
TASMANIA: Overseas Dept., 26 Fitzroy Place, Hobart.
W. AUSTRALIA: Anglican Missionary Council of W.A., 38 St. George's Terrace, Perth.

Mainly About People

Victoria

The Rev. David Pope was inducted to the parish of St. Matthias, North Richmond (Melbourne) by the Archbishop on November 19. Mr Pope trained at Ridley and was ordained by the Bishop of St. Arnaud in 1961. Part of his first curacy was spent as chaplain in the Royal Melbourne Hospital under the guidance of the Anglican chaplaincy director, the Rev. W. H. Graham.

Deaconess Olive Dyson was commissioned by the Archbishop as diocesan organiser to the G.F.S., Melbourne, at a service in St. Paul's Cathedral, on November 18.

The resignation has been announced of the Rev. S. A. Dense from the parish of St. Philip's Phillip Island, Melbourne.

Study course

FOR nineteen years the Sydney Bible Night School has conducted a simple course for those willing to attend lectures on two nights each week.

The course, which aims to take the student through the Bible in two years, is simple and practical. Many who have passed through the school are now working in full-time Christian work both at home and overseas.

A new term opens on February 2 and those interested should write to: The Principal, Sydney Bible Night School, 19 Balmoral Street, Hornsby, N.S.W. (Phone 48-3532). Correspondence courses are also available.

N.S.W.

The Rev. John Rymer, at present chaplain of the University of New England (Armidale diocese), has accepted appointment as principal of Christchurch College, at Christchurch, N.Z. Mr Rymer, who holds the degrees of M.A. and Th. Schol., will head what is both a residential college and a clergy training college.

The Rev. J. E. Whild will take his last services as rector of St. Paul's, Chatswood, on Sunday next, December 6. Mr Whild has been appointed rector of St. Mark's, Darling Point (Sydney).

The Rev. A. M. McLaughlin, at present curate of St. Mary's, Balmain, has been appointed rector of St. Thomas', Rozelle. Mr McLaughlin will be inducted on Wednesday, December 9.

Mr McLaughlin's place at Balmain will be taken by the Rev. Arthur H. Horrex, at present curate at All Saints', Parramatta. Mr Horrex will take up his new appointment early in the new year.

WILLOCHRA: Synod the diocese of Willochra has accepted an offer made by Adelaide diocese to transfer some of Adelaide's territory to it. The areas concerned are the rural deaneries of Clare, Yorke Peninsula and Eyre Peninsula.

NEW CHURCH: The Foundation Stone of a new church building for St. Paul's, Belfield (Sydney diocese), was set by Archdeacon H. G. S. Begbie, Archdeacon of Cumberland, on Sunday, November 15. The Minister of St. Paul's is the Rev. W. F. Hayward.

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50 YEARS AGO

"If we look at an old map of Africa, but one not more than seventy years old, we shall see a great blank space in the middle of it. Lake Tchad appears, and the Mountains of the Moon; otherwise there is a great blank between the two deserts, Sahara and Kalahari — if we except the Soudan . . .

"Now in a modern map we see great lakes, mountains, and divisions of country opened up by the famous explorers Livingstone, Speke, Baker, and Stanley — all brave men. I put Livingstone first because of his great care for the souls of the heathen natives, which resulted in a stirring appeal for missionaries . . .

"At one time it seemed scarcely safe to travel among the heathen tribes; many were cannibals and all very savage. But this was especially the case in that region called the Congo States, in Western Africa, where the great forest extends for a thousand miles and the climate is unhealthy . . ."

The Bishop of London, speaking at Hampstead, said: "Need we defend Missions any more when public men are everywhere recognising their work? Lord Kitchener recently asked me to arrange for missionaries to be sent into certain parts of Egypt, because, he said, he could not hold the Upper Soudan without them."

(From a report on Gippsland Synod.) "One Bill, which was to enable women to vote for Lay representatives in the Synod, aroused in one of the younger clergy, who sat in Synod for the first time, grave anxiety and deep concern, lest the Bill should be the 'stepping-stone' to the admission of women as members of Synod. This he considered as a 'very grave danger' and a thing most undesirable. These remarks brought the Bishop to his feet, who assured the Synod that there was no need for alarm, and that they must deal gently with the young speaker as he was only recently married."

Revised Lectionary

Dec. 6: 2nd Sunday in Advent. M.: 5; John 5: 19-40, or 2 Peter 3: 1-14. E.: 18; 10: 33-11; 9, or 18; 11: 10-12; end; Matthew 24: 29-end, or Rev. 20 and 21: 1-8.

Dec. 13: 3rd Sunday in Advent. M.: 18; 25: 1-9; Luke 3: 1-17, or 1 Tim. 1: 12-2; 7.

E.: 18; 26; or 18; 28; 1-22; Matt. 25: 1-30, or Rev. 21: 9-22; 5.

Dec. 20: 4th Sunday in Advent. M.: 18; 32: 1-18; Luke 1: 26-45, or 2 Tim. 3: 14-4; 8.

E.: 18; 33: 2-22; or 18; 35; Matt. 25: 31-end, or Rev. 22: 6-end.

Protestant and Roman Catholic clergy of the German-speaking communities in Cairo, U.A.R., are planning monthly Bible discussion meetings. Sessions will be chaired in turn by a Protestant pastor and a Roman Catholic priest.

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Nona Bertha Pearce

THE whole town of Bowral was deeply saddened by the passing of Nona Bertha Pearce. For 27 years she had served Bowral, first as the wife of its rector, the late Canon Louis Pearce, and latterly, in so many ways, both through her church and in the community.

Mrs Pearce was the ninth child of Henry Langley, Archdeacon of Melbourne, and was born in Prahran, Victoria. In all, the family was to number twelve, and when the Archdeacon became Bishop of Bendigo in 1902, the eldest daughter of the family taught her younger brothers and sisters at home, as there were no primary schools for them to attend.

Later, the Bishop opened a school at Castlemaine, and his daughters, Ruth and Nona, were the principals. After 12 years, the school was transferred to Toorak, but Nona Langley had left her sister, to marry the Rev. Louis Pearce, at that time attached to the Parish of St. Thomas, North Sydney.

They were largely responsible for the erection of the Church of St. Cuthbert, Naremburn. In 1924, they moved to the parish of St. Augustine, Neutral Bay, during their ministry the present church was built.

Held in respect

Here they remained until 1937, when Mr Pearce became rector at Bowral and an honorary canon of St. Andrew's Cathedral, Sydney.

After the Canon's death in 1949, Mrs Pearce remained in Bowral, constantly engaged in the work of her parish church. She was an indefatigable visitor in the Berrima District Hospital, and also in the homes of many elderly and sick parishioners. Her energy was boundless, and until 1963, she was still busy in her life of personal witness for the Lord Jesus Christ.

The service in the church was a moving tribute to the affection in which Mrs Pearce was held in Bowral.

The church was filled with representatives from the other churches in the town, besides others from the Children's Library, and many whose lives she had touched during the 27 years of her residence in Bowral, including a large contingent from the Mothers' Union.

The rector conducted the service, and Archdeacon H. G. S. Begbie, a former rector of St. John, Moss Vale, gave the address. The Right Reverend R. C. Kerle, Bishop-elect of Armidale, and a former rector of Kingarook Valley, read the prayers.

The whole service in the Church was marked by spirit of triumph and the playing of the Hallelujah Chorus, according to Mrs Pearce's oft-expressed wish, was a fitting finale to a service which marked a life which was lived in the constant service of the Lord Jesus Christ.

Israeli Premier Levi Eshkol has appealed to the new Russian leaders to give equal rights to Soviet Jewry and to "understand our national and social revival in Israel and see our peace aspirations in the correct light."

Mr O. A. M. Piggott

Early last month Mr O. A. M. Piggott died after a life-time of service in the Temperance Movement.

Under the influence of Archdeacon F. B. Boyce, then rector of St. Peter's, East Sydney, Oscar Piggott joined in the work of the N.S.W. Temperance Alliance at the early age of 18.

In the years that followed he travelled extensively in the cause of temperance in every State of the Commonwealth. He also went overseas to help in the New Zealand campaigns for prohibition in 1910, 1912 and 1925.

For a period of 28 years he was general secretary of the Alliance, retiring in 1954. In 1962 he was invited to become general secretary again and at the time of his death had served for 30 years in this position.

During his time as general secretary he acted as campaign director of the 1947 Six O'Clock Closing fight which resulted in the largest majority ever recorded in Australia against the liquor traffic, nearly 62 per cent of the total poll.

Oscar Piggott, was, in a positive sense, a great and convinced Protestant.

Anglicans, Baptists, Methodists and Roman Catholics in Caversham, England, are co-operating in publishing a six-page monthly parish paper.

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KING'S SCHOOL BUILDING PROJECT



RAPID progress is being made in construction of new buildings at Gowran Brae, North Parramatta, for The King's School.

The new buildings (one of which is reproduced above) are to replace those in use in the centre of Parramatta.

Buildings forming Stage Two of the project were officially opened by the Governor-General, Lord de L'Isle, earlier this month. Lord de L'Isle unveiled a commemorative plaque and the Archbishop of Sydney dedicated the new buildings.

At the ceremony, held on the school's annual speech day, the retiring headmaster of King's, Mr H. D. Hake, received from the hands of the Governor-General a wallet containing a cheque for £4,300 contributed by pupils, parents, teachers, and school groups.

Mr Hake was given a long, warm and moving ovation by the assembly. He has been headmaster since 1939. His successor is the Rev S. W. Kurrle, until now headmaster of Caulfield Grammar School, Melbourne.

- Communism and the Congo, P. 2
- Wardens get a "stir up", P. 3
- Letters to the Editor, P. 5
- World Report, P. 7

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

The next issue of "The Australian Church Record" will appear on January 14.

CONGO MISSIONARY DEATHS

MISSIONARIES and Christian native believers continue to suffer death and ill-treatment at the hands of Congolese rebels.

The World wide Evangelisation Crusade has received official news of the death of at least seven missionaries serving in the Congo.

They include four women workers, one of them from Canada, one from Britain, one from Jamaica and one (Miss Pat Holdaway) from New Zealand. The other three are men workers from Britain, U.S.A. and New Zealand.

The New Zealander is Mr Cyril Taylor, whose wife and two daughters are in hospital at Elizabethville suffering from severe head wounds. His two sons escaped injury. Another woman worker, from Scotland, is also recovering from injuries.

There were 13 missionaries and six children of W.E.C. still unaccounted for at the time of going to press. One of these is Miss Elaine de Russel from Sydney.

The Unevangelised Fields Mission reports the death of at least one worker, a man from Canada. Two of his sons are suffering from injuries but his widow and four other children are reported safe.

There were still a number of U.F.M. missionaries unaccounted for, including Miss Laurel McCallum, from Western Australia, as we went to press.

Others in rebel-held territory include workers of the Methodist Church, the Baptist Missionary Society, Conservative Baptist (U.S.A.), Christian Brethren Assemblies and Pentecostals.

Other missionary deaths include an American, Mr William Scholten, a married man with five children, who died in prison as a result of injuries received

from the rebels. He was 33. Earlier Dr Paul Carlson, an American, was butchered.

A letter published in the daily newspapers recently told of the slaying of W.E.C. missionaries.

Referring to the death of Mr Cyril Taylor, the letter said: "The group (imprisoned missionaries) included Cyril and Joy Taylor, of Christchurch, N.Z., who were trained by the crusade in Sydney, and their four children, Murray, about 12, Barry, about 10, Coleen, 5, and Pauline, 3.

"After 10 rebels were killed by mortar fire on November 25 a prison guard attacked Mrs Taylor and her two daughters with a machete, seriously wounding them.

"Colleen had a four-inch gash across her forehead and another on top of her head and Mrs Taylor had an arm broken in two places.

"Later the rebels returned and in the evening nearly everyone, including Murray and Barry Taylor, was ordered up from the dungeon.

"Mrs Taylor and her two daughters and another woman with a broken leg were left in the dungeon.

"The people ordered out were placed in a long room, men on one side, women on the other.

"The rebels, with a Bren gun, went down each line and nowed them down.

"Murray and Barry fell down behind a small partition dividing the room and, lying among the corpses, feigned death and so were saved.

"Later they went down to the dungeons and one of them said to Mrs Taylor, 'Mummy, Dad has gone to be with Jesus.'

"He then fell on his knees, thanking God, and praying for the rebels, saying, 'Lord, forgive them, they know not what they do.'

RESIGNATION OF ENGLISH VICAR

THE Rev. H. M. Carson, vicar of St. Paul's, Cambridge (U.K.), a well-known evangelical clergyman and author of several books, has resigned from the ministry of the Church of England on grounds of doctrines.

Mr Carson has since been re-baptised at the Welwyn Free Church, Herts, a church affiliated to the Fellowship of Independent Evangelical Churches.

In giving his reasons for this action to his congregation Mr Carson made the following points:—

• The pledge made by a minister in the Church of England to accept the Book of Common Prayer is a "bondage of spirit."

• The idea of the establishment, a state church with parliament as the final arbiter, is "utterly unbiblical."

• The view that everyone within a parish, regardless of faith in Christ or lack of it, are parishioners is erroneous.

• Indiscriminate baptism is a "scandal" and the whole concept of baptism of infants is erroneous in the light of Scripture.

In his statement Mr Carson said that his decision was no hasty one but had been made only after a long period of prayer and thought. "The anguish of mind which preceded the final step," said Mr Carson, "simply emphasises how drastic the step really was.

"It does not require much imagination," Mr Carson continued, "to realise that a man with a family does not lightly relinquish the security of an Anglican vicar for a future which at this precise moment when I write is very uncertain."

Anguish of mind

"At an even deeper level, a man who has been blessed as I have with a strong nucleus of true Christians whose love and loyalty has been shown in so many ways, will be most reluctant to sever those links — that is why the prayer meeting, where over the years I have had such fellowship, was an exceedingly painful place to announce my departure."

Mr Carson describes the question of baptism as the "supreme problem." Of this he said: "I still accepted the baptism of infants as being right, and indeed tried to make it more real by having a measure of discipline, so that we did not have the scandal of indiscriminate baptism."

"I was still, however, unhappy about the service in which the child baptised is declared to be regenerate. I believe that many evangelical Anglicans are also unhappy about this.

"I tried to modify it — but

again the pledge to use the form in the said book was violated.

"Then I was challenged by another clergyman who pointed out that it was not simply the language of the prayer book which was my difficulty, but the practice of infant baptisms as such. Could it be that the baptists were right after all and that baptism is only for believers?"

Well, I studied and wrestled with the problem. I cannot here deal with the arguments. Suffice it to say that my arguments for infant baptism were demolished. "Scripture seemed to me to be quite plain that the baptism of the New Testament is an ordinance for believers.

"The end of the road had come. I could not with any honesty remain outwardly an ordained clergyman of the Church of England while at heart dissenting from her basic position."

The "English Churchman" has described Mr Carson's resignation as a "grievous loss" which would be "sadness and sorrow to the heart of every truly Reformed and Protestant member of the Church of England."

"We do not follow him in the points he makes," said the paper, "but we stand with him in the courageous decision to obey his conscience."

The paper asked, "Is it not possible that Mr Carson would be ministering happily in the Church of England if our Church as a whole had retained in practice its Protestant and Reformed character? We realise that this is a hypothetical question and that neither they nor we can give any final answer.

"However, we do suggest that the doctrinal and liturgical aberrations which have been allowed to multiply, comparatively unhindered within our Church have been the initial cause of these brethren asking themselves if the Church of England is in line with the Scriptures on other matters.

"If there had been no legalising of the mass vestments and of the stone tables; if our bishops and archbishops preached the same gospel and held to the same traditions of John Hooper and others of our Reformers; if the movement for Prayer Book reform was in the direction of making it more relevant to the needs of the twentieth century Christian, with provision for the twentieth century pagan, and all in accord with the scriptures and the articles; if these and other matters were in evidence we suggest that this tragic loss may never have occurred."