

## Mainly About People

### Victoria

Dr Lecta Morris, principal of Ridley College, was guest speaker at the 48th annual public meeting of the Victorian branch of the Australian Nurses' Christian Movement. The meeting, held at Collins Street Baptist Church on September 13, also heard from Miss B. Lindsay, A.N.C.M. Federal Secretary, recently returned from a visit to New Guinea.

Due in Melbourne a few days ago was the Rev. Ken Perry, together with his wife and family. Mr Perry, who has been serving with C.M.S. in Malaya, is due to take up his new appointment as general secretary of the Victorian branch on October 18.

Recent Melbourne appointments have been—The Rev. J. Howells, curate of Holy Trinity, Coburg, to St. Peter and St. Andrew, Braybrook, from October 18; the Rev. J. W. Bilsborrow, curate of St. John's, Toorak, to St. Mark's, Emerald, from November 4.

The present vicar of St. Mark's, Emerald, the Rev. Kenneth N. Seymour, has been appointed vicar of St. Matthew's, Prahran. He fills the vacancy caused by the death of Canon L. L. Nash.

### N.S.W.

The Rev. D. G. McGraw, on furlough from M.A.F. work in Papua-New Guinea, has been piloting the plane, BVI, during deputation visits to N.S.W. country centres. It is expected that the plane will be used by Mr Max Flavel for similar work in South Australia from September 24 to October 11.

The Rev. Alan Nichols, Th.Schol., was instituted on September 10 as the first curate-in-charge of the newly formed Provisional District of St. David's and St. John's, Greenacre (Sydney). The two churches were formerly part of the Provisional Parish of St. Barnabas, Punchbowl North.

The Rev. B. R. Horsley, B.D., Th.L., at present rector of St. Simon and St. Jude, Bowral, has accepted nomination as rector of Christ Church, Lavender Bay (Sydney).

Due for furlough from their work in Tawau, Sabah, at the end of October are Canon Walter and Mrs Newmarch. The Rev. John and Mrs Jones, from St. Mark's, Harbord (Sydney), will be relieving at St. Patrick's during their absence.

### Overseas

Of interest to his friends in Sydney is news that the Rev. Dr B. E. Hardman, Editor of "English Churchman", has been instituted at St. Andrews the Less, Cambridge. Dr Hardman, who studied at Moore College, Sydney, has for the past 18 months, been Incumbent of St. Mary, Castle Street, Reading. Of particular interest to Australians is the following comment which appeared in "English Churchman": "The parish to which Dr Hardman has gone is possibly one of the most difficult in the city of Cambridge. The church built in 1839, is a vast structure, but with a very small congregation. "It was built under the enthusiasm and practical aid of Charles Perry, sometime Bishop of Melbourne.

"Charles Perry was also responsible for the erection of St. Paul's, Cambridge, and for ensuring that both parishes (as they later became) were firmly established on an evangelical foundation."

### Elsewhere in Australia

Mr and Mrs Ray Kidney, of Magill, South Australia, are rejoicing in the birth of a daughter, Heather Anne. Mr Kidney is secretary of Youth for Christ in South Australia and is organist and choirmaster at Holy Trinity, North Terrace.

### Sister Gladys Ellen Hampel

In our last issue we reported the death of Sister Gladys Ellen Hampel, formerly a C.M.S. missionary and in recent years a voluntary worker with C.M.S. in Sydney. The following tribute has been paid by Canon Oliver T. Cordell.

Miss Gladys Ellen Hampel, a trained nurse, went to Tanganyika in 1929 with the second party of missionaries which left Australia when the new diocese was formed.

She served at Mvumi, Kongwa and for the greater period at Kilimatinde where she was in charge of the second largest hospital in Central Tanganyika. It was the hospital originally intended to be our base hospital and was built by Dr Murray Buntine on the site of the old German boma.

Several things stand out in my memory of "Barley," as she was affectionately known. She was determined that she would learn both the lingua franca and the vernacular. This was something of an achievement for a person not naturally gifted with languages.

Having passed her second Swahili exam, she felt that if she were to serve the women of Ugogo adequately she should learn their language. So began what was a long and arduous march to her goal. No difficulties deterred her and she eventually became one of the very small handful of missionaries who have passed two examinations in two languages.

### Determination

What kept her going was her determination to fit herself for the work among the women.

She was universally known for her determination to have a clean hospital, as near as possible to the hospital she had left behind in the homeland. She never spared herself in seeking to attain this end, nor did she ever tire of teaching the staff to follow her example.

Her reputation grew in every place where she worked and the Africans knew that they would get nothing less than the best attention at her hands.

She was never one to push herself forward but was content to serve humbly and faithfully, never seeking the limelight and never sparing herself. She has surely heard her Master's "Well done, good and faithful servant, enter thou into the joy of thy Lord."

(We regret that the above item was accidentally omitted from our last issue.)

## Deaconess Institution meeting

IN spite of inclement weather a number of supporters of the Deaconess Institution gathered in the Chapter House, Sydney, on September 10 for the Annual Meeting. The Archbishop presided.

In presenting her Annual Report, the Honorary Secretary, Mrs H. M. Bragg, showed how the work continued to expand.

The new Home of Peace Hospital at Greenwich is under construction and Braeside Hospital has been converted and renovated to accommodate 58 aged and chronically ill patients.

On the front page of the Annual Report the proposed extensions to Deaconess House are featured. The wing will contain

a Chapel, staff rooms, 26 student bedrooms, a students' sitting room and other facilities.

In 1916 the main building at Deaconess House was erected and it is hoped that the new wing will be completed in time to celebrate the Jubilee in 1966.

The work of Pallister Girls' Home and Lisgar House was outlined by the Honorary Secretary Miss M. Paull.

Matron D. Allshorn from Braeside Hospital gave an encouraging and enthusiastic report of the work of Braeside Hospital.

Stress was laid on the importance of the ministry of the members of the Prayer Fellowship for it is upon absolute dependence upon God that the work advances.

## THE AUSTRALIAN CHURCH RECORD

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OCT. 7: September 30.

OCT. 21: October 14.

## SOUTH AMERICA IN FOCUS

THE Rev. Alan Nichols interviews the Rev. Gregory Blaxland, SAMS missionary, home on sick leave from the field.

Q. Do you think your three years of service in South America was in any way wasted?

A. Generally speaking, no effort in obedience to Christ is wasted, and we believe this applies to our three years in Chile. This included the joy of seeing people won to a saving knowledge of Christ, and also the experience of learning some important lessons in patience and humility.

Q. Does the Church of England have anything to offer a predominantly Roman Catholic country?

A. This, of course, depends on the attitude and convictions of the individual Anglican missionary. We have found the faithful and loving proclamation of the Gospel, linked with a reverent and liturgical form of worship, is particularly acceptable to certain members of Chile's growing middle class, while the Pentecostals seem to be the most effective in reaching the poor.

Q. What has been the Church of England's history in South America in the past 50 years?

A. Up till about 10 years ago it was not at all inspiring. After the fateful (if not fatal) decision of the 1910 Edinburgh Conference regarding missionary work in South America (that it was not a legitimate Protestant mission field because it was a Roman Catholic continent), the number of missionaries dwindled down to a mere handful in each republic.

Since the decision of the 1958 Lambeth Conference which reverses that of 1910, the history has been most encouraging.

There has been growth in several directions — the number of missionaries, the number of people being reached, new areas being entered, and not least important, a division of the former vast diocese with the appointment of two missionary-hearted bishops (Bishop Howell in Chile-Bolivia-Peru, and Bishop Tucker in Argentina-Paraguay).

Q. What is the "swing to the city" we hear about?

A. It began with the realisation by leaders on the field that the Anglican Church (Iglesia Anglicana) was about forty years behind many other Protestant denominations in beginning work of an evangelistic nature in the cities.

It was motivated by the knowledge of the great numbers in the cities unreached for Christ, and also by the fact that the future leaders of a national church were more likely to be found among the educated of the cities. More and more missionary personnel are being directed to the work in cities as more projects are being planned.

Q. What future do you think the Diocese of Chile-Bolivia-Peru has?

A. Humanly speaking, this is very tied up with the political future of these republics. The Communist threat looms ever larger on the South American scene.

With nothing but English-speaking chaplaincies in both Peru and Bolivia, there is abundant room for missionary advance by the Anglican Church. It is therefore thrilling to know that the Church Missionary Society are sending missionaries out this year to begin work in this hitherto neglected area of the diocese.

Q. Do you, as a missionary of the South American Missionary Society, think that there will be any confusion on the field when Australian C.M.S. missionaries go to the same diocese?

A. Provided there is a sense of oneness and unity of purpose between the two societies on the home front, and real fellowship between missionaries of the two societies before they leave Australia, there should be no confusion on the field — where all missionaries will be under the direction of the one bishop.

Q. In view of your own illness, do you feel missionaries need to be more carefully examined before leaving Australia?

A. There is such a multiplicity of factors to be taken into consideration in regard to what can cause sickness on the field that if missionary candidates were examined for susceptibility to all these causes, the task would be so difficult, and

those who would be free of susceptibility to all causes so few, that it would probably reduce the number of outgoing missionaries to a barely visible trickle!

I believe that the present precautions being taken are as adequate as it is reasonable to expect. Christians at home can help by prayer for the health of missionaries.

Q. What are your own plans for the future?

A. I expect to be beginning deputation work in the near future. Beyond that we can only wait upon God to reveal clearly His plans. Whether He opens the way for us to return to Chile or not, we will always have a deep concern and love for the people of that country.

Q. Would you describe the diocesan centre in Santiago?

A. It is a completely renovated old three-storey mansion situated almost in the heart of the city. The ground floor includes diocesan offices and missionaries' studies, a missionary family's living quarters, meeting room and chapel. The chapel seats about 90, and is the centre of the building.

The second floor provides accommodation for a national pastor and his family, for mother missionaries and for the seemingly ceaseless stream of visitors. The third floor is sometimes used to provide temporary accommodation for members coming from the mission area 500 miles to the south.

Q. What about the work in Valparaiso where you have been stationed for the past 18 months?

A. One of the basic missionary principles often quoted is "Begin in a small way." This we have done in Valparaiso. Opportunities for witness abound. Under the good hand of God advance has been made; men and women have been transformed by a living faith in Christ; new work has opened up, especially in the realm of education with the staffing of St. Paul's School, Vina del Mar.

True, the work is small in comparison with the need and opportunities. Come over and help us, in person or by your prayers and gifts.

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## MERRYLANDS GIRLS AT GFS SPORTS



Girls from St. Anne's Merrylands, congratulate Wendy Forster (third from right) after she won the broadjump for 13-year-old girls at the annual G.F.S. Sports and Field Day held recently in Sydney. The gathering drew a large number of G.F.S. members from all over Sydney diocese to the Erskineville Oval.

## PERU TEAM LEAVING

THE four-member CMS team going to Peru expects to leave for South America on October 31. Their farewell will take place at a Sydney Chapter House Rally on Friday, October 29, at 7.45 p.m.

Leading the team are the Rev. Norman and Mrs Bissett and with them will be Miss Gaye Mercier, from N.S.W., and the Rev. Colin Tunbridge, from South Australia.

Mr and Mrs Bissett served with CMS in Sabah from 1959 to 1962, when they returned to Australia to enable Mr Bissett to study for ordination.

The Bissetts and Miss Mercier will go first to Cochabamba, Bolivia, for a period of language study.

Mr Tunbridge will go first to Santiago, Chile, at the request of the diocesan Bishop for field experience and to learn Spanish at the American Institute.

Accompanying the party will be the Rev. Ian Morrison, a Chilean who has been studying in Australia under the CMS bursary scheme.

It will be a year before the team will be able to begin their work in Peru.

The departure of the first team will bring to an end a two-year period of planning and preparation which began in 1963 with a recommendation to the Advisory Council on Missionary Strategy for a new missionary front in Peru.

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## GRAHAM VISIT POSTPONED

IT has been announced by the United Churches Evangelistic Crusades Committee that the American evangelist, Billy Graham, will not now be visiting Australia until 1968.

Mr A. A. Gilchrist, Federal Secretary of the Federal Conference of the Crusade Committees, has released the following statement:—

"Following the announcement made earlier this year that Dr Billy Graham and members of his Team would be returning to Australia to conduct a series of Crusade meetings throughout the Commonwealth in 1967, I now wish to report that the invitation to revisit Australia has been postponed from 1967 to 1968.

The change in dates has been made as being more suitable to

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## Sunday observance

# ARCHBISHOP UNDER FIRE

THE Archbishop of Sydney, Dr H. R. Gough, has drawn fire from several quarters following his statement on Sunday observance. Not least of the attacks is one from Baptists in their annual assembly.

Dr Gough said recently he thought the churches "had no right to enforce their own principles upon the majority who do not hold them."

Speaking at the annual assembly of the New South Wales Baptist Union, Mr L. W. Hutchinson said that Dr Gough's statement had "already done irreparable harm" and that the action of the Chief Secretary, Mr E. A. Willis, in writing to individual Church leaders, was evidently an attempt to find "a chink in the armour."

The assembly adopted unanimously a statement to be sent to the Chief Secretary which made these points:—

- Any movement which threatened the traditional sanctity of Sunday must have "a deleterious effect" on Christian worship and observance, and must be opposed.
- The Baptist Church did not recommend any legislation which imposed unnecessary and irksome restrictions on the majority for the sake of "an important minority."
- The question of Sunday observance should be decided on neither the desires of a religious minority nor the pressures of commercial interests, but the total welfare of the community.

### Presbyterian criticism

In the "N.S.W. Presbyterian" the columnist Jamie York berates the Archbishop for his statement.

"Does Dr Gough," asks the columnist, "intend to extend this opinion to allow Mormons to practice polygamy in Australia; and does he have any reservations about legally enforcing the Christian principle of monogamy?"

"It is manifestly absurd to talk of a tolerance which

would not enforce, legally, Christian principles, in a country where the substance and framework of our law

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## CLC founder in Australia

THE founder of the Christian Literature Crusade, Mr Kenneth Adams, accompanied by his wife, will visit Australia for two months beginning on November 12.

Mr Adams, who is International Secretary of C.L.C., with headquarters in the U.S.A., is on a world tour of C.L.C. fields. He is expected to arrive in Sydney on Friday, November 12, and will be there until December 2 and again from December 20 to the end of the month.

While in Sydney Mr Adams will address students at the annual Speech Day of the Sydney Missionary and Bible College, Crofton, on November 25.

He will be the speaker at "This Is Life" in Sydney on Saturday, November 27, and will also address a number of gatherings at churches in the Sydney area.

### Symposium

On Monday, November 29, Mr Adams will participate in a Literature Symposium organised by C.L.C. This will take place during the afternoon and evening of that day but the location has not yet been finalised.

On his return to Sydney at the end of December Mr Adams will attend the Katoomba Christian Convention.

From Friday, December 3, Mr Adams will be in Tasmania. He will address a number of gatherings there and will then go on to Melbourne on December 8. He will be in Melbourne until December 12, from where he will go to Adelaide until December 19.

Mr Adams founded C.L.C. in 1939. Australian headquarters is located at 110 Victoria Road, Eastwood, N.S.W. (Phone 88-3581.)

## EARLWOOD'S THANKS

Just 10 years ago the new church of St. George's, Earlwood (Sydney), was opened and dedicated.

Now, after only 10 years, the church has been fully paid for and the people of the parish had the joy of seeing it consecrated by the Archbishop of Sydney on the tenth anniversary of its dedication, Sunday, September 26.

As an act of thanksgiving the offertory at the service is going to help establish the new Anglican work in Peru.



\* Miss Gaye Mercier

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THE age in which we live is a restless one. Old institutions, old ways, old beliefs, are being thrown onto the scrap heap, sometimes with little justification beyond the desire to be thought "modern" or "progressive."

Currently under scrutiny in Christian Education circles is the question of the Biblical content of teaching given to children.

The article on this page sets out briefly the case for a reappraisal of traditional practice in Bible teaching given to young people. It is based on an address by the Rev. Alan Black, B.A., B.D., of the Methodist Dept. of Christian Education, N.S.W., given to the biennial meeting of the Australian Council of Christian Education.

This paper does NOT agree with some of the conclusions reached in the article but it believes that the questions involved are highly important ones and need to be considered carefully by the Christian Church.

"GOD," said a six-year-old, "is a nice person who will like you. He has a cloak and long hair, a beard and short trousers. He'd look pretty and his face'd look old."

Another suggested: "He wears a long dress, long hair and sometimes he don't have no shoes on him."

We may smile at their ideas and think to ourselves that they will grow out of them. But will they?

A typical 12-year-old spoke of God as "a man with a beard, a kind old gentleman, dressed in a gown. He'd be standing in the clouds with lots of glory around."

Another described God as "a wonderful man sitting on a throne of clouds with angels around him, and the sun glittering. A man who teaches what is true. He doesn't seem real because he's too good to be real."

These examples are taken from Dr. Ronald Goldman's recent book on "Religious Thinking from Childhood to Adolescence." In this, he reports on detailed research when he undertook using a sample of 200 children aged 6 to 18 years and drawn from many different schools in Southern England.

As part of his research procedure, Goldman presented, in suitable English, three commonly used Bible stories—Moses and the Burning Bush, the Red Sea Crossing and the Temptations of Jesus. When each story had been told it was discussed individually with each child.

## ARE BIBLE STORIES SUITABLE FOR CHILDREN?

One of Goldman's main conclusions was that if a Bible story is introduced before a child is able to grasp its essential point, the misconceptions which result actually slow up the child's growth in religious understanding.

This is not only because the child is incapable at that stage of understanding the real point of the story; but also because, having given the story whatever meaning he can, he thereafter has little desire to seek a deeper meaning.

For example, the Biblical account of Moses and the burning bush itself relates that "Moses hid his face; for he was afraid to look at God" (Exodus 3:6).

When they were asked "Why was Moses afraid to look at God?" children up to the age of about 8 gave answers such as "He was afraid God might kill him for setting fire to the bush," "Moses didn't like God for telling him to take off his shoes," "Moses loved God and didn't like to see him burn," "God had a horrible face."

Likewise, Goldman found that younger children interpret the reference to "holy ground" in such terms as "ground with holes in it," "hot ground . . . it would burn his shoes," "ground on which grass was growing" (apparently by association with public parks in which children can run about on the grass with their shoes off, or where a "keep off the grass" sign is displayed) and ground which as "all mud with water and it would spoil his shoes." Holy means "it's all wet and muddy," an idea which probably reflects reprimand by adults for careless dirtying of shoes.

Goldman's research seems to indicate that if certain Bible stories are introduced too soon they hinder rather than help growth in religious understanding.

### Mental block

The French researcher, Piaget, has shown that if certain concepts are introduced too soon in the teaching of mathematics, they act as a mental block to further development. Goldman's research would suggest that a similar process can take place in the development of religious understanding.

Goldman advises that the emphasis up to the age of about 9 should be in terms of influence rather than instruction. The young child should approach religion "not rationally but playfully."

The use of music, dancing, dramatic play, painting and creative work can help children to phantasmise their way into religion, without crystallising their ideas into inflexible concepts.

In time they will grow out of their misunderstandings and begin to adjust their phantasy to reality. Parents and teachers need to be helped to respond to, and enlarge, their children's experience in this way.

Worship (remembering always

that language and experience invoked must lie within the compass of the child) should be brief, beautiful, colourful, enjoyable and intimate. And always, that sense of mystery, so natural to children, should be retained.

Goldman describes the years from 9 to 12 or 13 as "the time between phantasy and adult logic, when some confusion is apparent and a great deal of intellectual activity is taking place."

At this stage factual information about the Bible (especially the life of Jesus and the Church, including heroes of the faith) provides suitable material.

Too much attention should not be focused upon the strange, the exotic or the noble differences between Biblical and modern times, but a steady focus upon the similarities of the human condition, then as now.

### 'Strange and exotic'

Later in this period the term "myth" might very well be employed and explained, and the poetic rather than the historic emphasised, even though the pupils will find it hard to understand this at first. In so doing parents and teachers are throwing bridges forward into adolescence and avoiding the later charge of dishonesty and betrayal.

According to Goldman, about age of 13 represents a marked watershed in religious thinking. Although fully abstract thinking does not obviously occur until a little later, most pupils have reached an intermediate stage enough to begin to think logically and to break with some of their earlier immature thinking.

As Harold Loukes has also shown in "Teenage Religion," this is a crucial stage because unless some coherent alternative is presented, the adolescent either suffers arrested religious development or else rejects the whole of the Christian faith as "childish."

Goldman lists four major problems which need to be dealt with at this stage:

- The problem of literalism and authoritarianism: Questions about the nature, truth and authority of the Bible need to be dealt with, not simply by abstract discussion but by active exploration and research into the text.

- The problem of "two worlds": The young teenager is faced with the problem of reconciling his earlier formed religious ideas with his newer scientific understanding. The relationship between these needs to be explored and spelled out.

- The problems of Old Testament teaching: Goldman holds that the Old Testament should be introduced and examined critically only after sustained New Testament teaching.

- The problem of Biblical relevance: There is a danger of the Bible being thought of as a holy book about holy people in a holy period of history, with little significance for today. Part of this problem is overcome if

the biblical material selected is at the level of the thinking of the group being taught and if it is introduced in such a way as to illumine their own experience.

All this implies a much more flexible approach to Christian education than is generally practised; greater freedom for young people to express and explore their own developing understanding; appropriate settings within

which such learning can take place; and adequate leadership. This is another way of saying that not only content but also attitudes are important in Christian education.

Article by courtesy of ACC Service.

● The book discussed in this article is reviewed on page 4 of this issue.

## LAWLESSNESS IN HIGH PLACES

Writing in the latest issue of his Cathedral magazine the Dean of Rockhampton, the Very Rev. John Hazelwood, has said that the Bible is not the "Word of God."

Dean Hazelwood says that it cannot be the Word of God because "The only true Word of God is our Lord Jesus Christ, Who is given this title in the first chapter of the Gospel according to St. John."

The Dean further goes on to say the Bible "is not an infallible guide," containing many errors and legends and it is "not the only source of authority for the faith and practice of the church."

The Bible is incomplete, he says, and must be read in conjunction with the tradition of the Church down through the ages.

The Dean's utterances are but one more example of the spirit of lawlessness and unbelief at work within the Church of England. The Dean, as an Anglican clergyman, has acknowledged his acceptance of the 39 Articles including Article 6, on the sufficiency of Holy Scripture which "containeth all things necessary to salvation."

Every clergyman at his ordination is asked, "Do you unfeignedly believe all the canonical scriptures of the Old and New Testament?" On his reply "I do believe them" he is ordained.

While on this side of the Pacific, Dean Hazelwood is denying fundamental Anglican beliefs. Controversial American Bishop Dr James Pike is doing the same on the other side of the Pacific.

Bishop Pike was recently accused by 14 Arizona clergymen of repudiating the Virgin Birth, denying the doctrine of the Trinity and the Incarnation, "claiming that Christ was divine as all men are, except that he was peculiarly conscious of his relationship with God (which is the Unitarian position)." He is also said to have denied the Empty Tomb, the bodily Resurrection and the Ascension, and that the Creeds contained any articles of faith.

His fellow Bishops exonerated him but observers note that many of the views ascribed to Bishop Pike are in fact still held by him.

Things are no better in England, as is illustrated by the Bishop of Woolwich's teaching in "Honest to God."

It seems that you can believe and teach just about anything and still call yourself an Anglican.

When such men are in positions of high authority and influence they are a standing rebuke to the denomination which tolerates them. They are free to continue teaching and preaching their un-Anglican views while the denomination as a whole slips further back into a fog of theological indifference.

How can we expect God's blessing on our denomination when many of its leaders sit so lightly to their solemn affirmations taken at ordination? Only God can save us by giving us the Spirit of repentance and faith. But as we pray for this, "Let us judge ourselves, that we be not judged of the Lord."

## Council urges "plan now" for December 4 elections

LAYMEN are urged to confer with their ministers as part of a drive initiated by the N.S.W. Council of Churches to get Christians into more active participation in local government elections.

December 4 is the date set for the next elections and the council urges members of men's groups to work with their ministers to implement the Council's suggestions.

The council expresses its views

in a statement being distributed among the member churches. It urges Christians to respond to the "opportunity for Christian influence in the affairs of local government" presented by the elections.

Such influence can be exercised in both the voting and in actually standing for election. "The tone or standard of a district," says the statement, "can be set in community affairs by the conduct and service of a municipal or shire council."

Pointing to the social responsibilities undertaken by local councils in such activities as care of the aged and the part played in location of TAB agencies and in the use of the Lord's Day the Council of Churches urges Christians to give serious thought to their role in the coming elections.

The statement is supported by a number of church leaders including the Archbishop of Sydney who expresses his hope that "many members of the Churches in N.S.W. will stand for election next December and I trust that we all will fulfil our responsibilities as electors seriously and with sound judgment."

## Jungle Dr as seen by 9-year-old

Australia's famous Jungle Doctor was seen through the eyes of a 9-year-old child in an English Presbyterian paper recently.

In "The Messenger," official journal of English Presbyterians, the following review of a recent Jungle Dr book appeared:—

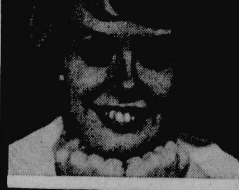
"Jungle Doctor Pulls a Leg, by Paul White. Paternoster Press, 5s."

"A very interesting and exciting book of the Mirimi hospital and its doctors and nurses in East Africa. For children from 8-12, well worth getting."

—G. E. L. (aged 9.)

Most recent news of Jungle Dr books tells of the publication of "Jungle Doctor's Fables" in Sotho, one of the main languages of the Transvaal. Commented Dr White: "Again it warms my heart to find another book that I have written which I cannot read!"

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## Northern Territory to be separate diocese

A NEW Diocese of the Northern Territory is to be carved out of the present Diocese of Carpentaria. This decision was reached at the recent meeting of Carpentaria Synod.

Synod accepted a group of resolutions agreed to at a conference of Northern Territory representatives.

Included among the representatives were the Rev. N. B. Butler, from C.M.S. work at Roper River, the Rev. L. G. Amey, from Oenpelli, and the Rev. J. A. Brook, C.M.S. Secretary for Aborigines.

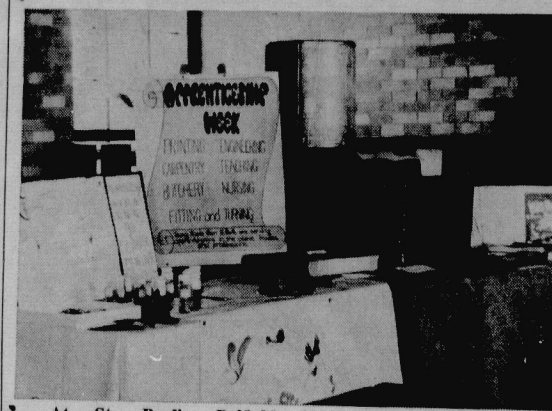
The following resolutions were unanimously agreed upon at the conference:

1. The boundaries of the proposed said new diocese to be those of the political boundaries of the Territory of the Northern Territory.

2. That until further order be taken by the Synod of the said new diocese that the Bishop of the said new diocese shall be appointed by the Bishops of the Church of England in Australia.

That the Primate be respectfully requested to invite names to be considered by the Bishops of the Church of England in Australia for the Office of the Bishop of the said new diocese from Synod members

## BELFIELD DISPLAY



At St. Paul's Belfield (Sydney), the recent Apprenticeship Week was marked by a special display in the church. Included in the display was an apprenticeship certificate taken out in 1903, submitted by one of the Belfield parishioners. The folk had a special interest in this year's Apprenticeship Week as one of their number, Gordon Brian, received top award for bookbinding.

## YOUNG ANGLICANS GO TO ROMAN MASS

THREE Victorian YAF members from Gippsland were among a

group from all denominations meeting together to discuss "The Australian Christian's Responsibilities in Asia" recently.

Gippsland "Church News" reports that in the gathering were Methodists, Presbyterians, Baptists, Church of Christ, Congregationalists, Salvationists, Quakers, Orthodox and Roman Catholics.

During the period a Sunday morning "joint celebration" of Holy Communion and Mass was held. The Communion was held first, conducted by a Presbyterian minister, then all present took part in the Roman Catholic Mass in English. The Mass was preceded by a talk from the priest in which he explained the origin of his vestments.

Commented the Young Anglicans: "We were impressed by the similarities of both services rather than the differences. We realise that we must pray together, then act together, for unity is strength."

FOOTNOTE: Last April the Anglican Bishop of Kalgoorlie, Bishop Cecil Muschamp, attended a Roman Catholic service of Mass marking the annual Goldfields Holy Name celebration. The Bishop spoke to the participants following the service. In September an "Ecumenical Service" was held to mark Bunbury Synod. Preaching in the Cathedral was the Administrator of the Roman Catholic diocese of Bunbury, Monsignor Cunningham.

● Comment, p. 4.

## FOLK NIGHT AT GILBULLA

It took ten fires to provide sufficient cooking facilities to cope with the 1000-odd people who attended the Folk-singing Night at Gilbulla, Menangle, on Saturday, September 25.

A great proportion of those present were young people who enjoyed barbecued steaks on the spacious lawns before the program began at 7 p.m.

Compere was Bobby Limb, well-known TV personality, who gave several comedy items. Accompanist for the evening was Ray Glover.

A wide variety of folk-songs, both traditional and religious were led by the talented Kinsfolk (staffed by the Begbie family) the Chad Singers and Paul Parker.

In a bright program the items by the Heralds probably brought the best response from the audience.

The Archbishop caught the spirit of the evening in a short concluding address in which he said that lasting happiness is the product of a life both dedicated to God and given to the service of other people.

We regret that "Off the Record" has had to be left out of both the last issue and this one owing to lack of space.

## ARCHBISHOP UNDER FIRE—from P. 1

System is Christian, and not Moslem, Hindu or Calathumpian!

"Eliminate the enforcing of Christian principles, and Police Commissioner Allen will be earnestly reading the positions vacant columns."

"The real question is whether Jewish Sabbatarianism is the form of observance for Sunday required of Christians, and if not, how should Sunday be observed?"

"Having decided that, the Christian Church has an obligation to do all in its power to promote this observance, and to oppose what would destroy Sundays."

"Above all, it must oppose, legally and in every other way, those who break the Christian Sunday for their personal greedy enrichment."

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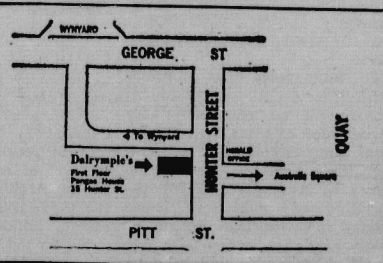
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## Roman Catholics and birth control

**CONTRACEPTION AND HOLINESS — THE CATHOLIC PREDICAMENT.** Fontana Books, 5/6 Aust., 288 pages.

This book is written by Roman Catholics for Roman Catholics. Its interest to Protestant readers is its evidence of current Roman Catholic thought. It is a symposium, written by eleven distinguished clerical and lay members of the Roman Catholic Church.

The book was published last year in America and has been republished by William Collins this year in England. The authors are in favour of the use of contraceptives by married couples. Their problem is that the universal teaching of their church as witnessed to by Pope Pius IX's encyclical *Casti Connubii* condemns all contraceptive as "intrinsically evil."

The authors' problem, which is exclusively a Roman Catholic problem, is how to reverse this universal and explicit teaching while at the same time maintaining the unchanging infallibility of the church in its teaching.

Different contributors have different methods of solving the problem. For example, Gregory Baum, O.S.A., p. 265, "We conclude that the Catholic theologian is bound in conscience to submit to the decision of the Roman See condemning contraception as intrinsically evil and that he may at the same time provide arguments and insights based on theology and Christian experience which will eventually call for a re-examination of the question by the ecclesiastical magisterium;" words which can only mean that the Catholic theologian is bound to accept as true, opinions which he is demonstrating to be false.

Quite apart from the morality of this mental activity it appears to be psychologically impossible.

Archbishop Roberts, S.J., is more forthright in his solution. "There are many other examples of radical changes in the position taken by authority at various times during history, all of which would confirm what Cardinal Newman said concerning the effects of proclaiming papal infallibility: What one Pope can do another can undo." (P. 16).

Rosemary Ruether discusses sex in marriage from the point of view of the creation of relationship, which can only be understood from within, Mrs Ruether writes.

"The mistake which the clerical moralists tend to make in this matter is to assume that married people have some purely bodily drive which needs to be satisfied . . . the clerical moralist unconsciously has patterned his description of the sexual drive on his own position, which requires the repression of a need, which, for him, is totally egotistic. If the priest has experienced the sexual drive at all, it is as a need of his own body, and without any specific link to another person. In other words, the sexual drive outside the context of marriage is and can be nothing else but a purely egotistic drive, because it does not exist in the context and as an expression of a specific I-Thou relationship with a particular person."

The Roman Catholic church bases its absolute ban on contraceptives on "Natural Law" but the writers of this symposium show how nebulous is this foundation.

The book is written by specialists. In the Introduction Canon Drinkwater describes it as "unanswerable, yes, quite unanswerable."

It is not difficult to predict that in view of this ferment with-

## Books

in the Roman Catholic church itself, it will not be long before the church finds a way to reverse its teaching on contraceptives.

D. B. KNOX.

### Prophecy examined

**THE RESTITUTION OF ALL THINGS.** by Lawrence Rowe Thomas. 96 pages, from the author at Ravenshorpe, Western Australia, 4/- copy.

Said to be invented by the Jesuit, Ribera, taken up by J. N. Darby and the early Brethren and spread to the four corners of the earth by the Schofield Bible, the Futurist interpretation of prophecy is today accepted without question by a sizable proportion of evangelical Christians.

The interpretation of prophecy is a complex question and any view has its problems. No view, however, demands such mental gymnastics as does the Futurist.

The present book, written by an Australian, examines the leading Futurist teachings in the light of Scripture. It draws extensively from the writings of both Futurists and their opponents.

In many respects the book covers ground already covered by Salmon in "Why I left the Futurist School" but there is much more detail in this present work. The author examines the teachings of Christ (Who did not, of course make a single reference to the millennium), of the Apostles and of the Old Testament. He looks at the Jews, the Kingdom, and other aspects of Futurist teaching.

The book is produced with a definite eye to economy and packs enough material into its pages to fill a book three times as big. There are a number of typographical and other errors. Not a book for the trained theologian but a goldmine of information for the ordinary Christian who has been brought up on Schofield.

—R. B. R.

### Also received:

**CALLED OF GOD.** by Oswald Chambers. Marshall, Morgan and Scott. Aust. price 5/6. Extracts from Oswald Chambers' devotional book "My Utmost for His Highest." The portions bear mainly on the Missionary Call and are intended for study circles and private devotional reading.

**YOU CAN WIN WITH CONFIDENCE.** by Rosalind Rinker. Oliphants. 96 pages. Aust. price 5/6. A useful and thorough guide to the important aspect of Christian living by one who readily admits that for most of her Christian life she "witnessed to almost everything but Jesus Himself."

**THE VALIDITY OF RELIGIOUS EXPERIENCE.** by Stuart Mawson. IVF. Eng. price 1/6. A surgeon who had cast aside the religion of his early years in favour of scientific humanism and who later found Christ examines the philosophy of belief.

**FOCUS ON MARRIAGE GUIDANCE, 1964-5.** 44 pages of reports, articles and other material relating to Marriage Guidance work. Published by the Marriage Guidance Council of N.S.W. One or more copies sent on request, accompanied by stamp(s), to the Council at No. 2 Wentworth Ave, Darlinghurst, N.S.W.

**RELIGIOUS THINKING FROM CHILDHOOD TO ADOLESCENCE.** by Ronald Goldman. Routledge and Kegan Paul, 1964, 54/-, 276 pages.

Serious research in the field of Religious Education has been so rare in the past that the advent of Ronald Goldman's study on religious thinking of children has attracted a good deal of perhaps undue attention from these engaged in this field.

Ever since the 1944 Education Act in which religious knowledge became a core subject in Britain's schools, there has been a growing interest in the effectiveness of such teaching provided under the various agreed syllabuses which have been compiled by County Educational Authorities.

It is against this background that Goldman's work must be seen. Children tested during the research had, it appeared, received a major part of their religious training from the school religious knowledge lessons.

Necessarily, (as in the case of General Religious Instruction in Public Schools in N.S.W.), emphasis would more likely be given to the content of the Bible narrative than the relevant application or theological interpretation. In fact, Goldman's research is directed to religious thinking as such and therefore to the comprehension of the Bible narratives.

Many of the questions directed to younger scholars in an endeavour to test comprehension introduce concepts which may very well have been left for treatment at a later age, e.g., an eight-year-old is questioned on the dividing of the Red Sea in the following terms: "How do you think such a thing could happen?"

One of Goldman's conclusions is that as pre-adolescents are generally unused to abstract thinking most Bible narratives are unsuitable for children of lower age groups.

No credence is given to the possibility of teaching the Word of God to the age, ability and interests of scholars so that it not only becomes relevant to the lives of scholars but also, under the power of the Holy Spirit transforms the child.

Goldman's conclusions accord well with the somewhat liberal view to which, as he assures his readers, the majority of Bible scholars would subscribe.

The value of research such as Goldman has undertaken cannot be questioned; nevertheless, the conclusions which are drawn for Christian Educators demand wider terms of reference than those available in a study of religious thinking.

In the light of the attention being paid to this book, it is pleasing to know that a more critical and thoroughgoing appraisal is planned to appear in the next issue of the Journal of the Teachers' Christian Fellowship.

—R. F. McDONALD

## Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY: Forbes Street, Darlinghurst. NORTH SYDNEY: "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville. The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

## THE BLIND LEADING THE BLIND

The young people of Gippsland who attended a Roman Catholic service of Mass and who thought it little different from a Protestant service (see page 3) are not to be condemned. The condemnation is upon the heads of those who have been their teachers in their own Church.

Use by the Church of Rome of the vernacular in her liturgy has, it must be confessed, made less obvious the differences between the Roman services and our own. But though the language might be different the inner meaning is the same. Sacrifices of Masses are still, in the words of Article 31, "blasphemous fables, and dangerous deceits."

If these young people had been taught more carefully in the Word of God and in the Articles of our own Church they would have seen underneath the apparent similarities the deadly soul-destroying errors of Rome.

The Mass drives men from the truth concerning the death of our Lord. Each celebration of it promises a new forgiveness of sins and drives us from the truth that Christ died once for the ungodly and through His death we are restored to a right relationship with the Father, not needing further mediation of priest or sacrament to ensure our standing before God.

But then, we can hardly blame the young people when a Presbyterian minister is so blind as to join in such a service.

## Moore College men gain B.D. awards

**THE five Moore College B.D. Honours candidates who sat for the recent examinations of London University all passed.**

The men, who were awarded Second Class, Lower Division, passes, were:—A. M. Blanch; J. E. Davies, B.Sc.; C. G. Dundon; D. W. Holland and P. J. Carroll.

At the Pass level was B. W. Wilson.

In Greek and Hebrew exams for Preliminary B.D. the following men passed:—S. N. Langshaw; J. H. Cashman, B.E.; A.S.T.C.; H. L. Ainsworth; R. A. Begbie, and J. W. Riemer, B.E.

The following men completed the Preliminary course in Greek and Hebrew:—L. C. Spencer, B.E.; C. G. Kruse, Th. L.

The following men passed the Preliminary B.D. in Greek:—S. L. Gabbott, B.Sc.; A. H. Nichols, B.A., Dip. Ed.; J. W. South; R. T. Buckland; G. Jefferys; T. C. Milton; A. W. Richardson; B. R. Stanmore, B.Sc.; R. W. Duffield, B.E. (now at St. Barnabas, Adelaide).

It has also been announced that the Rev. Robert Banks, formerly Senior Student of Moore College, now studying in Cambridge, has been awarded the M. Th. degree of London University.

## Notes and Comments

### CHRISTIANS AND LOCAL GOVERNMENT ELECTIONS

There is a strong tendency for those of us who have had little direct contact with the affairs of local government to treat the whole business as something of an exercise in Gilbertian pantomime.

If local councils seem to do little to further the cause of righteousness in our nation (and this is highlighted in last issue's report on Parramatta), then Christians must bear a fair share of the blame for the situation.

For too long we have sought with some diligence to play the part of Mary. We forget that though this role was right from that moment in time when she sat at the Lord's feet, there were other times when she must have been as busy as Martha in the affairs of the world.

The Archbishop of Sydney has urged Christians to take a more active part in political life. The December 4 elections provide an opportunity both to stand as candidates and to vote intelligently for those standing.

Some will say, of course, that Christians are so busy in Church activities that they just do not have the time available to take on such responsibilities.

This is undoubtedly true in the case of many Christians, but surely we must ask ourselves whether we should not, perhaps, sacrifice some of our multitudinous activities so that we might better discharge our responsibilities in the political arena.

## GRAHAM VISIT

From Page 1

the total program of the Billy Graham Team and by mutual agreement with Crusade Committees and Church leaders after consideration of projected church programs in Australia during 1966-67.

"In reply to an enquiry regarding the most suitable year for a return visit, the Rev Walter Smyth, Crusade Director for the Graham Team, cabled:

"IN CONSULTATIONS WITH COMMITTEES PLEASE REMEMBER 1968 WOULD SUIT TEAM BEST CONSIDERING CRUSADE PREPARATIONS, MR GRAHAM'S HEALTH AND OUR TOTAL SCHEDULE."

"Whilst this postponement will cause disappointment to many, nevertheless, under all the circumstances, we cannot but accept this as being in the will of God. The responsible committees would, therefore, value the continued prayers of God's people for Dr Graham and members of his Team, that in due course they may be brought back to Australia under the good hand and leading of the Lord."

## NEW PIPE ORGAN AT TRINITY GRAMMAR

**THE building of a fine pipe-organ the Chapel of Trinity Grammar has recently been completed at a cost of over £14,000.**

The organ has been built by J. W. Walker and Sons, of London, one of the ancient and most famous firms of organ builders in the world.

Many of the organs of the great cathedrals of England have been built by Walkers, and there would be 20 or 30 Walker organs in Sydney alone.

The Trinity Chapel organ—it has over 1,100 pipes—is the largest to be built by Walkers in Sydney for more than 100 years.

The new organ is a recital instrument of great distinction and its use will, of course, go far beyond the accompanying of Chapel Services.

Bishop Marcus Loane will dedicate the Trinity organ at a service set down for 7 p.m. on Sunday evening, October 10. Part of the service of dedication will be a recital by the Chapel organist, Mr Jack Taylor.

On Wednesday evening, October 13, at 8 p.m., Mr Keith Ashoe, the organist of The King's School, will give a recital,

and on Friday evening, October 15, at 8.15 p.m., the recitalist is to be Mr Keith Noake, the organist of Christ Church Cathedral, Newcastle, who will be bringing members of his Cathedral choir with him.

### Clergy degrees "nonsense" claim

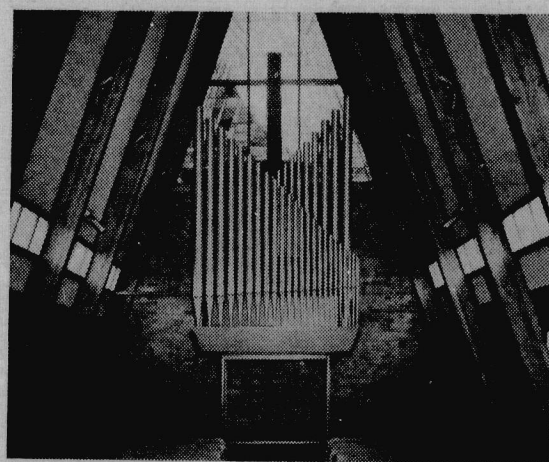
**THIS degree business for ministers is a lot of nonsense,"** the Rev. Earl Lautenschlager, principal of Emmanuel College, University of Toronto, charged in Ontario, Canada, recently.

He told delegates to the annual meeting of the United Church of Canada's London Conference that only ministers demand that ministers have degrees.

"The laymen never look to see if you have one, even in the big churches," he said.

Calling for a return to the days of "less-degreed, grass-roots pastors," Dr Lautenschlager said there was too much emphasis placed on psychology in a minister's training.

Instead, he held, there should be more on theology, on which counselling of parishioners should be based.



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## Letters to the Editor

### Christianity and Communism

When we are given great leaders, like the late Dr Cyril Garbett, and the present Bishop Moyes and Dr Carpenter, we do not question their learning, for this is proved beyond doubt. If we are able, we may learn from them, and understand their Christian value in a very difficult period of history.

Communism, or dialectical materialism, may be overcome by the fruits of the Spirit, love, joy, peace, etc., but it will never be defeated by force of arms. One of the objects of my letter (26/8/65) was to point out that there is no such thing as a lily-white Church.

**Christianity was founded by a Person, His life, death and Resurrection, and not by laws. He has never been wholly accepted by any country. There is no such thing as a Christian State.**

The "Manifesto" published in 1847, as a basis for Communism, has certainly "rocked the world" more than any other document. Yet the Communists have not succeeded in crushing the Church in Russia, neither has the Roman Catholic Church exterminated Protestantism in Spain.

The constant repetition of "1,000 million victims of Communism," is fatuous.

Reading the works of Leo Tolstoy and Fyodor Dostoyevsky will prove why the revolution was sure to triumph.

The expert Russian technicians, who have no peers in the modern world, cannot be produced by immoral men. Their unsurpassed skills demand the strictest discipline of body and mind. Hence the basic truth of our Lord's words, "By their fruits ye shall know them." We agree that morality and Christianity are not opposed. Think for a moment of the 20 millions of White Russians who laid down their lives resisting the Nazi hordes, and supporting the Allied cause.

Consider the fact that more than half of the population of Italy are Communists. This in the country of the richest and most powerful Christian Church.

Consider further that America supplied the arms for India and Pakistan in the recent war. The many millions of victims of capitalistic aggression, who lie buried on the world's battlefields, far outnumber those slain by Communists.

**When we have the courage to separate pride in possessions from our faith in Christ, we may lose much of the fear of Communism.**

The Master said, "Blessed are the meek, for they shall inherit the earth." Lastly, one is glad to observe that Mr N. Khrushchev extolled the late Pope John, of blessed memory, for his world-wide humanitarian appeal.

(Rev.) STANLEY GADEN, Maclean, N.S.W.

### Pews for sale

The Provisional Parish of St. Paul's, Belfield (Sydney) has recently erected a new church building in Burwood Rd, Belfield. The building has been furnished with new furniture and we have for disposal the existing pews and frontals from the old church.

These pews and frontals have kneelers attached, are seven to eight years old and are in excellent condition. Inquiries can be directed to Rev. W. F. Hayward (Ph. 642-1705).

K. C. LYNE, Hon. Secretary.

### Communism against Christ

The letter on Communism in A.C.R. (Sept. 9) from J. C. Ball is one with which I am in complete agreement.

May I quote one small paragraph which, I feel, is well worth repeating. "Christians should be crystal clear on the complete uncompromising nature of Christianity and Communism."

One has only to read of the use of Russian churches as storehouses, museums, etc., to realise that the philosophy of Communism is against Christ and His Church.

Upon his return from Russia a couple of years ago the Archbishop of Canterbury was reported in a U.K. West Country newspaper as saying he was glad to return to a Christian community free from constant anti-God propaganda.

We are told in God's Word that we must as Christians fight against evil wherever it may be found and Ephesians 6:12 seems to me to be most applicable in this regard: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places."

(Miss) G. N. LEE, Marrickville, N.S.W.

### Masonic service

I have just read through the Order of Service used at St. Andrew's Cathedral, Sydney, for the service held by the United Grand Lodge of N.S.W. on September 19.

May I register a strong protest that the Cathedral of this diocese should be the scene of a service in which the name of the Lord Jesus Christ is not once mentioned.

(MR) R. BUCKLAND, Westmead, N.S.W.

### "Anglican" and "Protestant"

As a practising Anglican, I take particular exception to your editorial comments in the August 26 edition of A.C.R.

I fail to see how or where a member of the Anglican Communion obtains authority to class himself or his Church as "Protestant," the term does not occur in the Book of Common Prayer, the 39 Articles or in Holy Writ and as some sections of the Church claim that these are the be-all and end-all of authority, I would venture to suggest that the Editor either explain his interpretation of the word or study the fundamental doctrines of his faith.

If my information is correct, and I am sure it is, I quote from Part I, Chapter 1 (Fundamental Declarations) Clause 1 of the Constitution of the Church of England in Australia, proclaimed January 1, 1962—"The Church of England in Australia, being a part of the Holy Catholic and Apostolic Church of Christ, holds the Christian Faith as professed by the Church of Christ from primitive times and in particular as set forth in the Creeds known as the Nicene Creed and the Apostles' Creed."

And to quote the words of the former Archbishop of Canterbury, now Lord Fisher of Lambeth—"We have no doctrine of our own, we have only the Catholic Faith of the Catholic Church enshrined in the Catholic creeds without addition or diminution."

Also, if we are to believe and

hold the 39 Articles, I believe that Article 8, that all three creeds be "received and believed" and the "Quicunque vult" or Athanasian Creed plainly states that belief in the Catholic Faith is necessary for salvation!

For a more mundane authority, please turn to the fifth column of page eight, and read the order of descriptions of our Church, no doubt put there by the managerial board of the paper which state that our Church is "Catholic, Apostolic, Protestant and Reformed."

It seems to me that, rather than Protestant, the Anglican Church is unique and cannot logically be included with "the others."

No doubt the Editor would protest, and on similar grounds, if the A.C.C. referred to the Anglican Church as Catholic, but as the A.C.C. obviously has reported and referred to our Church in the most accurate way possible, I, personally, would protest most strongly against your protest. Also if the diocese of Sydney is not ashamed of being called "Protestant" as you claim, then I would add that they should be ashamed to call themselves "Anglican."

(MR) G. MITCHELL, West Footscray, Vic.

### ACR replies:

Our correspondent is apparently unaware of the questions of English usage involved here. A reference to the dictionary will show that "Protestant" and "Catholic" are not alternative terms in describing denominations.

The Shorter Oxford Dictionary defines "Catholic" as "belonging to the Church Universal." At the Reformation churches purged themselves of errors and superstitions contrary to Scripture but in doing so became more Catholic rather than less Catholic. These reformed churches were later called "Protestant," as protesting their devotion to Scriptural doctrines as against errors of the medieval Church.

Again, the Shorter Oxford Dictionary informs us that since the 17th century the term Protestant "was generally accepted and used by members of the Established Church (i.e., the Church of England)."

The documents our correspondent quotes from are, of course, from the 16th century. Naturally a word which did not enter into current usage until a later period could not occur in these.

Our view is supported by the fact that at her Coronation the Queen promises to "maintain the Protestant religion established by law," i.e., the Church of England.

Our objection to A.C.C. (and W.C.C.) usage is that it contrasts "Catholic" and "Protestant" as though exclusive terms and introduces the term "Anglican" as some third form of religion.

Anglicans are both Catholics and Protestants as also are the other major Protestant denominations.

In view of the use of the word "Catholic" in the ancient creeds the modern tendency is restrict this word to Roman Catholics or other unreformed bodies, is not only incorrect but it is also a slight on other Churches who are reformed members of the Church Universal. To deny the use of the term "Protestant" to Anglicans is to be ignorant of the meaning of the word or to be unaware of the character of the 39 Articles or the Book of Common Prayer, which are Reformation (i.e. Protestant) documents.



## ACR CLASSIFIED ADVERTISEMENTS

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#### LIVE-IN VACANCY.

If you are a young, unmarried woman interested in missionary work amongst the Aborigines, there may be a vacancy for you at Marella Mission Farm, Kellyville (near Castle Hill). It involves hard work (including domestic duties) assisting to care for about 30 dark children ranging in age from 2 years to 17, but it is an opportunity of Christian witness moulding young lives in the Christian faith. It is also good training for the foreign mission field. It is a live-in position. Apply in writing, state age, enclose copies of references to Box 29, Post Office, Castle Hill, N.S.W.

ORGANIST-CHOIRMASTER for new church, St. Andrew's, Abbotsford, and Russell Lea. Ph. (Sydney exchange) 63-8059.

### SOUTH SYDNEY WOMEN'S HOSPITAL

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Applications are invited from Christian young women desirous of doing Midwifery Training. Applicants must be over the age of 19 years and in possession of either Nurses' Entrance or Intermediate Certificates. Immediate Vacancies exist for two (2) General Trained Trainees.

Apply in writing or Telephone for appointment.

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FURNITURE REMOVALISTS. R. C. THOMAS, PARRAMATTA. 635-6888. Local, Interstate, MOVE AND STORE WITH THOMAS. All cons. 631-3592.

PUBLIC Address Systems and other Electronic Installation and design. Qualified engineer—Theological Student. Ph. (Sydney exchange) 41-4591.

Classified advertisements should be sent to THE AUSTRALIAN CHURCH RECORD, 511 KENT STREET, SYDNEY. They should be prepaid. Rate: 6d per word, minimum 4d. Replies to be addressed to a Box Number on payment of an additional 1/- to cover the cost of forwarding copies 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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### MEETINGS

CLERGY WIVES: The next meeting of Sydney clergy wives is to be held in the C.E.N.E.F. Board Room on Friday, November 5, at 11 a.m. All clergy wives are cordially invited to attend. Please bring a basket lunch—a cup of tea will be provided. Inquiries: Mrs D. G. Duchane (Hon. Sec.), 1140 Sea-view Street, Ashfield, Phone 71-9484.

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### Accommodation Wanted

TWO English girls, late twenties, Nurse and Teacher, require accommodation in a Christian home when they arrive from U.K. 24th October. Details: Sydney Immigration Chaplain, phone 61-8002.

### Church Army's Brisbane rally

WITH an attendance of 170 in St. Luke's Hall, Brisbane, the 1965 Church Army Rally showed the steady growth of interest in this work.

Chairman was the Archbishop of Brisbane who paid tribute to the founder of the movement, the late Preliminary Wilson Carlisle. The Australian Federal Secretary, Captain A. W. Batley, led the team for the week-end visitation.

St. Stephen's, Coorparoo, choir presented the musical program with South Brisbane, the Coorparoo ladies being responsible for supper.

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### CHURCHES' FLOAT

THIS year's Sydney Waratah Spring Festival, held on Saturday, October 9, will include a float entered by the N.S.W. Council of Churches.

The float will have three tiers. It will feature a cross as the central symbol of the Christian faith, a model church with a bell, steeple and interior lighting. A huge copy of the Bible will occupy a most prominent place on the float.

Mr L. W. Hutchinson, the convener of the special committee responsible for the float, has worked tirelessly to achieve a high-quality representation of the Churches' united work in the community.

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## Architectural award goes to Church housing scheme

THE 1964 Sir John Sulman Medal for architecture has been jointly shared by St John's Village, Glebe, and the Goldstein Hall at the University of N.S.W.

Judges described the Glebe scheme as a unique contribution to high-density housing in Australia.

Architects were Hely, Bell and Horne; engineers, P. O. Miller, Milston and Ferris; and builders, Architon Constructions Co. Pty. Ltd.

Overall cost of the project, including furnishings, was £148,000.

Archdeacon C. A. Goodwin, chairman of the Sydney Church of England Aged Persons Board said members of the board were delighted that the St. John's Village at Glebe shared the honour of being awarded the Sulman Prize for 1965.

#### Restricted sites

He emphasised that this particular development was a pattern that could well be emulated on sites of a restricted size in suburban areas.

"The St. John's Village is situated on an area of ground previously occupied by the Rectory and instead of providing for one family, now accommodates 94 aged persons, each living in a self-contained unit.

"It is gratifying to find that the residents have settled in to their new accommodation and are a very appreciative and happy family," said the Archdeacon.

"The fact that the St. John's Village has won a coveted award is evidence of the type of accommodation that is being provided by the Churches and other voluntary organisations with the aid of Federal Government subsidy towards the capital cost."

### Together in Advent?

"Congregations and youth fellowships can come together in Advent (November 28-December 19) to pray for fellow Christians in the world Church and for people in need," said the Rev. Robert Sprackett, Secretary for Inter-Church Aid in N.S.W.

"Intercession for people in need is something we can and should do together in Advent and during the time of the Christmas Bowl Appeal.

"Inter-Church Aid is more than an appeal for money. At its heart is the care of the Churches and a real concern for the growth of their out-going mission and service programs.

"I hope that all congregations will plan now to meet and pray together in Advent," he said. "An order of service for an intercessory service is available from Inter-Church Aid, 511 Kent Street, Sydney. Telephone 26-3789."

## SYDNEY MISSIONER PRAYED FOR BY ROMAN CATHOLICS

THE Rev. Geoff Fletcher, formerly N.S.W. Secretary of C.M.S. and now rector of St. Mark's Church of England, Northbridge, was in New Zealand recently for two missions, conducted at the invitation of New Zealand churches.

The first was a Parish mission at Spreydon, a suburb of Christchurch, where for the week the evening meetings averaged over two hundred per night with over four hundred at the service, despite a heavy down-pour.

At this service many responded to the appeal either as a first acceptance of Christ or as those to whom God had ministered concerning some specific need in their life during the week.

After a week in which follow-up work was done, a mission was conducted at Tawa-Linden, a fast-developing area near Wellington. Here all the six Churches (Methodist, Baptist, Presbyterian, Anglican, Salvation Army and Church of Christ) had combined to issue an invitation for an evangelistic mission which was held in the Assembly Hall of the local College.

The trend of the ecumenical movement is not always one way as is shown by what happened both at Mr Fletcher's Welcome and subsequently!

The Roman Catholic priest was present at the Welcome to Mr Fletcher and the mission was prayed for at Mass each morning. Roman Catholics were encouraged to attend.

Attendances were very good, exceeding two hundred nightly with an estimated 600 at the final evening service on the Sunday. There was a strong sense of the Holy Spirit's power and ministry at all of the meetings and the results were very gratifying.

One interesting feature of both missions was the letter from the Parish Council of Mr Fletcher's church at Northbridge conveying greetings and assurance of prayer support. In one instance this letter was quoted in full in the local Press.

## "RC influence plain" in WCC decisions

DR W. A. Visser 't Hooft, general secretary of the World Council of Churches, said in Stockholm recently that Roman Catholic observers at W.C.C. conferences "aren't merely observers" as "their influence is evident in many W.C.C. decisions."

Dr Visser 't Hooft was speaking at a meeting commemorating the fortieth anniversary of one of the first major ecumenical gatherings of this century—the "Life and Work" conference held in Stockholm in 1925.

Dr Visser 't Hooft described the recent establishment of the joint working group representing the W.C.C. and the Vatican Secretariat for Promoting Christian Unity as "an enormous step forward for the Ecumenical Movement."

With regard to relations with the Roman Catholic Church he said: "There is one wing within the W.C.C. which is afraid of all contacts, and another romantic one that seeks to rush into things."

What is needed, he added, was a sober approach which was ready to help the Roman Church move from its "monocentric position" in a truly ecumenical direction.

HELL ON MAP?  
Attorney Vincent Hallinan, charging the Roman Catholic Church with fraud over the will of David Supple, has demanded in a San Francisco court that the Church should show where heaven, hell and purgatory are on a map. Supple left the bulk of his 200,000-dollar estate to Roman Catholic charities. Hallinan claimed that he did so because he has been frightened by the Church which had taught him he could "buy his way into heaven." The lawyer has been trying unsuccessfully to break the will since 1961.

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## WORLD REPORT

### CRIME RISE: Rabbi calls for flogging, Professor says "war"

RABBI Noah Gamze, of Detroit, USA, has called for the return of capital punishment in Michigan, including flogging in suitable cases.

The Rabbi's call was triggered off by reports of heavy increases in crime in the area. The reports are highlighted by an increase of 13 per cent in national figures for major crime in the last recorded year.

The Rabbi said it was time "to rid ourselves of the soft approach to the criminal (and) the fog of sentimental nonsense which tends to cloud our thinking on the problem."

At about the same time a Law professor at California University, Rex A. Collings Jr., told a gathering that one out of every 50 persons in the U.S.A. would commit a serious crime this year.

Blaming recent court decisions on the upswing the professor said that catching criminals "is not a game to be played by arbitrary rules, especially developed by judges with no down-to-earth contact with the problems involved."

Rather, he declared, "It is war, one which we are losing. The rights of criminals keep on increasing. The rest of us are speedily losing ours."

### ALL ONE AT THE FAIRGROUND

A 34-million dollar "Ecumenical Pavilion" is to be built at the 1967 Montreal World's Fair. It is being sponsored jointly by the Roman Catholic Church, the Orthodox Church and five Protestant denominations—United, Anglican, Presbyterian, Lutheran and Baptist. Commented the Secretary-General of the project, a Roman Catholic priest, "We are all sharing the same faith, the same hope, and the same charity ..."

### BIBLES FOR VIETNAM

Both Gideons International and the Pocket Testament League are seeking to flood South Vietnam with copies of Scripture portions. Gideons' major national project of the year will be distribution of 40,000 Vietnamese language N.T.s among military forces in South Vietnam.

Twenty-four thousand dollars will be required to underwrite the project. A member of Gideons from South Vietnam told delegates at a recent conference that there are several thousand evangelical Christians in the armed forces of the South.

The Pocket Testament League has established headquarters in Saigon for the distribution of a planned million copies of Gospels in Vietnamese. Two hundred thousand have already been distributed.

### IN BRIEF

C.M.S. "Outlook" reports the best-selling paper in India is "Blitz," a Communist journal highly skilled in fomenting hatred and suspicion.

British Roman Catholic police have presented Pope Paul with the gift of a policeman's helmet and a truncheon. The truncheon bore the number "666."

Insurance claim statistics compiled in Sweden over a five-year period show that Ansvar policyholders, all total abstainers, bore a claims ratio 15 per cent lower than those of other companies.

A joint committee has published a Scheme of Union to link together Welsh Baptists, Methodists, Presbyterians and Congregationalists into one United Church.

The Bible Society has published its 200th whole Bible—in Moroccan Arabic.

A "Radio Bible School," sponsored by the North Africa Mission, reports over 2,500 individuals of Muslim background having made a "profession of faith" in Christ through the correspondence courses.

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## Tribute to All Souls' singing

ALL Souls', Langham Place, London, where the minister is the Rev. John Stott, has been praised in the New Zealand paper, "Church and People."

Its church music correspondent, Mr L. S. Saunders, recently back in N.Z. after visiting England and France, said he looked in England for parish churches which set an example of really live congregational worship.

His first experiences were discouraging, he said.

"The quest to find thoroughly congregational worship ended successfully at All Souls', Langham Place, said Mr Saunders. "The congregation is large, with a strong proportion of youths, the service is evangelical and the singing wholehearted in hymns, psalms and responses alike."

Mr Saunders continued: "Would that all our congregations could hear it and follow its example! Largely it comes from long-established tradition, but undoubtedly aids are the inspiring lead given by a generous amount of organ, and the provision of a pointed psalter for every worshipper."

## Churches help

BOTH North and South Vietnam are receiving aid from Churches around the world.

Because of difficulties in contacting the North, most of the aid is going to the South. Recently, however, 1,000 dollars of medical supplies went to Red Cross in Hanoi, channelled through Indonesia.

In the South aid includes supplementary food rations provided three times weekly to 30,000 persons. Planned in the near future is distribution of first shipments of 1,000 midwifery kits, and 5,000 kits of school supplies.

The food consists of rice, of which 50 tons are being flown monthly into Saigon, 100,000 pounds of tinned pork from Denmark, and tea donated by Churches in Ceylon, New Zealand and Australian Churches have financed purchase of the midwifery kits.

Relief in the South is directed primarily to refugees beyond the reach of U.S.A. and South Vietnamese Government aid. The majority are Montagnard tribal people, 15,000 of whom have been made homeless.

Relief is being channelled through the East Asia Christian Conference (EACC) and the program is being financed by a 120,000-dollar appeal. EACC is asking £20,000 from its members. The WCC is asking 100,000 dollars from other Churches.

An EACC appeal for medical personnel has resulted in offers of three-person teams, consisting of a doctor, trained nurse, and assistant, from Churches in Japan, Australia, the Philippines and New Zealand.



## Mainly About People

### N.S.W.

The Rev. F. G. Hanson, Th.L., at present curate of St. Paul's, Wentworthville, (Sydney), has been appointed curate-in-charge of St. John's, Wilberforce (Sydney).

### Elsewhere in Australia

Among the speakers at Keswick Convention being held in New Zealand this year will be the Rev. A. D. Deane, principal of the Sydney Missionary and Bible College, Croydon, and the Rev. G. M. Fletcher, rector of St. Mark's, Northbridge. Mr. Deane will be speaking at Pounawea, which commences on December 25, and Mr. Fletcher at Rotorua, which commences on December 27. Mr. Fletcher was in New Zealand recently for a series of evangelistic meetings (see report elsewhere in this issue).

Mr Ian Burnard, general secretary of IVF in Australia, is at present overseas attending meetings of the Executive Committee of the International Fellowship of Evangelical Students taking place in Oslo, Norway. En route Mr Burnard has been making contact with IVF personnel in Singapore, Hong Kong and Delhi. He will also be making contact with IVF work in the United Kingdom, Canada and the U.S.A. On his way back to Australia Mr Burnard will spend a few days (from October 24 to 29) in New Zealand.

The Rev. Walter Spencer, Sydney Diocesan Missioner, whose period of service with the Board of Diocesan Missions was to have ended next year, will now continue in office during 1966.

On September 23 in St. Andrew's Cathedral, Sydney, a Valedictory Service was held for Mr and Mrs Charles Cuff, of C.M.S., who are shortly returning to their work in North Australia.

Sydney's new Youth Director, the Rev. Geoffrey Taylor, formerly rector of the church at Wallerawang, is to be commissioned in St. Andrew's Cathedral, Sydney, at 7.15 p.m. on Thursday, October 28. Mr Taylor will be officially welcomed in the C.E.N.E.F. Auditorium at a function commencing at 8 p.m.

The Rev. Brian C. Black, formerly curate-in-charge of St. Mark's, Yagoona, is to take up ministerial work again at Jamberoo. Jamberoo is linked with Christ Church, Kiama, and Mr Black will succeed the Rev. John Mankey who has been appointed curate-in-charge of St. John's, Padstow. Mr Black will be inducted at Jamberoo on October 19.

### Victoria

Mr R. L. George, who has been associated with Ansvan Insurance almost since the company commenced activities in Australia, has been appointed Director of Promotion and a member of the Ansvan-Australia Board of Directors. Mr George is a minister of the Baptist Union of Victoria. (Ansvan is controlled by church and temperance people and insures total abstainers exclusively.)

The Rev. R. Kenny was inducted to the parish of Bellarine (Melbourne) on September 21 by the Archbishop of Melbourne.

The Rev. H. H. Ham, Rector of Korumburra, Gippsland diocese, will retire from active ministry on January 31 next on account of ill-health.

### Elsewhere in Australia

The Very Rev. James Payne, Dean of Perth, was elected chairman of CMS in Western Australia at the Society's annual meeting on September 11. At the same meeting the Rev. Bryan Hall, Rector of Highgate, was re-elected secretary.

Among the speakers at this year's Belgrave Heights Convention (Vic.) will be the Rev. Lance Shilton, rector of Holy Trinity, North Terrace, Adelaide. Other speakers at the Convention, which starts on December 25, will be the Rev. J. W. Searle, the Rev. J. Graham Miller, Dr John Renshaw, and Mr Oswald Sanders.

The Rev. James Doust passed through Brisbane recently en route to Malaysia. Mr Doust, formerly assistant curate at St. Stephen's, Coorparoo, is a chaplain to the forces.

The Rev. N. B. Butler, Chaplain of the Roper River Mission, Carpentaria diocese, was installed as a Canon of Thursday Island Cathedral on August 29. Mr Butler has served as a C.M.S. missionary in the diocese since 1953.

### Overseas

Canon T. G. Mohan, who has been secretary of the Church Pastoral-Aid Society since 1942, is to retire on October 12. Canon Mohan was appointed an Honorary Canon of St. Andrew's Cathedral, Sydney, in 1956. At the date of his retirement he will be 70. His place is being taken by the Rev. Timothy Dudley-Smith, assistant secretary since 1959, who has been responsible for the development of the well-known Falcon booklets, leaflets and film-strips. Mr Dudley-Smith was from 1955 to 1959 of the "Tell Scotland" movement.

Council of the Scripture Union in the U.K. has granted Dr John M. Laird, S.U. general secretary, six months' "sabbatical leave," beginning on October 1. This leave will be in recognition of Dr Laird's 35 years of service with S.U., although it is understood that he has not been in good health recently.

During the period Dr Laird and his wife will visit a number of overseas areas where S.U. is active and will have private conferences with council and staff members in South-East Asia. Mrs Laird is a New Zealander and a good deal of the time away will be spent in New Zealand, from where Dr Laird went to London Headquarters in 1946. The Lairds will pass through Sydney briefly early in November but will not be available for public functions.

The award of the London B.D. has gone to the Rev. Harlin J. Buttery, Chaplain of St. Stephen's College, Hong Kong. Mr Buttery was trained at Moore College and works in Hong Kong under the auspices of C.M.S.

The death has occurred in the United Kingdom of two well-known evangelical leaders—the Rev. E. F. Kevan, principal of the London Bible College, and the Rev. Tom Allan, executive

## A CHILD'S PENNY AND THE CALL OF GOD

ON the last Sunday he was in Australia Melbourne layman Neil Thomas was approached by a small child in his Sunday school. Into his hand she slipped a penny, "to help you go to tell people overseas about Jesus."

The penny was the smallest, but not the least in real value, of the gifts which had come from many folk, known and unknown, to make possible Neil's participation in a Men for Missions Orient Crusade.

Accompanied by Laurie Needham, a dairy farmer from Gippsland, Neil Thomas passed through Sydney on his way to Japan a few days ago. Also with them were four New Zealanders.

The young men told a small gathering of Sydney Christians of their calls to the Crusade following the recent visit to Australia of Dr Dwight Ferguson.

Laurie Needham told of the problems he faced in leaving his dairy, of the opposition from members of his family and of the seemingly insurmountable obstacle of the money needed for such a journey. All of these problems had been worked out in the Lord's time.

Neil Thomas held a responsible position in a Melbourne construction company.

He had barely made up his mind that he should go on the Crusade when the company announced plans to develop his section of the work, involving expenditure of half a million pounds. What was more, they planned to move into the new section in October, the very month he would be away from Australia.

### Problems

Although the company's directors were at first sympathetic to his desire for leave of absence a member of the managerial staff was strongly opposed to such a trip. It came to a point where Neil had to face going overseas but losing his job in doing so.

of the "Tell Scotland" movement.

Dr Kevan, who was 62, became first principal of the college in 1946. He held several degrees, including that of Doctor of Philosophy. He was author of a number of books and joint editor of the IVF New Bible Commentary. The "Church of England Newspaper" said of him:

"Dr Kevan, who grew up in a Strict Baptist Church, was undoubtedly one of the great Christian statesmen of our time."

"He gathered to himself at the London Bible College a remarkably gifted faculty, and led the college over the years with wisdom and vigour. Undoubtedly his devotion to the work of the college contributed to his early death."

"One of the qualities undoubtedly which marked the life of Ernest Kevan was his fairness and objectivity."

"Although a Baptist by conviction, when he lectured on the subject he would put with the utmost fairness the case both for infant baptism and believers' baptism."

"At least one student who entered the college as a Baptist was so impressed by Dr Kevan's lectures on the subject that he subsequently became an advocate of infant baptism."

"Strangely enough, although a college principal of unquestioned ability Dr Kevan himself never attended a theological college. It was as an external student that he took his various degrees at London University."

The Rev. Tom Allan was only 48 at the time of his death. He had been in ill-health for some time. As Field Organiser of the "Tell Scotland" Movement, Mr Allan was one of those responsible for inviting Billy Graham to Scotland in 1955. Attendances over a million were recorded and there were more than 26,000 inquirers dealt with.

Neil read the words of Scripture which said that when a man's ways please the Lord even his enemies would be at peace with him. He held on in prayer.

A Board meeting was held. The unexpected happened. Not only did the company agree to his going but said they would pay his full salary while he was away, provide a car for his wife and keep his job open for him.

Since then he has had numerous opportunities of testifying to his faith in Christ and of what Christ means to him throughout the company.

In all more than 100 people have spoken to him about the trip, one of whom has been brought to Christ as a result, and several of whom are now attending church where they once seldom did so.

First stop for the group will be Japan. After a week there they go on to Korea, then Formosa. They will also spend time in Hong Kong and Manila and will be back in Australia on November 1.

In Japan they will link up with Melbourne dentist Geoff Chong, who went on earlier to survey dental work and opportunities in the area. He is accompanied by his mother.

## THE AUSTRALIAN CHURCH RECORD

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Oct. 21: Oct. 14  
Nov. 11: Nov. 4

## Mr H. Corish

The funeral of Mr H. Corish was held at Christ Church, Gladesville, on September 22. Mr Corish was 87 years of age and died in the Home of Peace, Wahroonga, after a short illness. The Rev. J. R. Reid took the Service and Bishop M. L. Loane preached.

The Bishop based his address on the text "I have kept the Faith," and referred to the faithful and zealous work of Mr Corish over many years.

He was the organist for the Men's Bible Class with Archdeacon Martyn who was the Rector at St. Barnabas', Broadway. Later, Mr Corish was connected with the Cathedral and was a member of Synod.

With Canon D. J. Knox, he was one of the founders of the Reformation Rally and was treasurer of the Rally until a few years ago.

He was the first lay Secretary of the Anglican Church League and was widely informed of all aspects of the work of the Church.

At the Northern Suburbs Crematorium Archdeacon R. B. Robinson also spoke and mentioned that his friendship with Mr Corish had been forged over 50 years ago when he was Curate of St. Barnabas', Broadway.

An appreciation of the late Mr Corish by Archdeacon R. B. Robinson will appear in our next issue.

## Kingsgrove centre

On Sunday, September 26, Bishop A. J. Dain opened and dedicated the Christian Education Centre at St. Thomas', Kingsgrove.

Costing £35,000 to build, the Centre comprises an auditorium and several small classrooms which will house, at the moment, approximately 600 children and young people, from four to 18 years.

In the New Year it is hoped to commence adult classes.

Also visiting the parish to mark the occasion was the former rector, the Rev. Dudley Foord. The services for the day marked the twenty-fourth anniversary of the founding of the church. Present rector is the Rev. John Turner.

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## SYNOD APPOINTMENT



In his Presidential Address at Sydney Synod the Archbishop announced that three vacancies amongst Honorary Canonries of the diocese had occurred. Appointed to fill these were the Rev. W. K. Deasey, rector of St. Paul's, West Manly; the Rev. W. N. Rook, rector of St. Alban's, Epping, and the Rev. A. A. Langdon, Director of Education. Our photo shows Canon Deasey talking to the Rev. J. J. Turner prior to Synod.

## Dr Woods on Church Union

ANGLICANS ought to consider carefully the proposed Uniting Church of Presbyterians, Methodists and Congregationalists. This was the view expressed by the Archbishop of Melbourne, Dr F. Woods, in his Presidential Address to Melbourne Synod.

Dr Woods also spoke of the value of the M.R.I. program which, he said, was not a "temporary booster," to the missionary cause.

Other points from the Archbishop's Address were:

● Although much had been done to restore the fabric of St. Paul's Cathedral there was more needing attention than had at first been discovered. The public appeal raised a sum of £164,000 but this would be insufficient for full restoration of the fabric and the work would take much longer than anticipated.

● Youth work among the 13 to 15 year olds was gradually developing but the picture among the 15 to 25 years group was "a sad one." There had been a decline in the strength of centrally organised youth movements in the diocese but this was "not peculiar to this diocese or even to the Church at large."

● The growing popularity of the Revised Standard Version for general reading is highlighted in its choice by the Bible Society as the version for distribution among servicemen.

● The Society has, since its inception, provided Scriptures for the armed services.

● The new edition includes the N.T. and Psalms, together with a Harmony of the Gospels.

● Copies are being given freely to men in uniform, including young men called up for National Service. Estimated annual cost of this work is £5,000 and a Services Testaments Fund has been opened.

● The Archbishop commended the Church and Life Movement initiated by the Australian Council of Churches.

● Five new parishes had been established during the year, making a total of 209. It was expected

## ARCHBISHOP PROTESTS OVER VIETNAM REPORTS

IN his Presidential Address to the Sydney Diocesan Synod the Archbishop of Sydney, Dr H. R. Gough, said that he was sure synodsmen would agree with him in registering a strong protest against "the kind of reporting of incidents in the present fighting which has appeared in our Sydney papers."

"Such stories," said the Archbishop, "have dramatised incidents of killing and horror, giving the names of the individual soldiers who did the killing and describing their feelings at such action."

"Soldiers cannot escape the horror of killing their fellow-men, though nowadays through bombing and long-distance firing 'personal' element is absent to a greater degree than formerly."

"But to make out our young soldiers as active and eager killers is outrageous and an insult to them. To name them individually is not only in utter bad taste and a departure from the fine traditions of war correspondents, but also most disturbing and hurtful to their relatives."

"I have spoken strongly but as one who knows from first-hand experience the horrors of modern warfare and the attitude of Australian and British fighting men, I feel entitled to do so."

"War is utterly evil, but alas! a necessary evil when the alternative would be a worse evil, but to glamourise it after the fashion of a modern 'thriller' is abhorrent."

"Callous"

"Moreover, anything in the way of publicity which causes relatives at home to know the actual activities of their men at the immediate present is unforgivably callous. It is hard enough for those at home to wait in ignorance of what may be happening but doubly more so when little is left to their imagination."

Earlier the Archbishop referred to his forthcoming visit to Australian troops in Malaya, Borneo and Vietnam.

Pointing out that he had already expressed publicly his support for Australian Government policy in sending troops to South Vietnam, Dr Gough said he hoped that "no one will doubt the correctness of my visiting our men serving there."

Other points to emerge from the Presidential Address were:

● Diocesan Administration: Diocesan secretarial and accounting work has been separated and Mr W. L. J. Hutchison would now become one of the two principal lay officers of the diocese, responsible for all sec-

retarial work. Mr Frank Johnston will be responsible for the Accounts Department and will prepare for its future control by the "Comptroller of the Diocese," when appointed.

● Church Schools: Because of the heavy agenda at the current session of Synod further consideration of the Archbishop's Commission Report on Church Schools was deferred to a future session.

● Ruidecanal Conferences: Standing Committee had prepared an ordinance to establish such conferences to be called "at least once a year within three months before each ordinary session of Synod."

● Budget Deficit: Parishes would not be called upon to meet the expected budget deficit during the coming year. Glebe board had agreed to make available the extra funds but had warned that such extra assistance may not be available again for some time.

● New Housing Areas: After careful consideration a sub-committee of standing committee had recommended continuance of the present financial

policy. It also expressed the hope that well-established parishes might be willing to borrow large funds of money for the erection of buildings in the new area, just as they are accustomed to do in their own parishes. Such loans could be gradually paid back by the new parishes if it was not felt possible to make them gifts.

### Chaplaincies

Chaplain: Opportunities for specialised work involving chaplains were growing and urgent consideration of ways of using these opportunities was needed.

● Public Relations: An additional sum of £7,500 was being asked for the implementation of plans, particularly in connection with the establishment of an Anglican Information Centre in Sydney.

● Gibbulla Conference Centre: The Centre was now paying its way.

● M.R.I. Program: The Archbishop commended the work of Bishop Sambell and Archdeacon Delbridge in the M.R.I. programme. ● Continued on page 4

## BISHOP DAIN CALLS FOR "CRITICAL INVOLVEMENT"

IN an address given at a synod dinner organised by the Anglican Church League in Sydney, Bishop A. J. Dain said he felt that evangelicals had to adopt an attitude of "critical involvement" in the ecumenical movement.

In a highly informative and thoughtful address Bishop Dain pointed out that as Anglicans his hearers were involved in the ecumenical movement whether they liked it or not as their Church was officially involved.

There were three main lines of thought on the movement. At one extreme were those who accepted it with unqualified approval, those who "joined the happy band of ecumeniacs" and saw in the movement the answer to every problem in the Church, the answer to the "sin of separation" and the key to spiritual renewal.

At the other extreme were those like Dr Carl McIntyre and the International Council of Christian Churches who expressed unqualified disapproval of everything about the movement. Those who thought this way demonstrated a real desire for

doctrinal purity and absolute hostility to anyone or anything not in accord with their views. The I.C.C.C. spoke of "contamination by association" and would automatically condemn all Anglicans for this reason.

Bishop Dain suggested that neither of these attitudes offered the real answer for evangelicals but rather "critical involvement" by which he meant co-operation without compromise.

"We must recognise," said the speaker, "that the Holy Spirit is at work. We do not have to believe everything is right and proper to see the Holy Spirit working in such a movement otherwise He would not be at work in us."

While agreeing that many of the activities of bodies like the W.C.C. were right and proper, such as Inter-Church Aid, Bishop Dain warned of real dangers which needed to be watched:

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