

Mainly About People

Victoria

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

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

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

Study course

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

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

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

N.S.W.

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

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

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

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

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

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

Unusual Christmas Gifts

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50 YEARS AGO

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

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

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

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

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

Revised Lectionary

Dec. 6: 2nd Sunday in Advent. M.: 5; John 5: 19-40, or 2 Peter 3: 1-14. E.: 18; 10: 33-11; 9, or 18; 11: 10-12; end; Matthew 24: 29-end, or Rev. 20 and 21: 1-8.
Dec. 13: 3rd Sunday in Advent. M.: 18; 25: 1-9; Luke 3: 1-17, or 1 Tim. 1: 12-2; 7.
E.: 18; 26; or 18; 28; 1-22; Matt. 25: 1-30, or Rev. 21: 9-22; 3.
Dec. 20: 4th Sunday in Advent. M.: 18; 32: 1-18; Luke 1: 26-45, or 2 Tim. 3: 14-4; 8.
E.: 18; 33: 2-22; or 18; 35; Matt. 25: 31-end, or Rev. 22: 6-end.

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

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THE AUSTRALIAN

CHURCH RECORD

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

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

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

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

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

Held in respect

Here they remained until 1937, when Mr Pearce became rector at Bowral and an honorary canon of St. Andrew's Cathedral, Sydney. After the Canon's death in 1949, Mrs Pearce remained in Bowral, constantly engaged in the work of her parish church. She was an indefatigable visitor in the Berrima District Hospital, and also in the homes of many elderly and sick parishioners. Her energy was boundless, and until 1963, she was still busy in her life of personal witness for the Lord Jesus Christ.

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

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

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

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

Mr O. A. M. Piggott

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

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

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

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

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

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

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

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KING'S SCHOOL BUILDING PROJECT



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

The new buildings (one of which is reproduced above) are to replace those in use in the centre of Parramatta. Buildings forming Stage Two of the project were officially opened by the Governor-General, Lord de L'Isle, earlier this month. Lord de L'Isle unveiled a commemorative plaque and the Archbishop of Sydney dedicated the new buildings.

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

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

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

THE management and staff of "The Australian Church Record" express to all readers and advertisers greetings and best wishes for a happy and holy Christmas. The next issue of "The Australian Church Record" will appear on January 14.

CONGO MISSIONARY DEATHS

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

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

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

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

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

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

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

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

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

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

A letter published in the daily newspapers recently told of the slaying of W.E.C. missionaries. Referring to the death of Mr Cyril Taylor, the letter said:

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

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

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

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

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

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

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

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

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

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

RESIGNATION OF ENGLISH VICAR

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

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

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

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

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

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

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

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

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

Anguish of mind

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

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

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

"I tried to modify it — but

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

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

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

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

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

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

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

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

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

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DECEMBER 17, 1964

No peace without the Prince of Peace

"Peace on earth . . ." Familiar words at Christmas time.

They ring down to us through the centuries, telling us that where Christ is enthroned and honoured, there is peace.

Man longs for peace, both the inward peace of mind and heart and the outward harmony of a world from which war has been banished.

The two are linked for when Christ is absent from the human heart there is no peace just as, when Christ is absent from the affairs of nations, there is no peace.

Deep down the real trouble is in us with our sinful human nature. This is why we have little confidence in peace congresses, disarmament talks and ban-the-bomb demonstrations.

There is no peace to the wicked, was God's message thousands of years ago. It is still God's message to the world today.

The Bible does not see man getting better and better with each passing year, until at last he enters the paradise of his own creation. The Bible gives no brief to those who take up the words with which we began and apply them to unredeemed mankind.

The words are indissolubly linked with the one proclaimed as "a saviour, Christ the Lord." There is no peace without the Prince of Peace.

To some the Bible view is a dismal view and they reject it. We may not like the Bible's realistic picture of the end of man, adrift from his Maker, but if man rejects it history testifies to it.

Compare the map of the world with one of just fifty years ago. Just fifty years, less than a lifetime for most people, but in that time the face of the map has been changed almost beyond recognition.

Nations have come and gone, white domination over vast tracts of earth has ceased, borders have been changed, names

changed. But above all we face the creeping menace of atheistic Communism, now gripping a third of the world's peoples and stretching out its hands for more.

We will not defeat this foe with atom bombs but neither will we remedy the situation with a ban-the-bomb campaign.

Radical ills require radical remedies. There is only one remedy for the ills of mankind—the radical change of the heart and life that comes when Christ is seen and received as Saviour and Lord.

If then, we want to work for peace the best way is not to run congresses, sign petitions or press for test ban treaties but to pray the Lord of the harvest that he would send forth labourers into His Harvest.

Lamp of gold

ANNIE MARSDEN, a young Sunday school teacher of Keswick, England, tried with little success, to encourage her class to read the Bible for themselves.

Without a system, they soon gave up, so she wrote a list of selected portions and gave it to them weekly. She soon found that the children became interested and it was impossible to deal with all their questions.

Ten years previously, the Children's Special Service Mission had been founded, but as yet there was no Bible reading system specially for children. Annie Marsden was convinced of the need for such a thing, and persuaded the Mission to take it up.

Accordingly, on April 1, 1879, the Scripture Union was founded with 6,000 members. Three months later its membership was five times greater and soon spread to the Continent. At the end of the first year, membership had grown to 70,000.

So Scripture Union "put a girdle around the earth" and a year later Eliza Hassell formed a branch in Parramatta, N.S.W. Australian membership soon rivalled U.K. comparatively, but for years its growth in Australia was intermittent. It was not until 1954 that the work was organised on a Federal basis.

And what of Scripture Union today? The popularity of a "Lamp of Gold" on a small green badge suggests that it is flourishing.

In fact membership in Australia has already topped 100,000 and extends throughout the Commonwealth. Based, as it is, on the Bible, it has a vital part to play in the future of the country.

COMMUNISM AND THE CONGO

IN the world today far too much attention is paid to effects rather than causes. The recent happenings in the Congo are an example.

People are horrified when they read of the slaughter and deprivations of the rebels in the Congo.

Missionaries in the service of their God have suffered the martyrdom which is more usually associated with the witness of the first century Christians.

Women and children have experienced and witnessed human degradation at its worst and the world has been shocked at the virulence of the rebel attack.

These are the effects, but what are the causes?

Under the cry of "End Colonialism" the Belgians left the Congo prematurely, and precipitately.

Their sudden withdrawal provided some of the chaotic conditions without which Communist work is hampered.

The history of the Congo since the departure of the Belgians has been one of chaos and bloodshed. It has been the scene of intrigue and counter-intrigue, of secession and forced union.

Communist activity in the Congo is well documented. From the outset they have attempted to exploit the situation.

Following the death of the leader whom they supported, Patrice Lumumba, a university bearing his name was established behind the Iron Curtain. To this university thousands of Africans have poured in order to gain much-needed education.

But within the Communist regime, education has strings; education involves indoctrination and the students at the Patrice Lumumba University are subjected to a vigorous indoctrination program.

This involves a constant diatribe against Western Nations and their so-called Imperialism, and praise for the so-called Socialist Countries.

Lenninist slogan

"Hatred of Imperialism is the beginning of all wisdom" is a Lenninist slogan which, if believed, must find its expression in practical actions. Some of these practical actions have been seen in the Congo.

Is it any wonder that the Congolese have attacked the Western missionaries when there has been a constant indoctrination that Christian missionaries are tools of Imperialism?

Is it any wonder that the missionaries are attacked when Nikita Khrushchev, allegedly a "man of peace," just six months ago, urged the African people to finish the job of crushing Imperialism, by driving out Imperialist missionaries?

If enough intellectuals and organisers believe that wisdom and hatred of Imperialism are synonymous and that the missionaries are the tools of Western Imperialism, it is no wonder that they should vent their newfound hatred upon those whom it is wise to hate.

Primitive people, not yet out

of the cannibal stage, do not know when to exercise restraint — have not understood sufficiently the Christian ethic to exercise restraint.

Those who goad them and provide them with theoretical slogans which result in their hideous actions bear a grave responsibility.

By Elton Wilson, Director of the Christian Anti-Communism Crusade

The class hatred inherent in Lenin's statements and the recent goadings of the modern Communists have borne terrible fruit in the past few weeks.

We can scarcely appreciate the horror which has been un-

leashed in the Congo, but this reality is not hidden from those dedicated Christians who have just witnessed the end product of exercise restraint.

To ignore the concepts "as a man thinketh . . . so he is" is to invite ultimate disaster.

We Australians will need to be more than watchful that the ideas which led to such actions as we have witnessed in the Congo are not implanted in the still-primitive minds of our near neighbours in Papua and New Guinea.

Our Christian effort will need to become more closely linked with an educational program which will reveal, in all its stark reality, the class hatred and the negation of human dignity which are at the heart of Communist theory and practice.

Scripture and healing

The Rev. B. J. Bryant, Ph. C., Th. L., looks at the spiritual healing movement.

THERE is much written at the moment which is based on the assumption that it is not the will of God for any believer to be ill. This view of spiritual healing is being propagated pretty freely and radically in the Anglican Church.

We are asked to read some Scriptures and to repent because we have failed to establish this facet of the ministry above all others in our ministry.

Sometimes the case seems pretty solid and we start to wonder if, perhaps, we have been wrong. With this in mind the writer took a more searching look at the Scriptures and submits the following for consideration.

Firstly, our Lord made a feature of healing in His ministry and in the ministry, at times, of the Apostles but it had a purpose other than any idea that man should not be sick.

We find time and time again that Jesus healed because of His mercy but expressed a wish that no one be told about the miracle.

He did not desire a popular movement based on His healing ministry. He healed in compassion and in fulfilment of the O.T. prophecies that this would be one of the signs of the Messiah.

Swept the world

There is little doubt that if it was the will of Jesus that His followers should not show sickness, the Christian faith would have swept the world, based on that fact alone.

Men are never slow to be adherents when physical well-being is a direct result! Furthermore as one looks at the basic charter of our Lord in the "sermon on the mount" we find that among all His tenets of the faith there is nothing on this matter of spiritual healing as part of the normal Christian life.

Secondly, as we investigate the matter we find that our Lord Himself was subject to stress and strain. He was obliged to go aside and rest and recuperate. We know that these things are the basis of a vast amount of sickness and

our Lord was susceptible as are other men.

As we look at our Lord's stories we find little sidelights on the matter. Lazarus, the beggar, was a believer who shared the bliss of the Sons of God and yet lived with his sores. Again the charge against the "goats" in Matthew 25 was because they had never "visited" the sick. No reference is made to the matter of "healing" the sick.

John's Gospel, written to fill in detail not mentioned by the three Synoptic Gospels, has a lot to say about the Godhead of Christ and the work of the Holy Spirit, the Comforter. In all this work there is a conspicuous lack of any application to spiritual healing.

The Holy Spirit is to "con-vict of sin," "to guide, to strengthen" but not stated to be "the healer." We note, too, as we follow the theme in Acts, that the main duty of the Apostles is to be "witnesses" to what Jesus was, to His words and His authority.

The healing was performed in times of special circumstances and blessing but seems not to have been expected all the time, nor occurred all the time.

Paul believed in spiritual healing and performed many miracles of faith and yet seems to look upon these matters with very different eyes from the modern advocate.

In the practical instructions to believers in Rome, Ephesus, Colossae and Philippians he touches on most problems of life but says nothing about sickness and spiritual healing.

In his letter to the Corinthians (I Cor. 12 and 13) he tells them that there are many spiritual gifts but healing is one of the lesser gifts. If a man desires spiritual gifts let Him desire to preach or teach before healing and the rest.

These are strong words and I believe that Paul shied away from the strongly emotional gifts that tended to disturb the church. Among the "fruits of the

Continued, p. 6.

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WARDENS GET A "STIR UP"

(Mr R. Whitehead, a warden of Emmanuel Church, Lawson, writes on the recent Gibbulla conference.)

THIRTY churchwardens of Sydney dioceses have been well and truly "stirred up."

They attended the wardens' biannual get-together at "Gibbulla" Conference Centre, Menangle.

The three-day Spring session coincided with the Sunday Next Before Advent—known colloquially as "Stir up Sunday" because of the collect: "Stir up, we beseech thee, O Lord the wills of thy faithful people . . ."

An imaginative conference program did just that!

It was under the chairmanship of Mr Trevor Moon and secretaryship of Mr Paul Donnan.

Novice churchwardens at the conference—the twenty-second to be held—learned quickly that a warden's work for Christ entails far more than "passing round the plate" and "doing the hymn board."

Learned quickly

They returned refreshed to their parishes, determined to encourage other wardens to enroll for the Autumn Conference, to be held at "Gibbulla" next May 21, 22 and 23.

Wardens can book through Mr Moon at 18 Hollis Avenue, Eastwood.

The "stir up" agenda items at the Spring conference included:

- "The work and functions of Synods, with relevant Church history," by painstaking Mr Dick Jones, of Sydney Church House.
- "Building of a new church," by Mr P. Cartwright, a dynamic warden at St. Mark's, West Wollongong, which now has an income of £8,000 a year, he told conference.
- "Popular Question and Answer Time," conducted by Mr Arthur Hann, an experienced warden and prominent Synodman.

Exactng work

Mr Jones urged wardens to volunteer for training for M.R.I. projects.

At short notice, a conference member, Mr Wilbur Gates, filled in a session by giving an address on his exacting work as Child-

ren's Court lay chaplain for the Home Mission Society.

Mr Gates, who resigned a peacetime commission as Group Captain in the R.A.A.F. in order to serve God in a more vital, direct way, offers help and the Good News of Christ to 160 Anglican boys in trouble each month.

He said that in 95 per cent of the cases he handled, "delinquent" parents should also be before the Court.

With regret, he mentioned that most of the children had attended Sunday School. He believed this reflection on Sunday Schools was due to untrained or unsuitable Sunday School teachers and, more particularly, the complete absence of any follow-up Christian training and example in the pupils' homes.

Most of the children involved came from broken homes. Mr Gates said he never described himself as a social worker, "I am a Christian worker," he said.

The wives of 10 wardens were in residence at "Gibbulla" during conference time and joined with their husbands in certain sessions.

On Sunday morning, the wardens drove one mile to historic St. James', Menangle, for Morning Prayer, conducted by the Rector of Camden, the Rev. A. H. Kirk, assisted by Mr Moon.

The conference transport officer, Mr Bill Archer, sang a solo anthem with great depth of meaning.

Among parishes represented at the conference were Eastwood, Bondi, Ryde, Canterbury, South Hurstville, Sutherland, Green-wich, Narellan, Sutton Forest, Toongabbie, St. Marys, Penrith, Lawson and Wallerawang.

Dead missionary's NT now in library

MOORE College Library has just received the gift of the Greek Testament that once belonged to Charles Christopher Godden, who was treacherously murdered by a native at Opa in the New Hebrides in 1906.

The Testament is inscribed with Godden's name, the name of Moore College, and the date 20/10/97.

He commenced his theological course in 1897 (probably in October) under the new principal, the Reverend Nathaniel Jones.

Godden was ordained a deacon in 1899 and after his ordination to the priesthood he went to the Melanesian Mission in 1901.

His Testament has been presented to Moore College by Mr Douglas Tilghman, of Berry, N.S.W., to be placed in the Bishop Broughton Memorial Library to add to the already fine collection of Australiana connected with the history of the Church of England.

The library contains such valuable books and papers as the Rev. Richard Johnson's Concordance, autograph sermons of Samuel Marsden and many books connected with early ecclesiastical libraries.

The librarian is always eager to hear of and receive books, papers, pictures, letters and material connected with any period of Australian church history.



CHAS. CARTWRIGHT

"Can't you be a little more quiet during church services?"

Sometimes the most regular and conscientious church goers seem to "forget" to go to church when on holidays.

A strange thing — for it they were to stop to think about it they would agree that we all need the blessing of fellowship with God that comes from worshipping each week.

Yet, when holidays interrupt our regular routine we are tempted to lower our spiritual defences.

A guarantee against spiritual slackness is: make it a point to attend church wherever your vacation takes you!

A new Bible House, in New York, will be occupied by the American Bible Society early in 1966, the year of the society's 150th anniversary. A major feature will be a library of 100,000 volumes devoted to only one book — the Bible — in some 1,200 languages and dialects.

Busy CMS program for coming year

THE following are some of the activities planned by the N.S.W. branch of C.M.S. during the coming year:—

January 8 to 16: Summer School, Katoomba.

January 9 to 16: Summer School, Port Macquarie.

January 18 to 24: Family Week, Katoomba.

February 12 to 14: Youth Team Training Course, Katoomba.

February 22: 7 p.m. in St. Andrew's Cathedral, Sydney—Y.P.U. Annual Meeting and Leaders' Holy Communion.

March 8: C.M.S. Rally, at Town Hall, Parramatta (7.45 p.m.).

March 12: C.M.S. Rally Chapter House, Sydney (7.45 p.m.).

March 19: C.M.S. South Coast Rally, Wollongong.

March 21: Y.P.U. Annual Service and Prize-Giving.

March 26 to 27: Prayer Conference, Katoomba.

A further list of activities for the latter part of the year will be published on a later issue of A.C.R.

Organist resigns

IT is announced that Mr Mervyn J. Byers has advised the Chapter of St. Andrew's Cathedral of his intention to resign his appointment as Organist and Master of the Choristers of the Cathedral with a view to securing another appointment overseas.

In making this announcement the Chapter acknowledged its appreciation of Mr Byers' work over the past seven years and his high reputation as an Organist and Master of Choristers.

Archdeacon Delbridge, speaking on behalf of the Chapter, said that Mr Byers' character and integrity, coupled with his ability, all made him a most popular tutor and that his departure would be deeply felt by the choristers.

The Chapter and those closely connected with Mr Byers wish him every success in his future appointment and his wife and children every happiness.

Putting Christ back!

"I don't think we shall succeed in putting Christ back into Christmas (to use jargon I dislike) until we have put Advent back into the calendar . . ."

"Our trouble is that we want the party and the presents but we don't want to get clean and tidy for the occasion. The birth of our Lord Jesus Christ, under conditions of poverty and humility, was God's answer to man's need of deliverance from sin."

"Unless we face up to this fact Christmas loses its essential meaning, and becomes a kind of family party, with angels and carols in the background."

—The Rev. C. M. Gillespy, writing in St. David's, Arncliffe, "Messenger."

Layman's viewpoint

The views expressed in this column are not necessarily the views of "The Australian Church Record."

Clerical needle in a suburban haystack

USING the excuse of shortage of space the editor has managed to keep me quiet in recent issues. However, he has decided to let me have a bit of his precious space for this last 1964 issue.

Ever looked for a clergyman? I went looking for one recently—in another suburb. Not being sure of where the rectory was I asked my way to the church itself. (Some people seem to think you are talking in Moongali when you mention "Church of England.")

Now the majority of Anglican churches house their ministers on the same plot of ground as the church building — presumably so that the wardens can keep an eye on the minister and the ladies' guild on his wife.

But not so this one. A tour of the church grounds failed to uncover anything more than a garden shed but there was a noticeboard — which looked as though it would take off whenever the next stiff wind blew up — and it did at least carry the minister's name . . . but no address!

Oh well, I thought, the neighbours will know where he lives. "Minister?" from Mrs next-door. She nodded gravely. To this day I am convinced she did not even know there was a church next door.

Across the road there was a little more help to be had. He lived "up the hill," accompanied by a vague nodding motion.

To save the editor's blue pencil I will cut the story short. I did finally uncover the rectory. Even then, there was no number on the gate, only a rusty sign which read, "R . . . t . . . c . . . y." Just as well I wasn't a would-be suicide looking for help!

This is not the first time I have had such trouble finding a cleric. A certain church rectory I could name defies all efforts at locating it. You must be taken there. One route leads through the grounds of a public school.

Please (to whom it may concern). A clear name and address on the noticeboard, a number on the gate, and (while I am at it) a good-sized letter-box. Your 1965 motto is:

Begin the New Year with an address that's clear.

PROTEUS.

AN OPPORTUNITY EXISTS

for Trained Christian Nurses and Christian women interested in missionary work at home, to serve with the Church of England Home Mission Society in the Chesalon Homes and the Parish Nursing Service. This is a missionary task amongst the aged sick.

Salary is according to the Private Hospital Nurses' Award. Permanent and Relieving Staff are required. This need is urgent owing to the expansion of the work.

Can YOU help, either by offering yourself, or telling others?

Contact by letter the Supervising Matron, CHESALON HOMES, 34 Tintern Road, ASHFIELD, N.S.W.

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Books

Teens and parents

FIND OUT FOR YOURSELF, by Eugenia Price. Oliphants, Eng. price 10/6.

Young people can discover their own answers. Miss Price encourages them to do so in the sixteen chapters of her latest book, in which she confronts us with some of the bewildering problems facing today's youth. She discusses such basic issues as: Finding Out What You Really Believe, Finding Out About God, Finding Out About Your Parents, About Tastes, Talents and Prejudices, About Fear and Guilt, all in relation to Yourself and God.

Although written for teenagers, this is a book which could be of value to most adults, since there are certainly many basic concepts and attitudes which we have never challenged in our own thinking.

Moreover, one might be forgiven for wondering whether all teenagers have sufficient maturity to appreciate what Eugenia is getting at in places.

Parents particularly can read this book with profit: Genie, not being a parent sees objectively, discussing the responsibilities of both parents and teenagers without condemnation, and yet with remarkable insight.

It is not a book for "doctrine-watchers." Eugenia's main purpose in writing is obviously to stimulate thought on life's vital questions, and in this she is quite successful. —E.K.

The Bible Society of India and Ceylon reports circulation figures for the past twelve months approach the 3 million mark—a 30 per cent increase over the previous year.

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Sex and society

CHRISTIAN SEX ETHICS: An Exposition, by V. A. Demant. Hodder and Stoughton, 127 pages, Aust. price 6/9.

CHRISTIANITY AND SEX, by Stuart Barton Babbage. IVP (U.S.A.), 59 pages.

There is a good deal of concern at present about the sexual mores of our society, especially among the young.

Here are two excellent books, both directed in the first instance to students, one by the Professor of Moral and Pastoral Theology at Oxford, and the other by the former Dean of Melbourne and Principal of Ridley College.

Canon Demant's analysis both of the nature of sexual experience and of the present sociological situation is shrewd and penetrating. He rightly claims that "it is not so much moral degeneration as cultural disintegration that lies at the bottom of twentieth-century erotic obsession."

"There would have been no modern Europe if the sexual behaviour of early European man had been as spontaneously unrestricted as that of the natives of Samoa whose sexual freedom so enthralled Margaret Mead."

Canon Demant is racy and witty, and his defence of the Christian standard of chastity, addressed in an academic atmosphere to students nervous of authoritarian presuppositions, is both sympathetic and challenging.

Clergy and teachers, not to mention students themselves, will profit greatly by reading Canon Demant.

Dr Babbage is a little more direct and startling in his approach, but likewise makes a valuable contribution to the subject. **D. W. B. ROBINSON.**

Vivid and direct

THE MYSTERY OF GODLINESS, by Ian Thomas, Marshall, Morgan and Scott, 12/6.

THE SAVING GRACE OF CHRIST, by Ian Thomas, Oliphants, 4/6.

Two books of devotional Bible readings by Major Ian Thomas, a well-known and widely travelled speaker. The reviewer heard him at the Katoomba Convention and found him forthright and dynamic. His style is vivid and direct.

—R.B.R.

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St. Andrew's Cathedral Choral Scholarship

Scholarships to St. Andrew's Cathedral School are available to Boys selected for training with the Cathedral Choir. Boys must be in 3rd, 4th or 5th class Primary. A good ear and promise of a good voice are essential. Previous musical training is helpful, but not essential.

Auditions are now being held for Boys to sing in St. Andrew's Cathedral Choir. Interested parents are invited to bring their sons for audition now. Parents should contact the Precentor for an appointment.

Boys selected for training are given every facility for developing their vocal talent, under the tuition of the Cathedral organist. For full information, inquiries should be made to: The Precentor ST. ANDREW'S CATHEDRAL, George Street, Sydney. Phone: 61-2927

Rome today

ROMAN CATHOLICISM TODAY, by H. M. Carson. IVP, 126 pages, Eng. price 4/-.

This paperback by the rector of St. Paul's, Cambridge, is crammed full of necessary information, and makes a ready handbook. It has many Scriptural quotations and a good index.

The writer examines such subjects as the evidence of tradition, the sacraments, the priesthood, transubstantiation and the mass.

The present changes in Roman Catholic thought hardly touch fundamental doctrine, and this is no time to loosen our grip on our Protestant heritage.

"The words of the Gospel stood out in letters of light—"The just shall live by faith." These are Luther's words, who turned from his own efforts and rested only on the righteousness of Christ. We commend the book. —R. B. ROBINSON

New commentaries

THE EPISTLES OF JOHN, by John Stott. Tyndale, 230 pages, Eng. price 10/6.

PROVERBS, by Derek Kidner. Tyndale, 192 pages, Eng. price 8/6.

The latest Tyndale New Testament Commentary is on the Epistles of John, by the Rev. John Stott.

It goes without saying that the exposition is lucid, truly exegetical, and directed to the heart as well as the mind. The author needlessly says that he has written "as a pastor and not as a theologian." The commentary is, in fact, highly theological, and rightly so.

Difficult theological points are competently dealt with, some of them in additional notes, for example, the excellent note on "The Biblical concept of propitiation," in which Mr Stott carefully and courteously refutes the views of C. H. Dodd.

"But what is this 'removal' of sin which takes no account of the divine judgment upon sin?" Mr Stott's taking account of Dodd and also William Barclay makes his commentary of special value.

The first Old Testament volume we now appeared with a commentary on Proverbs by the Rev. Derek Kidner, formerly lecturer at Oak Hill Theological College, and now Warden at Tyndale House, Cambridge, in succession to Dr Leon Morris.

The Introduction gives some background to this type of "wisdom" literature, which in some instances throws light on the form and meaning of difficult verses in Proverbs.

The commentary is, naturally, "bitty," like the proverbs themselves, and not easy to read consecutively. But it is compact, and a splendid companion to Proverbs, showing a real appreciation of the terse wit of this ancient wisdom. —D. W. B. ROBINSON.

Notes and Comments

Time for a "great leap forward"?

The decision of the Rev. H. M. Carson, vicar of St. Paul's, Cambridge, England, to resign from the Anglican ministry cannot be dismissed with a shrug of the shoulders.

Mr Carson is a capable and thoughtful Evangelical who is the author of numerous articles, pamphlets and books, one of which is reviewed on this page. While, in general, we cannot agree with the criticisms he has levelled at Prayer Book services, infant baptism and other aspects of Anglican faith and practice, we are certain that his decision has not been made lightly.

Mr Carson's action highlights the need for all of us to examine carefully our traditional positions in the light of Holy Scripture. There are points at which our services are in need of overhaul (and work has begun in this direction) and the language of the baptismal service is one of these points.

The defensive attitude so often forced upon Evangelicals in regard to the service of baptism would be unnecessary if the language were less ambiguous.

We cannot be complacent about the sixteenth-century services we adhere to in the twentieth century. While we do not for one moment hold any view which would detract from the basic New Testament Gospel message, we do believe in such matters as language of services and the dress of ministers there is need for a "great leap forward" into the twentieth century.

Prayer thoughts

OUR LORD'S TEACHING ON PRAYER, by E. M. Blaiklock. Oliphants, Eng. price 4/-.

Professor Blaiklock of Auckland has written a dissertation on the Lord's Prayer, stimulating and thought-provoking.

The author has twice given the Bible readings at Keswick and is well known for his Daily Notes written for the Scripture Union. One quotation will illustrate his style.

"Are set prayers ineffective? The attitude is absurd. Anyone who habitually prays at all develops certain habits and formalities of speech whether the occasion be public or private.

"A prayer book merely organises this fact. All prayer, formal or unprepared, depends upon the heart's desire. If the heart is not involved, if the thoughts wander and stray, the lips or tongue run on in vain, it is ineffective and absurd. The Lord's Prayer can become a mere formality, a set of words without meaning, an empty repetition." —R. B. ROBINSON.

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Hypocrisy in an advertisement

An advertisement currently appearing in Sydney newspapers touches a new high in hypocrisy.

It would be hard to imagine nine words being used in a more hypocritical, more cynical way, than the nine words that go to make up this advertisement.

"This Christmas . . . The Toast is to LIFE! DRIVE CAREFULLY" is the slogan. Inserted by the Road Safety Council? No by the N.S.W. Branch of the Australian Hotels' Association, their symbol emblazoned on the upraised glass of beer accompanying the slogan.

Alcohol is a prime killer on the road and spells ruin and degradation in countless homes. In the normal everyday life of the community alcohol can only be rivalled by gambling in the pall of human misery it creates, and yet the hotel owners proudly call upon the community to drink a toast to life.

Now that the association has spent a few hundred pounds of its members' profits in this publicity campaign, members will be able to rest with easy consciences again — perhaps only to be jolted by the road death toll over the Christmas-New Year period. Possibly they will then devise a new campaign for the New Year.

Brisbane comment on gambling

It is good to read in a report on the Queensland Provincial Synod the comment:

"On the question of gambling, His Grace (the Archbishop of Brisbane) said: 'One of the good things that this Province has done in past years, is to stand firm in regard to this (gambling) to raise money for Church purposes' and to refuse to countenance raising money cheaply by such methods for Church purposes. My own hope and prayer is that we shall continue to do so . . . I would even go further and say that I do not think that we can expect the blessing of God upon the adoption of methods which do not conform to the highest standard of His laws."

Doubtless the Archbishop's comments had in mind the recent move by North Queensland to allow "within the limits of temperance" raffles and other forms of gambling to aid Church projects.

It is encouraging to read of this strong statement.

SYDNEY BISHOP

AT the time of going to press an announcement was expected as to the name of the new coadjutor bishop in Sydney.

The new bishop will fill the vacancy caused by the resignation of Bishop R. C. Kerle, Bishop-elect of Armidale diocese.

"What must I DO to be saved . . .?"

I dreamed that I was deep in a dungeon.

Suddenly an earthquake shook the whole place and we were all free and running around.

The keeper of the prison came racing up, and somehow or other some man told him not to worry because not one of us had run away. This keeper dropped on his knees and cried, "What must I do to be saved?"

The man thought for a few moments and then said:

"First, go along to your church and help your minister all you can; then join up with the stewardship, denounce these Roman imperialists, protest against this nation that is preaching apartheid, link up with the Ban-the-Greek Fire movement, cry against the poor pension being paid to old-age people, insist on State Aid for the private schools, and shout for peace in our time."

"What chance church unity," asked the keeper, to which the man said somewhat hastily, "No, no, not that."

With that he were all bundled back into our cells and I've often wondered just who that man was. He was a cocky little man.

Yours sincerely,
Bright, Vic. **DYSKORD.**

The Congregational Union of England and Wales reports a decline of more than 2,000 members in its churches. The more serious feature of the decline is that the number of children attending church or Sunday school has gone from 162,000 to 155,000.

Letters to the Editor

Rome, State Aid and the freedom of the individual

Your article "Menacing Role of Roman Catholic Centre Party" editorial in the same issue contains remarks which support your general policy toward the Roman Catholic Church and the question of State Aid.

From the point of view of the Christian facing the problem of relationships with fellow Christians this policy seems to me to lack charity.

While we may disagree with the Church of Rome on doctrinal and other issues, we cannot ignore the historical and hereditary factors, not to mention the persuasiveness of Catholic Doctrine which not only binds hereditary members to their Church, but continually brings converts into their ranks.

In regard to the D.L.P., I have little sympathy with the basic political philosophy enunciated by that party, and believe the policies put forward often fall short of the Christian conception. However, the other parties are as bad and in some cases worse. The policies of the D.L.P. are essentially those of the old A.L.P. from which the D.L.P. was spawned.

The split between the two factions was over the issue of party control and the methods of fighting the Communist infiltrators who wished to take over the party. However, there was no basic disagreement on the validity of socialism as a political philosophy.

But the fact remains that the D.L.P. was born by those who sacrificed material and political power for what they believed to

No "Reformation Sunday" in PB?

Until I read your paper (for the first time) today, I had never heard of "Reformation Sunday" nor have I known any reference made to it in any Anglican Church I have attended either in England or Australia.

I can find no reference to it in the Prayer Book. During the reign of the Catholic Queen Mary, a large number of Reformers became martyrs for their faith. During the reign of Elizabeth the First a rather larger number of Catholic priests became martyrs for their faith. We should honour these men who gave their all for their Christian beliefs.

Rather than dwell on the past, however, let us look forward to the great united Church that is to come.

BRIAN HANCOCK,

(Our correspondent is right in one point. There is no "Reformation Sunday" observance provided for in the Prayer Book. However, neither is there provision for prayers for the dead, re-union of the sacraments, prayers to Mary and the saints, and a host of other observances of such an occasion as Reformation Sunday serves to remind us of the Reformation's rediscovery of New Testament truth, enshrined in our Protestant and Reformed Prayer Book, the observance of these other practices is quite contrary to both the spirit and the letter of our Prayer Book.—Ed.)

New housing areas — 1

It may be admitted, as your correspondent Mr Gerber writes (3/12/64), that at one point the Rev. David Crawford's article on "New Housing Areas" is in bad taste, but the suggestions that Mr Gerber himself advances and those of the Rev. E. J. Emery deserve much stronger reprobation.

If a school is needed in a new area, as Mr Gerber says, we do not send a teacher there to follow the course of action Mr Crawford suggests for a minister however, St. Paul adopted Mr Crawford's approach, not "ours."

Even a nodding acquaintance with the writings of Roland Allen would have saved Mr Emery from applying Acts 1: 8 as he does to the modern situation—established churches are, by their financial gifts, to help establish in the new housing areas a pattern of parochial life similar to their own.

Mr Emery points out how as Anglicans we are attempting to do by second-rate methods what Adventists, Romans and Mormons are doing more efficiently and effectively.

This is to beg the questions at issue. Mr Crawford suggests that the pattern of parochial life as we know it needs change. His practical suggestions as to a new approach are similar to St. Paul's (as Roland Allen interprets the Apostle) and those advanced by the authors of "God's Frozen People."

If we now refuse to compete with heretics by using wrong methods that they learnt from us, we may have to be ready to lose ground. But can we always hope to avoid God's chastisement for our past sins?

Yours faithfully,
(Rev.) R. STEPHEN CHERRY,
West Reservoir, Vic.

BAPTISMS INCREASE

The United Church of Christ in Japan recorded 7,279 adult baptisms during 1963, an increase of 1,600 over the previous year. Overall membership has increased by 4,941 to a total of 193,435 members.

New housing areas — 2

The problem of new housing areas is rightly seen by the Rev. David Crawford and the Rev. John Emery as a vital one. It is clearly going to become still more vital as time goes on, for the Minister for Local Government in New South Wales has had this to say on the matter (I quote from the report in "The Australian"):

"Sydney's tremendous growth rate would require the development on the city's outer perimeter of enough similar satellite towns (i.e., to Campbelltown) to absorb an extra 300,000 people every eight years."

Those who share Messrs Crawford's and Emery's rather peculiar attitude of opposition to any form of fund-raising will no doubt find one or other of their solutions to this frightening prospect more convincing than I do.

But an alternative may suggest itself to those who recognise the Biblical principle that God works (no less in providing finance than in providing preaching and teaching) through the consecrated initiative, effort and sacrifice of His people, and the facts that in the contemporary situation a full-time ministry and adequate buildings are absolute necessities in such areas and that the Church of England in Sydney Diocese has been endowed with extensive capital resources, which it has a moral responsibility to use in fulfilling its evangelistic and pastoral ministry to the nominally Anglican people within its boundaries.

Move failed

This alternative is along the lines of the move at the last Sydney Synod to give a capital grant (from assessments) to a particular parish where extensive housing development was taking place. The move failed — to my regret, as it would have amounted to an acknowledgment by the whole diocese of its responsibility to the people of any locality where local resources are inadequate.

It cannot be said that this responsibility is adequately discharged by carving these huge agglomerations up into provisional districts, sending young curates of two or three years' standing to take charge of them, and doing out Home Mission Society grants to pay them and capital loans (which have to be repaid with interest) for the erection of multi-purpose fibro halls.

There is every reason why the capital resources of the diocese, as well as assessments, should be used to assist such areas. If Governments can encourage groups by giving them grants of £1 for every £1 they raise, why cannot the Church do the same (in any proportion that its resources and the particular circumstances of each case make possible or desirable — whether £ for £, £1 for £2, £5 for £1, or what have you)?

This kind of grant would not stifle the self-respect of the parish by encouraging it to look for handouts; on the contrary, it would stimulate initiative and give practical help and encouragement to those who sorely need it—not just in their own interests but in those of the whole kingdom of God.

It is to be hoped that the Archbishop's Commission has some estimate of just what resources the diocese has to meet these prospects, and that some such solution as this can soon be brought into effect. If not, the same fate will

Continued on page 6

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

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Placing the trained woman church worker

In our last issue we published a letter from Miss P. J. Nelson suggesting that there were few opportunities for women who felt called to full-time church work.

The following statement has been issued on behalf of the Deaconess Appointments Board by the Rev. W. K. Deasey. "There are at present 34 Deaconesses and 11 Parish Sisters working in this Diocese; many are filling positions in other Dioceses of Australia and in the mission field. At the end of the 1963 academic year 24 trainees of Deaconess House graduated to full-time service. Throughout the year positions have been available and in the last two weeks several applications from this and other dioceses have been received for Deaconesses or Parish Sisters to undertake full-time service.

The board sometimes has a request for a special type of position in a particular area; these requests cannot always be met. There is also some difficulty, at times, in finding a suitable position for the use of special talents; this applies in all walks of life.

"The last position held by Miss Nelson as a Deaconess was vacated by her at her own pleasure and has not yet been filled. "There are now, as always, positions to be occupied by Deaconesses. Sometimes acceptance may mean leaving home, family and friends, but this has always been the lot of Christian people when called to full-time service for the Lord."

Whereas the Puritans concentrated on the faith and status of the natural parents, Hooker saw the child in the context of the life and faith of the whole Church. He would certainly agree with the parents, mentioned by Mr Imisides, that "it isn't fair to the child" to refuse it baptism, and would applaud their intuitive conviction (really derived from centuries of Anglican tradition), that such refusal deprives the child of both immediate and potential blessing—"baptism tends (we cannot sufficiently express how much) to the child's good."

One can press interrogation of parents too far: "A wrong conceit that none may receive baptism unless at least one parent, by soundness of religion and virtuous demeanour is known to be of God, has caused some to rebel children . . . in which these ministers of holy things make themselves inquisitors of men's persons a great deal further than need is."

"They should consider that God has ordained Baptism in favour of mankind. To restrain favours is an odious thing; to enlarge them is acceptable both to God and man. Can it hurt us, to exhibit the graces which God doth bestow on men, or can it prejudice His glory?"

"It is not the virtue of our fathers, nor the faith of any other, which can give us the true holiness which we have by virtue of our new birth. Through the common faith and spirit of God's Church, undertaking the motherly care of our souls, we may be, and are, so far sanctified in our infancy as to be capable of baptism — and this, no quality of parents can prejudice."

Hooker's English is admittedly difficult, and he is too copious to quote both adequately and briefly. Yet the Baptismal section of his Fifth Book still stands as the fullest and fairest presentation of both sides of this problem ever written. As an exposition of the Prayer Book doctrine of Baptism and Regeneration, by one of the greatest scholars and Bible students of the English Reformation, it is reflected both in the Canons of 1604, and also in the wording of the Baptismal section of the Induction Charge used in our own diocese.

Features which set apart Mizos from the rest of the Indian people include their language, which has no affinity with Indian languages, and a social system which has no class differences and under which dowry is paid to the bride instead of the bridegroom as is usual in India. (EPS, Geneva)

Christians in Assam

ASSAM'S Mizo district with headquarters in Aijal is probably the only district in India with nearly a 100 per cent Christian population.

All its 200,000 people, district officials report, are Christians belonging to the Mongolian hill tribe known as Mizos. They trace their origins to Burma.

The Mizos became Christians about 100 years ago. Most of them are affiliated with Protestant denominations. Roman Catholics number only a few thousand. However, the district's only representative in the Indian Parliament is a Catholic and so are two of its three members in the State legislature.

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LETTERS (cont.)

From page 5

surely overtake the Church of England as seems to be overtaking the Congregational Church—a body which is conspicuously a Church of established, older suburbs and not of new areas, and also, significantly, a Church which is organised entirely on a local basis, with no congregation accepting responsibility for outreach into new areas.

Yours, etc., (Rev.) G. S. CLARKE Regents Park, N.S.W.

Baptismal problems

Dear Sir, To a student of Hooker's "Ecclesiastical Polity" (that classic Anglican defence against the Elizabethan Puritans), it is interesting to see how some of our younger clergy reproduce, almost verbatim, those ideas of Cartwright and Travers against which Hooker contended.

The current Baptismal correspondence, notably the Rev. J. Imisides' letter, (A.C.R. Oct. 22) is a case in point.

Whereas the Puritans concentrated on the faith and status of the natural parents, Hooker saw the child in the context of the life and faith of the whole Church. He would certainly agree with the parents, mentioned by Mr Imisides, that "it isn't fair to the child" to refuse it baptism, and would applaud their intuitive conviction (really derived from centuries of Anglican tradition), that such refusal deprives the child of both immediate and potential blessing—"baptism tends (we cannot sufficiently express how much) to the child's good."

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WORLD REPORT

STREET MONEY—East German authorities have given permission to churches to make street collections during a four-day period. A similar collection is permitted each spring.

MONEY LOVE—Writing in the "Canadian Churchman" Professor Arnold Edinborough has severely criticised the Anglican Church of Canada for "sitting on" 50 million dollars in trust funds. Acknowledging that the money was in trust, Mr Edinborough said the real estate holdings of the church could be measured in hundreds of millions of dollars and that if only one-tenth was converted to cash it could make a substantial contribution to missionary witness.

YOUTH ASSEMBLY—Six hundred young Christians from all parts of Asia will gather at

Silliman University in the Philippines at the end of the year. The occasion will be the first Asian Christian Youth Assembly, the first large ecumenical youth gathering in Asia, which has 56 per cent of the world's population and only 8 per cent of the world's Christians. Fifty young people are going from Australia.

POOR PAY—An assistant curate in the Church in Wales has resigned recently because of "poor pay and conditions" and also because he felt the Church was reluctant "to live and think in the twentieth century." The curate, the Rev. Hugh Davies, alleges that the Church is becoming "a society for the preservation of buildings at the expense of pay for the clergy."

MELBOURNE ORDINATIONS

At a service in St. Paul's Cathedral, Melbourne, on November 30, the Archbishop of Melbourne ordained the following men:—

PRIESTS: Avery, Gordon Bruce (St. Oswald's, Glen Iris); Bilbborough, John William, Th. L. (St. John's Toorak); Clark, Bruce, Th. L. (Chaplain, Peninsula School) Connolly, David John, Th. L. (St. Matthew's, Glenroy); Currie, John Thomas (St. Luke's, Frankston East); Greenhall, Leonard William, Th. L. (St. James's, Ivanhoe); Hawkins, David John (St. George's, Reservoir); Kenny, Francis Raymond (St. John's, Camberwell); Reynolds, James Henry (All Saints, St. Kilda East); Smith, Edward Charles, Th. L. (St. George's, Bentleigh); Smith, Martin Barry, Th. L. (St. Philip's, West Heidelberg).

DEACONS: Blair, Leonard John (St. James's, Dandenong); Gabb, Roy (St. Mark's, Brighton East); Good, Joseph Kevin Ross (Holy Trinity, Hampton); Lacy, Norman Henry, Th. L. (St. Mary's, Caulfield); Lane, Peter Charles Griffin (St. Stephen's, Mount Waverley); Thomson, Jack George (Holy Trinity, Kew).

CHRISTIAN MUSIC—The Evangelical Alliance (England) has recently formed a Commission on Christian music to promote discussion between evangelical Christians engaged in Christian music activities. One of the speakers at a forthcoming meeting arranged by the Alliance will be Bishop A. W. Goodwin Hudson.

ZIONISM—A Moslem-sponsored institute will be established in Cairo for the study of "Zionism and the Jewish religion and its history." A spokesman for the Supreme Court for Islamic Affairs said the institute—first of its kind in the Middle East—would co-operate with "similar organisations" in other countries.

DEMOTIC—Roman Catholic authorities in Brazil, basing their action on Vatican recommendations, are taking action against exaggerated devotion to saints (in the form of statues) "sometimes erroneously placed higher in external worship than God."

50 YEARS AGO

Frances Ridley Havergal on the Bible in Schools

"I would that you had seen the smile On every sunny face, It made a palace of delight Out of that dismal place. As reverently, yet joyously, They answered without fear, 'It's Jesus! That beloved name Had never seemed more dear. And when they talked awhile of Him— They knew the story well; His holy life, His precious death, Those rosy lips could tell. Bless knowledge! Oh, what human love Can be compared with such? Who taught you this, dear little ones? Where did you learn so much? 'Again the bright eyes, cheerily, Looked up from step and stool; They answered—mark the answer well— 'We learned it all at school! At school! At school! And shall we take Withhold it from the little ones? Leave them at will to stray? 'We send the messengers of life To many a distant strand, And shall we tie the tongues that teach The poor of our own land? Shall husks and chaff be freely given, And not the Bread of Life? And shall the Word of Peace become The centre of made strife? 'Why should we have 'no Bible taught' Is it for fear or shame? Out, out upon such coward hearts, False to their Maker's name! If God be God, if truth be truth, If Christian men be men, Let them arise and fight the fight, Though it were one to ten! (From "The Church Record," December 24, 1914).

"New deal" for nuns!

A "NEW DEAL" for the Roman Catholic Church's 1,200,000 nuns has been urged by Leo Josef Cardinal Suensens, Archbishop of Malines-Brussels and Primate of Belgium.

Cardinal Suensens complains that the religious orders "retain ridiculous complications from past centuries which give more of an impression of the Church growing old than meeting the needs of today."

The Cardinal urges that the main aim should be to allow the sisters to "act like adult women" and he suggests that among other things they should have a more active say in the governing of their chapters, and that excessive "maternalism" on the part of mothers superior might be discouraged by limited terms of office.

(EPS, Geneva.)

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(Rev.) RALPH OGDEN, Concord, N.S.W.

Mainly About People

Victoria

The F. A. Walton Memorial Prize for Th.A. holders was awarded to a Victorian, Mr Brian Parry. The award, presented annually, is judged from all papers in the Commonwealth. Mr Parry received his award at a service in St. Paul's Cathedral, Melbourne, on December 5.

Inducted as vicar in the new parish of St. James the Less, Mt. Eliza (Melbourne), on December 1 was the Rev. C. R. Miles. The induction, conducted by the Archbishop, followed a service to mark the inauguration of the new parish.

We record with regret the death, in Melbourne, of Mr J. E. Paynter. Mr Paynter at one time lived in Sydney and was active in many avenues of Church work in Sydney diocese. He is best remembered for his work in connection with the Children's Court and a pamphlet he published on this work was widely acclaimed.

The Rev. Francis Foulkes, Warden of St. Andrew's Hall, Melbourne (federal training Centre of the Church Missionary Society) is spending three weeks visiting C.M.S. centres in north Australia this month.

Mr and Mrs John Schultze and family of the Church Missionary Society, arrived in Melbourne on December 16 on furlough from north Australia. During their last term of service Mr Schultze has been engaged in mechanical work at Numbulwar Mission.

N.S.W.

On November 12 the Rev. F. H. and Mrs Hordern celebrated their Golden Wedding anniversary, and a family gathering on Saturday, November 14, marked the occasion.

After a Thanksgiving Evening in St. James', Turramurra, conducted by Mr Hordern himself, members of the family gathered at the Wahroonga home of Mr and Mrs Hordern's

eldest son. With the exception of three members who are overseas, all the immediate members of the family were present. Mr Hordern made his home at Warrawee on his retirement some years ago and is on the staff of St. James', Turramurra.

A.C.R. sends best wishes for a speedy recovery to Mr W. L. J. Hutchison, Diocesan Secretary (Sydney), who has been hospitalised during the past three or four weeks. Our last report indicated that Mr Hutchison was improving.

The Rev. David H. Crawford, at present rector of St. Matthew's, Bondi (Sydney), has accepted nomination to the parish of St. Mark's, Malabar-Matraville.

The Rev. S. F. Lees, curate-in-charge of the provisional parish of Narraweena, with Oxford Falls, Beacon Hill and Dee Why West, has been appointed rector of St. James' South Canterbury (Sydney diocese).

Overseas

The Rev. Colin R. Tonks has been appointed vicar of the parish of the Chatham Islands, Christchurch diocese, N.Z. Mr Tonks trained at Ridley, Melbourne, and has served in the parishes of Timaru, Spreydon-Hoon Bay, and Shirley, in the same diocese. Mr and Mrs Tonks were due to sail for the Chathams in December.

Elsewhere

The Rev. Robert Banks who has been serving as Curate at Holy Trinity Church of England Adelaide, S.A., will conclude his duties at the end of December to undertake further studies in England to complete his M.Th. at the University of London. It has been announced that the Rev. W. J. Graham, at present Assistant at St. Barnabas' Church of England, Broadway, Sydney, will join the staff of Holy Trinity, Adelaide, at the end of January.

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CERTIFICATE IN THEOLOGY EXAMINATION RESULTS

THE following results have been announced by Moore Theological College, Newtown, N.S.W., for the Second Term examinations in Preliminary and Intermediate sections of the Certificate in Theology Correspondence Course.

These are additional to those already announced (published in the issue of December 3), and this completes the result lists for second term.

Those whose work has not satisfied the examiners will be notified by mail.

DOCTRINE I

HIGH DISTINCTION:

Payne, Miss R.A., Earlwood, N.S.W., 91; Horne, Miss B., North Bondi, N.S.W., 87.

DISTINCTION:

Rossiter, Miss J., Lithgow, N.S.W., 84; Chapman, Mr R. J., Epping, N.S.W., 81; Milham, Mr H. S., Marrickville, N.S.W., 79; Barbour, Mrs B. P., East Lindfield, N.S.W., 79; Andrew, Mr R. L., Balgowlah, N.S.W., 76; Taylor, Mr J. R., Caringbah, N.S.W., 75.

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Ross, Mr J. G., Punchbowl, N.S.W., 71; Searle, Miss K., Kingsgrove, N.S.W., 71; Devins, Mr J. T., Lake Heights, N.S.W., 70; Harwin, Mr D. W., Sans Souci, N.S.W., 70; Hegarty, Miss M., Blakehurst, N.S.W., 70; Hordern, Mrs V. J., Oakdale, N.S.W., 70; Fox, Mr P., Croydon Park, N.S.W., 69; Norman, Mr R., Kingsgrove, N.S.W., 69; Purvis, Miss S. E., Glebe, N.S.W., 69; Webb, Mr J. S., Katoomba, N.S.W., 69; Paddison, Miss J. A., Wentworth Falls, N.S.W., 68; Wade, Mr K. J., Eastlakes, N.S.W., 67; Bate, Mr D., Moorebank, N.S.W., 67; Cupps, Miss V., West Ryde, N.S.W., 67; Fergusson, Mr J., Lakeside, N.S.W., 67; Hindler, Miss J., Mount Pritchard, N.S.W., 67; Jackson, Mr P., Riverwood, N.S.W., 67; Jennings, Mr G. L., Mascot, N.S.W., 67; King, Mr J. W., Berkeley, N.S.W., 67; Sheedy, Mr J. J., Senton, S.A., 67; Avery, Mrs R., Randwick, N.S.W., 66; Bolin, Miss C. B., Croydon Park, N.S.W., 66; Hamilton, Mrs S., Cheltenham, N.S.W., 66; Heberd, Miss P. J., Blenheim, New Zealand, 66; Johns, Mr D., Pannania, N.S.W., 66; Woodcroft, Mr D. A., Croydon Park, N.S.W., 66; Baker, Miss P., Collaroy, N.S.W., 65; Brown, Mr B. V., North Narrabeen, N.S.W., 65; Bridger, Mr K. R., Sandgate, N.S.W., 65; Myers, Mr R. B., Punchbowl, N.S.W., 65.

PASS: Graham, Mr J., Fairfield, N.S.W., 64; Morris, Mrs K., Como West, N.S.W., 64; Maddern, Miss G., Moorebank, N.S.W., 64; Stace, Mrs C. H. C., Beecroft, N.S.W., 64; Blueti, Miss M., Pannania, N.S.W., 63; Boyd, Mr D. W., Pannania, N.S.W., 63; Brennan, Mr R., Sans Souci, N.S.W., 63; Earnshaw, Mrs B., Kogarah Bay, N.S.W., 63; Greene, Miss A. L., Roseberry, N.S.W., 63; Ramsay, Mr J., Mascot, N.S.W., 63; Wingate, Mrs B. C., Oak Flats, N.S.W., 63; Berkley, Mrs D., North Bondi,

N.S.W., 62; Cashman, Mr H. B., Waitara, N.S.W., 62; Fulford, Mrs C., Roseville, N.S.W., 62; Gatenby, Mrs J., Ryde, N.S.W., 62; Lubbock, Mr W. J., Miranda, N.S.W., 62; Seabrook, Miss P., Sans Souci, N.S.W., 62; Tee, Miss V. M., Woonona, N.S.W., 62; Birkett, N.S.W., A., Blakehurst, N.S.W., 61; Chambers, Miss J., Eastwood, N.S.W., 61; Ridge, Mrs D., Marrickville West, N.S.W., 61; Searle, Miss J., West Ryde, N.S.W., 61; Stewart, Mr D. T., Bowenfels, N.S.W., 61; Dickens, Mr M. L., Campsie, N.S.W., 60; Freestone, Mrs W. R., Narwee, N.S.W., 60; Macquenn, Mr S., Collaroy Plateau, N.S.W., 60; Muir, Mrs M., Revesby, N.S.W., 60; Stephenson, Mr D., Epping, N.S.W., 60; Walker, Mrs R., Regent's Park, N.S.W., 60; Bird, Miss D., Rydalmere, N.S.W., 59; Dodds, Mrs M., Como, N.S.W., 59; Judge, Mrs J. A., Lithgow, N.S.W., 59; Pettit, Mr L. K., Northwood, N.S.W., 59; Smith, Miss L. P., Marrickville, N.S.W., 59; Warren, Miss K., Wentworth Falls, N.S.W., 59; Dodd, Mrs O., Jannali, N.S.W., 58; Heath, Miss J. L., Riverwood, N.S.W., 58; Langston, Miss L. A., 58; Miranjan, N.S.W., 58; Russell, Miss J., Bexley, N.S.W., 58.

Garvin, Miss T., Marrickville, N.S.W., 57; Hilditch, Mrs I. J., Como West, N.S.W., 57; Smyth, Miss L., Marrickville, N.S.W., 57; Thrush, Mr M., Waverley, N.S.W., 57; Ashworth, Mrs M., Jannali, N.S.W., 56; Coleman, Mr J. J., Green Valley, N.S.W., 56; Keynes, Mr C. W., Marulan, N.S.W., 56; Thomas, Miss F., Liverpool, N.S.W., 56; Winegarden, Miss N., Auburn, N.S.W., 56; Beaumont, Mrs B. H., Ryde, N.S.W., 54; Bartlett, Mr I. F., Underdale, S.A., 54; Flynn, Mr S. S., Carlton N.S.W., 54; Harvey, Miss K., Hurstville, N.S.W., 54; Jones, Mr A., Cronulla, N.S.W., 54; Kristoff, Mr S. P., Warrarong, N.S.W., 54; Timperley, Mr K. R., Caringbah, N.S.W., 54; Cliff, Miss N., Bondi Beach, N.S.W., 53; Gover, Mrs I., Brookvale, N.S.W., 53; Wyatt, Mr C. K., Lane Cove, N.S.W., 53; Barrs, Miss Y. D., Riverwood, N.S.W., 52; Boyle, Miss A., Como, N.S.W., 52; Jarman, Miss P., Collaroy, N.S.W., 52; Mather, Mrs J., Hillview, N.S.W., 51; Cox, Mr A. W. G., Oyster Bay, N.S.W., 51; Avard, Mr R., Lugarno, N.S.W., 50; Fletcher, Miss J. Hurstville Park, N.S.W., 50; Higginson, Mrs J. C., Mooney Mooney, N.S.W., 50; Matthews, Mr D. L., Punchbowl, N.S.W., 50; Sargent, Mr E. M., Hurstville, N.S.W., 50; Simpson, Miss E., Lithgow, N.S.W., 50; Sproule, Mr D. M., Rose Bay, N.S.W., 50; Steele, Miss C. M., Riverwood, N.S.W., 50; Wadhams, Mrs J., Mooney Mooney, N.S.W., 50.

180 Candidates sat for the examination. 153 passed and 27 failed.

DOCTRINE II

Additional Result: Credit, Chinnock, Mr A. K., Wollongong, N.S.W., 68.

ELEMENTARY GREEK I

High Distinction, McKay, Mr M. H., Jannali, N.S.W., 96.

Credit, Beath-Filby, Mr J. R., Seven Hills, N.S.W., 74.
Two candidates sat for this examination. Both were successful.

NEW TESTAMENT I

Additional Result: Credit, Craig, Mr A. C., Mosman, N.S.W., 66.

In relation to DOCTRINE I the examiners would ask candidates to note the following comments on the papers:

1. The marks awarded in this examination were lower than usual. Many candidates seemed inadequately prepared for the examination and quite a number lost marks for not following the examination requirements correctly.

2. A number of candidates only attempted four questions in Doctrine I, in which five questions were to be answered. As each question had a value of twenty marks, this limited the total mark they would receive.

3. Many candidates used the paper more as a personal testimony than an examination. This meant that some candidates failed even though their Christian standing is beyond doubt.

4. Questions 2, 3, 4 and 6 were in two parts. Many candidates answered only one part of a question and were therefore fortunate to gain 50 per cent of the marks allotted for the question.

Candidates who pay attention to these matters may expect higher marks in future examinations.

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