

Mainly About People

Victoria

The death has occurred in Melbourne of the Rev. Murray Austin Scales, until his recent retirement vicar of St. George's, Flemington. Mr Scales trained for the ministry at Moore College, Sydney, and was ordained deacon in Sydney diocese. In 1917 he went to Victoria and was ordained priest by the Bishop of Bendigo. After a period in country areas Mr Scales went to Flemington in 1925 and served there for the next 40 years.

Recent Melbourne appointments have included: The Rev. R. P. Robins, at present curate of St. John's, Croydon, to become vicar of St. Mary's, East Preston; the Rev. B. W. Brooker, vicar of St. Peter's and St. Andrew's, Braybrook, to become vicar of St. Christopher's, East Bentleigh, and the Rev. D. A. Langford, vicar of St. Thomas, Winchelsea, to become vicar of Holy Trinity, Port Melbourne.

The Rev. G. B. Avery, at present curate of St. Oswald's, Glen Iris, (Melbourne), has resigned, to date from November 30, to take up missionary work in New Guinea.

The Reverend J. S. Murray, Chaplain to the Penal Welfare Division, has been appointed Curate of St. James', King Street, Sydney, as from 30th September, 1965.

On Wednesday, September 1, 1965, at 8.00 p.m., the Reverend K. N. Seymour will be inducted to the Parish of St. Matthew's, Prahran, by the Most Reverend F. Woods, Archbishop of Melbourne.

The Reverend J. B. Moroney, at present Vicar of Holy Trinity, Williamstown, has been appointed Vicar of St. Columba's Hawthorn.

YECL in E. Suburbs

The Young Evangelical Churchmen's League will hold a meeting designed for people in Sydney's eastern suburbs on Saturday, September 18, at St. Stephen's, Bellevue Hill.

At this meeting the Rev. Dudley Foord of Moore College will speak on "God's Frozen People."

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Canon G. A. Turner, rector of Trafalgar, and his wife, were recently involved in a car accident on the Prince's Highway. Canon Turner is due home shortly but Mrs Turner will have to remain in hospital for an extended period.

The Rev. Graham Miller, Il.b., b.d., has been appointed Principal of the Melbourne Bible Institute. Mr. Miller is a New Zealand Presbyterian minister, and was a missionary in the New Hebrides from 1941 to 1947.

N.S.W.

The Rev. A. G. Griffiths, Curate at St. Barnabas', Punchbowl, has been appointed Rector of Holy Trinity, Erskineville.

The Right Rev. F.O. Hulme-Moir, Coadjutor Bishop and Dean of Sydney, has been appointed Liaison Bishop of the Church of England for the Ministries and Departments of the Armed Forces.

The Archbishop of Sydney and Primate of Australia visited the Diocese of Carpentaria recently to attend the centenary celebrations of Christian missionary work in Torres Strait islands, the golden jubilee services of Thursday Island cathedral, and to visit Mitchell River Mission for its diamond jubilee.

The Rev. S. W. Skillicorn and his family returned to Sydney from their second term of service with C.M.S. in Hyderabad, India, on September 7.

The Rev. R.F. Bosanquet, who has resigned from the headmastership of Illawarra Grammar School, Wollongong, from the end of 1965 will take up a position on the staff of Sydney Church of England Grammar School North Sydney.

The Rev. K. T. Percival, Curate-in-charge of the Provisional District of Old Guildford, has been appointed Curate-in-charge of the Provisional District of Girraween with Old Toongabbie.

The Rev. R. F. Gray, Rector of St. Mark's, West Wollongong from 1957 has accepted nomination to the parish of St. Alban's, Five Dock.

WAYSIDE CHAPEL AT COOK'S RIVER

Historic St. Peter's Cook's River (Sydney Diocese), which this year celebrates the 126th anniversary of its consecration, is probably the oldest building now standing in the St. Peter's-Sydenham-Tempe area. It was the first Sydney suburban church not to use convict labour in its erection.

For many years travellers on Prince's Highway have thought the old church was closed and abandoned, to judge from many comments made to the present rector, the Rev. A. F. Donohoo, when he came to the parish two years ago.

This impression resulted from the fact that the main doors (visible from the street) were always closed — even on Sundays. Only those who had been told realised that the entrance was at the far end out of sight of the road.

The doors that could be seen led only to a small, disused room behind the sanctuary.

At the annual vestry meeting in 1963 the Rector suggested that a Wayside Chapel (like that at St. George's, Glenmore Road) be set up in the neglected room.

Sacrificial Effort

Now, after two years of sacrificial effort and prayer the chapel has been created.

The walls have been sprayed with Marble-Text, a prayer rail and platform built in, three comfortable chairs and a table for literature added, the floor carpeted, and glass doors added to the front. There is also an

Earlwood Consecration

The Church of St. George, Earlwood which was dedicated by the late Archbishop Mowll on September 25, 1955, is to be consecrated by the Archbishop of Sydney on September 26 at 7.15 p.m.

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

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OCT. 7: September 30.
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BACK FROM CHILE



Recently returned to Australia on sick leave is the Rev. Gregory Blaxland, who has been working with SAMS in Chile. This photo was taken prior to Mr Blaxland's departure from Sydney in 1962, and shows him with his wife and son, Peter. The Rev. Alan Nichols interviews Mr Blaxland in an article on page 8 of this issue.

Challenge to Country Party on legalised gambling

A move has been made by the Vicar of Wee Waa, Rev. M. B. Burrows, to discover if the new Liberal-Country Party Government intends to take any steps to deal with the problem of legalised gambling in N.S.W.

In a letter to the Member for Barwon, Mr G. R. Crawford, Mr Burrows asked four questions;

1. Does the new Government have any plans to curb legalised gambling in this State and, in particular, does it have any plans to deal with the poker machine problem?
2. Does the Country Party intend to continue its policy of opposition to poker machines, and its efforts to lighten their impact on the community?
3. In the light of your stated disapproval of poker machines, do you intend to make any move in Parliament to deal with the poker machine problem?
4. Do you think that legislation to abolish poker machines over, say, a five-year period, could be introduced in Parliament?

During the State election campaign in April this year, Mr Burrows was chairman of the Wee Waa Anglican Vigilance Committee which endeavoured to make poker machines an election issue.

Opposed

At that time Mr Crawford said, "I have much pleasure in informing your committee that I personally do not favour poker machines."

"The Country Party opposed the original Bill to licence poker machines and on each occasion when amendments have been before the House we have endeavoured to lighten their impact on the community."

"We have in the past supported moves to abolish the 2/ machines."

Mr Burrows said that Mr Crawford had told him in a

letter that over 10 per cent of the State's budget was raised from gambling and that from a total gambling revenue of £26-million last year, more than £16 million came from poker machines.

Mr Crawford also said that he believed the State budget could be made less dependent on revenue from gambling.

"I am sure you would concede that unless and until we are the Government it would be idle to predict what can or cannot be done in this regard."

Mr Burrows commented that Mr Crawford's opinion was very encouraging, and that he hoped now to see some action to make the opinion fact.

Mr Burrows said that the most disturbing thing about the recent Country Party attitude to poker machines was its diminishing opposition to them.

He said that the Party had

Continued on Page 3

POPE SAYS "NO CHANGE" IN MASS DOGMA

THE Pope has denounced teachings by some Roman Catholic theologians which question his Church's dogma of transubstantiation.

In an 8,000-word encyclical issued three days before the start of the final session of the Vatican Council the Pope has condemned theologians who "invent new dogmatic formulas" instead of defending and explaining those traditionally taught by the Roman Catholic Church.

The encyclical, "on the doctrine and worship of the Holy Eucharist," says that there has been a tendency to reduce the sacramental host to mere symbol.

The Pope expressed grave disturbance given him by some theologians, particularly Dutch, French and German. They had suggested that the consecrated hosts left over from the celebration of a Mass no longer "contain Christ."

The Pope said that his Church had always devoutly guarded as "a most precious

treasure the mystery of faith that is the ineffable gift of the Eucharist." He claimed that this was received from Christ at the Last Supper.

In a despatch from Vatican City the staff correspondent of "The Sydney Morning Herald" said that the encyclical is regarded as a warning to extremist Roman Catholic "ecumenists" who want unity with non-Roman Catholics at "any price" and are prepared to water down fundamental doctrine to this end.

Comment, p. 4.

A VOICE CRYING IN THE SUNDAY WILDERNESS?

PARRAMATTA, the great city 15 miles west of Sydney, is rapidly becoming a commercialised wilderness on Sundays. This is the view of the Sunday School Teachers' Association of the Rural Deanery of Parramatta.

The Association has been a voice crying in the growing wilderness since back in August, 1963, when it passed a resolution expressing "strong disapproval of Sunday organised and commercialised sport."

Since that date it has actively canvassed Members of Parliament, local Councillors, the Press and the Chief Secretary's Dept., but the growth in Parramatta's Sunday sporting activities has continued unabated.

A recent Report drawn up by the Association highlights some of the disturbing trends in the Parramatta situation:

- Total attendances during the 1964 football season at Cumberland Oval, Parramatta National Park, held on Sundays, ran to 80,000 with illegal pay-in charges of £14,000. The 1965 season to date has recorded over 60,000 attendances.

- Congested traffic and parking conditions around Sydney's sports grounds have caused leading sports bodies to consider more moves to suburban areas and places such as Parramatta. Parramatta Oval is being extended for this purpose.
- Sunday motor races are held for months on end at nearby Westmead Motor Speedway for several hours at a time. The noise can be heard over a mile away even with doors and windows shut tightly. Crowds of up to 15,000 of all ages, including many children, watch these events. Smashes and fatal accidents occur often and the noise disturbs not only ordinary citizens but particularly patients in nearby hospitals.
- A local firm recently offered 1,000 "free" tickets to men and boys to attend the Speedway. The tickets were given away when certain goods were purchased.

away when certain goods were purchased.

- Fights are the order of the day at many of the football matches. Police have to be in attendance and thus the force is depleted when it is needed for other work.
- Cycle racing in the Park area has resulted in normal traffic being diverted on Sundays. Areas of the Park are also being used for Sunday golf and bowling.
- On one recent Sunday 27,000 people attended double events—the Speedway and Oval running together. Protests by local citizens and by the Sunday School Teachers' Association fall on deaf ears.

Disturbances

Letters to the Parramatta City Council are not acted upon but simply noted as "Received" or "No further action." No action is taken by responsible Ministers of the Government.

The Association believes that with the modern short working week people have all the time needed on six nights of the week and Saturdays to enjoy their sporting activities without turning Sunday into a money-making day.

The Association believes that it represents the majority opinion in the Parramatta district, particularly as a great proportion of those attending the sporting functions come from outside the area.

"Teach-in" service

A new idea was introduced at the 7.15 evening service at St. David's, Forestville (Sydney), on Sunday, September 12.

After a shortened service of worship there was a brief address by the rector, the Rev. B. J. Bryant, followed by questions and discussion by the congregation.

PAKISTAN MOVES ON MISSIONS

RECENT overseas reports tell of a possible hardening in the attitude of Pakistan toward missionary work.

A report in a recent issue of IVF's magazine, "New Mandate," says that new missionaries have been refused entry to Pakistan in recent months.

Others on furlough have had their visa renewals delayed.

For the past 17 years Pakistan has followed an "open door" policy towards Christian missions. The magazine comments that the recent restrictions "may indicate a shift in the direction of more traditional Islamic interpretation of religious freedom."

Another report from Pakistan tells of a Government inquiry into the financial resources of Christian missionaries working principally among Harijans, "untouchables," members of the Hindu depressed classes.

It was stated in parliament recently that more than 2,700 Hindus in Pakistan, principally Harijans, were converted to Christianity during the past five years. Nearly 2,500 of these were in East Pakistan. No Muslims had been converted, according to the statement.

THE ANGLICAN HYMN BOOK

THE third edition of Bishop Bickersteth's *Hymnal Companion to the Book of Common Prayer* appeared in 1890. It was the popular hymn book of its day among Evangelicals who disliked the broad theology of *Hymns Ancient and Modern* and it still survives here and there.

In many evangelical churches, this staid and respectable old book was replaced after World War I by Lady Victoria Carbery's pious collection *The Church Hymnal for the Christian Year* (final edition 1920).

Both books had merits as evangelical hymn books, but their limitations are now severe, especially on the musical side; neither book is touched by the revolution in Church music, which has made itself widely felt this century.

It is not surprising that when the General Synod of Australia approved the publication of the Canadian *Book of Common Praise* with an Australian Supplement in 1947 a great many evangelical parishes adopted it.

It has a very fine range of

tunes, and includes in its comprehensive collection of hymns a large number of evangelical favourites.

The B.C.P., however, like all comprehensive books, poses a problem for those who are concerned with purity of worship.

We go to endless pains to secure a liturgy whose theology we can approve, yet we allow the use of hymn books whose theology includes what is feeble, confused and erroneous.

Opposed

We recall a senior clergyman who opposed the use of the B.C.P. on the ground that he would not put a parishioner in the position of saying (in the words of Isaiah), "Is there not a lie in my right hand?"

We recall, too, that Archbishop Mowll would not permit the use of B.C.P. in his cathedral on account of the large number of unsatisfactory Communion hymns in the book.

If clergy could be trusted to exercise good theological sense in the selection of hymns, this kind of difficulty might, in practice, be overcome. But, to judge from experience, the clergy generally cannot be trusted to do this.

In any case, it is surely desirable to have a hymn book whose soundness of doctrine and consistency with the Prayer Book can be confidently assumed.

The Church Society of London has now, through its Church Book Room Press, produced a new hymn book "for use in the Church of England," to replace both the *Hymnal Companion* and the *Church Hymnal*, of which it has become the proprietor.

The appearance of this new book has been eagerly awaited, in the hope that it would be a sound evangelical book, useful in scope and with attractive music of good quality, suitable for the ordinary parish. Does it fulfil this hope?

The title is uninspiring—*Anglican Hymn Book*—but the cover is bright red and the binding of the musical edition is flexible, enabling the book to open easily at any page without falling off the piano or organ. The format is unconventional, and far from beautiful; the bold type used for the music is not easy to read.

Fewer hymns

There are comprehensive indices, including a most valuable metrical index of tunes which prints the first line of musical notation.

There are only 663 hymns—considerably less than in the *Church Hymnal* or *Common Praise*—and this is a disad-

vantage, for hymns today, like the caterpillars of Egypt, are innumerable and, although any given parish may have a relatively small repertoire of hymns, no book has a chance of giving general satisfaction if it omits too many hymns which the eager hymn-hunter expects to find in it.

Here one naturally examines the transition from, say, the *Church Hymnal* to the *Anglican Hymn Book*, since it is the users of the former who are expected to be among the buyers of the latter.

Now *Church Hymnal* has a large number of poor hymns which have probably never been used, and these have rightly disappeared.

But the editors of AHB have done more than clear out dead wood. A large number of fine hymns have gone as well. Far too many, in fact.

Not only "Lead, Kindly Light," "Nearer my God to Thee" and "O Love that will not let me go" but a number of very fine hymns: some on the theme of the second coming and on heaven such as McCheyne's beautiful hymn, "When this passing world is done" and Abernethy's stirring "Oh, what their joy and their glory must be."

Historically the book is the poorer, as the last remnants of Sternhold and Hopkins, and most of the hymns of Tate and Brady, have been jettisoned, especially such an excellent hymn as "Ye boundless realms of joy."

Among the eighteenth-century composers a number of Watts, Doddridge's, Cowper's and the Wesleys' hymns have gone.

We wonder on what grounds such hymns as: "A broken heart my God, my King," "Awake my soul, stretch every nerve," "Heal us Emmanuel, hear our prayer," "Put thou thy trust in God" have all been dropped.

Disappeared

Among the hymns of the nineteenth century a great many have disappeared that will not be missed, but again we might ask, why have some of the excellent hymns of Montgomery been omitted, such as "Go to dark Gethsemane," and of Handley Moule, "My glorious victor, prince divine."

There are many other gaps, such as the translation of St. Ambrose, "O strength and stay" and Baxter's "Lord it belongs not to my care," but this is sufficient to show that many congregations will miss a number of well-loved and well-tried hymns. From the *Church Hymnal* we shall greatly miss J. Kelly's "Come, see the place where Jesus lay" (sung to *Magdalen Hall*) and Preb. Harland's "Now, Lord, to every heart make known."

To compensate, of course, there are some hymns not to be found in either of the two older books.

There is no point in listing or even selecting these, as they can usually be found in most of the new books. But there are also a number of brand new hymns peculiar to this book.

Perhaps the best of these are those by the new Secretary of the C.P.A.S., Timothy Dudley-Smith, especially his "Tell out, my soul, the greatness of the Lord," based on the N.E.B. version of the *Magnificat*.

Also there are hymns by

Bishop Houghton ("My Lord, who in the desert"), Hunter Clare ("Lord, Thy word hath taught us" and "God of the pastures"), R. D. Jenkins ("When Christ at evening hour"), B. A. Rees ("Have faith in God, my heart"), M. A. P. Wood ("Worship, glory, praise and honour"—a rather flat hymn on "church").

There are others in the same category which are undistinguished, some tending to a pious narrative style, and a curious piece by Prof. F. C. Burkitt.

We much prefer "Who would true valour see" to the revision thereof; and Dearmer's "Father, we praise Thee" to C. S. Phillips' "Let hearts awaken."

Communion

The editors have properly omitted from the Communion

hymns Bright's paraphrase of the canon of the Mass, "And now O Father mindful of the love."

They have, however, included Dearmer's verse "Wherefore, O Father," based on the theology of the "interim rite," and the Malabar hymn with the erroneous line, "The bodies by Thy body fed," which is contrary to Article 28.

The omission of John Wesley's "Author of life divine" and Charles Wesley's "Lamb of God whose dying love" is regrettable.

The musical editor of A.H.B. is Robin Sheldon, Music Master at Eton and formerly organist at All Souls', Langham Place, and the musical advisers were Sir William McKie, formerly of Westminster Abbey, and Dr Douglas Fox, of Great St. Mary's, Cambridge.

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EDITORIAL

THE CHURCH AND LIFE MOVEMENT

In a large number of churches throughout Australia preparations are being made for what is termed the "Church and Life Movement." This has been described in official A.C.C. literature as "an interchurch program of leader training, group meetings and wide and active contact with the community."

In our last issue we published an article from a Sydney layman in which concern was expressed about this movement's purposes.

It is, of course, a fine aim to "help people to be more effective Christians in the life of our country" and to "make Christians more effective witnesses to Jesus Christ as Lord of the whole earth."

If the end purpose is to win men and women to Christ then we must ask whether the Movement is the most effective way of doing this.

A Movement which seeks to foster contacts with the community of the type outlined in the program, "not an opportunity for the Church to lecture other sections of the community, but for the Church to listen and learn from community groups and for it also to share its hopes and ideals," is of doubtful value as a means of facing men with repentance, sin, judgment, hell and their need of Christ as Saviour and Lord.

We cannot help but feel that a more worthwhile impact on Australia spiritually would result from an evangelistic crusade such as the proposed visit to Australia by Billy Graham.

However, we now learn that because of the Church and Life Movement this visit may not come off. We understand that a highly placed Church official in Melbourne has written to Billy Graham asking him not to come in 1966 as such a visit would clash with the Church and Life Movement.

Many Australian Christians would welcome a return visit to their country by the American evangelist, along with the counsellors' program which would accompany such a visit and the follow-up program after it.

As we have stated in an earlier issue, this paper would welcome Billy Graham's return to Australia. We feel it would achieve more on a spiritual level than would be achieved by any Church and Life Movement, however well intentioned.

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Page 2 Australian Church Record, September 23, 1965

WOLLONGONG CHURCHES SUPPORT BAPTIST EVANGELISTIC EFFORT

THE Baptist Churches of the NSW South Coast, with the full endorsement and participation of the City of Greater Wollongong Council of Churches, have planned a month-long Crusade from Tuesday, 5 October to Sunday, October 31.

The new Wollongong Town Hall has been engaged for the Crusade.

Meetings will be held every week night at 7.30 p.m. with the exception of Mondays. There will be an After-Church Crusade Rally each Sunday night at 8.30 p.m.

All meetings will be held in the Town Hall with the exception of Thursday, October 21, when the Town Hall will be used for an A.B.C. concert. St. Andrew's Presbyterian Church, opposite the Town Hall, has been made available for the Crusade that night.

The Crusade evangelist is the Rev. Gene Jeffries from Missouri, U.S.A. Mr Jeffries was the preacher in the Wollongong meetings of the Commonwealth wide Missouri-Australia Crusade last year.

On his return to the U.S.A. he relinquished the pastorate of his church and in January this year came back to Australia for an indefinite time to conduct evangelistic crusades throughout the country. He has conducted crusades recently in Queensland and will preach in New Zealand before going to Wollongong.

Special attention is being given to the musical side of the

Crusade. A Crusade choir of over 70 voices is being trained by Mr Wilf Mason.

The choir will sing each night and there will be guest artists—vocal and instrumental.

A large Hammond electronic organ is being made available by the firm of Palings.

Brief children's meetings will be held after school in various parts of the district during October. These will be conducted by Mr Jack Lander, a Sydney businessman.

The Crusade chair, the Rev. R. F. Pope, minister of the Wollongong Baptist Church, explained this week that the Crusade, which was at first planned by his church and had widened to include all Baptist churches on the South Coast, had commended itself to Churches of all denominations represented on the Council of Churches and has now developed into a united Crusade.

Ansvar sponsors young drivers

THE first police driver training course for young people sponsored by an insurance company began at Victoria Police Traffic Centre, Dawson Street, Brunswick, on September 15 at 8 p.m.

The course, sponsored by the Melbourne office of Ansvar Insurance Co. and the Australian Road Safety Council, is designed to train youth leaders from Church and social organisations in the proper method of handling a motor vehicle.

Young men and women in the 18-25 age group have enrolled for the course which is divided into four sections covering driver attitude, mechanical theory, road law and driving skills.

The Officer-in-Charge of the Traffic Centre, Sergeant A. E. Mason, is supervising the course. He said the course will be similar in every detail to that given to police drivers, except that students will receive only 10 hours of practical driving on the road and traffic centre skid pan as against 45 hours for police drivers.

However, Sergeant Mason is confident all the students will gain a thorough knowledge of road law, vehicle maintenance, as well as improvement in their driving skill and attitude toward other drivers on the road.

After completing the course every driver will be given a badge to show he or she has passed this rigorous instruction test. The youth leaders will return to their groups to give talks on road safety and to inspire other young people in the finer points of safe driving.

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Anglican Hymn Book, From P. 2 Gambling

From page 1

The musical standard is undoubtedly high, and there is a strong emphasis on modern compositions.

A good many tunes are included which have established themselves widely in recent years, e.g., by Stanford, Percy Buck, Basil Harwood, A. Somervell, Erik Routley, W. H. Ferguson (though this reviewer considers many of Ferguson's tunes to be overrated).

Naturally there will be interest in new compositions, some of which have been specially commissioned for this book.

Sir William Harris contributes a new tune for "Hail, Gladdening Light," David Willcocks, of King's College, Cambridge, gives us, in addition to various descants and settings, a stirring tune written for a hymn by F. B. Macnutt, "Let all the multitudes of light," Dr Sydney Watson has written *Worthy* for Archbishop Darbyshire's hymn on healing and a useful little tune, *May Hill*, for "Jesus Calls us," William Llewellyn contributes three vigorous tunes, *Majesty*, to the translation of Tersteeg's hymn, "God reveals His presence," *Tidings*, written for Timothy Dudley-Smith's *Magnificat*, and *Westron Wynde*, excellently matched to an attractive Quinquagesima hymn written in 1950 by T. Hunter Clare.

Of other contemporary composers, we may note Clement McWilliam's *Dulwich* set to "My faith looks up to Thee," Richard Lloyd's *Sarum New*, set to Thomas Kelly's "Behold the Temple of the Lord," C. S. Lang's *St Enodoc* set to Isaac Watt's paraphrase of Isa 40:28, Erik Routley's *Mill Brow* and *Cliff Town* (in addition to better-known tunes such as his first class *Wych Cross*).

Seven of the editor's own tunes are included: *Maer Down* is a welcome match for Toplady's "Inspired and Hearer of Prayer," but not all of his are so singable (*Crackington* is an exception).

The range of older tunes is adequate, but not so good as in *Common Praise*, for example, and many are far too high; this is a rather serious defect. *Sleepers Wake* is impossibly high (twice!) and *Nicht so traurig* should be lower. On the other hand, *Jesu, meine freude*

(which is not a good congregational hymn) sounds murky in C minor. *Harewood* appears in a poor rhythmical form: likewise *Neumark*.

Another 50 hymns would have made all the difference, from the point of view of both words and music.

One misses *Iste Confessor*, *Picardy*, *Aeterna Munera Christi*, *Ar hyd y Nos*, *Welwyn*, *Calvisius*, *O Quanta Qualia*, *Lieber Immanuel*, *Orbs Beata*, to select at random.

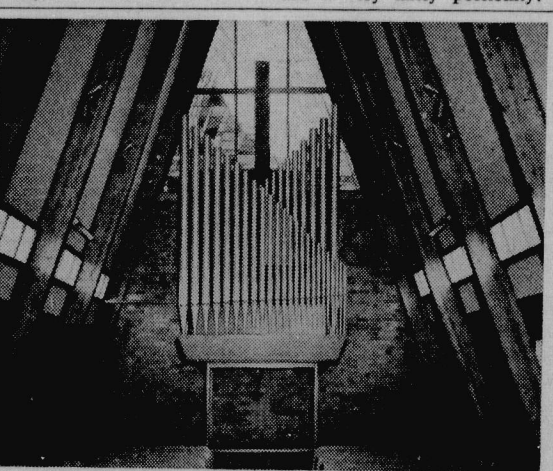
A firm, but misguided, attempt has also been made to drive us off *Sagina* ("And can it be"), *St Agnes* ("Here, O my Lord"), *Woodbury* ("For ever with the Lord"), *Bishop-garth* ("For my sake and the Gospel's") and all familiar tunes for "Beneath the cross of Jesus."

Somehow or other "To God be the Glory," "Great is Thy faithfulness" and "Tell me the old, old story" have been let in with their popular tunes, but, by a nice turn of snobbery, minus their choruses! The worst of the "old" tunes are probably in the children's section.

A parish should not consider changing to the *Anglican Hymn Book* unless the congregation is prepared to do a lot of hard practice with new music.

The exercise will be rewarding, though we suspect that most congregations will find the sustained effort at singing only from this book rather exhausting. They will sometimes long for "Fight the good fight" sung to plain *Pentecost* (as the reviewer does!).

Mr Burrows asked, "If only one compulsive gambler was created through the installation of poker machines in such clubs, would that committee ever have a clear conscience if that person's children were suffering want and hardship as a result, especially when the history of poker machines in N.S.W. makes this a very likely possibility?"



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Books

Scientist's view

NATURE AND GOD, By L. Charles Birch, Professor of Biology, University of Sydney, S.C.M. Press, 9/-.

In this book, the Professor of Biology at Sydney University sets out his view of the world. He admits that almost all his fellow biologists are materialistic mechanists, but he regards the mechanistic theory of nature as inadequate to explain the nature of man: "On the materialistic view my most real experiences are brushed aside as illusion" (p. 65).

Birch's view of the world is that all matter experiences. "The primary particles (e.g. electrons) are like ourselves sentient."

The traditional Christian position is, of course, that some created things are inert without life or feeling or experience, while other created things such as man and the animal creation have life and a varying degree of sensation.

Though this view coincides with our observations of the world, it presents a major philosophical problem to the theory of evolution, for "the emergence of even the simplest mind from no mind at all seems utterly incomprehensible."

The materialistic mechanical view of the world denies the existence of mind; everything is merely matter in motion.

Birch, however, sees mind in everything and so "gets rid of the necessity of introducing mind into a previously mindless world when man appears on the scene" (p. 68).

Birch sees God's place in the world as rather like Aristotle's Prime Mover: Himself motionless yet drawing all things upward. God "lures" creation toward its goal. However, it should be added that creation for Birch is not an act of God, but a relationship of dependence.

Birch compares God to the light in a film projector: without the light there would be no movement on the screen, but the light in no way controls the movements.

This book owes something to Tillich and to the Bishop of Woolwich, and like the Bishop of Woolwich the author misunderstands completely Christian orthodoxy, which he regards as deistic.

By this word, he, in fact, means supernaturalistic, and by supernaturalistic he means "the God of the gaps" (p. 98) rather than the God who sustains all things and "works all things after the counsel of His own will."

Like ancient Gnosticism, the author uses Christian terms such as creation, incarnation, Christ, and even God, but gives them a radically different meaning to the way they are used in Scripture and Christian theology.

It need hardly be said that he rejects the authority of the Bible (p. 83). He draws his concept of God from experience (p. 84).

God is pure passivity instead of pure activity, as in Christian theology (p. 98) and Christ is merely the actualisation of a

possibility (p. 102), the highest "response" (presumably up till now) of the world to God's "luring"; there has been no historical Fall (p. 104).

It is true that God exercises His kingdom in heaven and over regenerate spirits on earth by the attractiveness of the truth to upright minds and consciences, but to limit God's power to this is contrary to revelation and to extend the concept to all matter is fanciful.

Birch is right in rejecting the popular materialistic interpretation of the world on the ground that it is unable to comprehend some of the most important phenomena in the world, especially man's nature. His alternative that all matter experiences seems equally incredible.

The orthodox doctrine of a supernatural personal Creator who has given us a supernatural revelation of Himself in Scripture and Who plans a supernatural destiny for us through our supernatural Redeemer is fully able to comprehend all the facts that scientists have turned up.

In rejecting the orthodox doctrine, Birch does not controvert it, but merely ignores it. It does not seem likely that the professor's world view will commend itself either to scientists or to Christians.

—D. B. KNOX.

Beyond the grave

AFTER DEATH by J. A. Motyer. Edited by Dr Philip Hughes. Hodder and Stoughton, price 5/6, Aust.

Mr Motyer is a former vice-principal of Clifton College, Bristol. This book is one of a series on "Christian Foundations" and appears under the auspices of the Evangelical Fellowship of the Anglican Communion, which unites Evangelical Fellowships and individuals in many parts of the world.

There is a forward by Dr Gough, Archbishop of Sydney, who commends this Foundation Series cordially and with confidence.

(Others which are obtainable in the series are "Confess Your Sins" by John Stott; "But for the Grace of God" by Philip Hughes; and "The Body of Christ" by Dr Alan Cole.)

Mr Motyer hardly needs any introduction as he is a well-known writer and speaker in England. He tackles his task in this book in a Scriptural and convincing manner.

The hope of the Christian after death is "Sure and certain" and "All heaven revolves around the Christ of Calvary." The Lamb "as it had been slain" that is Jesus bearing the marks of His atoning death in Heaven's Temple and Light.

"Not on the Crown He giveth But His own pierced Hand, The Lamb is all the glory In Immanuel's Land."

His glory will be displayed in His loving care for His own in that place He has prepared for them (John 14:2). The strength of the book lies, as has been indicated, in its Scriptural references, and there are a number of them.

He deals with such subjects as Universalism, Conditional Immortality, Holiness, Purgatory, Spiritualism, and other themes which are thoughtful and pertinent. This book and others in the series should be read by evangelicals.

—R. B. ROBINSON.

Bryan Green on organ "variations"

A COMPLAINT against church organists is expressed by Canon Bryan Green, Rector of St. Martin's, Birmingham, in an article on "The Continuing Value of the Church Choir."

He has written the article for "English Church Music, 1965," a collection of essays published by the Royal School of Church Music.

"In my travels throughout the world, visiting numberless churches, I have one major grouse against the organists," writes Canon Green. "What is in my mind is their habit of playing variations on the organ which in fact hinder congregational singing."

"Straightforward rhythmic playing may seem dull and inartistic, and even cause choir criticism! But it is a simple and observable fact of experience that such variations on the organ actually hinder, not merely fail to help, the congregational singing."

Mrs Graham stresses influence of home

BILLY Graham's wife, Mrs Ruth Graham, said at a student conference recently that "The overall atmosphere of the home is the greatest influence upon a child."

"And the attitude of the mother is probably the main factor in this influence," Mrs Graham said.

"In marriage it is always the wife who must adjust to the husband. This is a joy, not a problem. Children need to see their parents in love with each other. There is no substitute for a happy marriage relationship."

She stressed that both the husband and the children must be appreciated as individuals.

"Never sacrifice your children on the altar of public opinion. Love comes before discipline. Don't make a fuss unless there's a moral issue involved. Don't be a 'people-pleaser' but be a 'God-pleaser'." Mrs Graham said.

"As a mother, do the possible for your children, leave the impossible to God."

"A mother," Mrs Graham concluded, "must be like a ski instructor, always encouraging but knowing when to turn her children loose to themselves and to God."

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Notes and Comments

The Pope speaks out plainly

Those inclined to see a coming rapprochement between Rome and other Churches will have received something of a setback from the Pope's clear reaffirmation of the traditional Roman Catholic dogma of transubstantiation. One group will be unmoved, of course — Anglo-Catholics.

(It is not without significance that one of the first photos to come from the new session of the Council was one showing the Pope holding what was called "the Holy Host" during the celebration of Mass.)

So this erroneous dogma is not to be abandoned. We cannot rejoice in the perpetuation of such a blasphemous doctrine for Scripture exhorts us not to rejoice in evil. We can, however, rejoice in the clear statement from the Pontiff. It again emphasises the fact, often stressed by this journal, that for all its window-dressing Rome has not changed one jot or tittle in its essential teachings.

Vatican Council in session again

All of this happened, of course, prior to the start of the Council's meetings. A few days later the Council itself got under way, accompanied by the usual fanfare of publicity (although in fairness it must be said that much of this is due to a watchful news-hungry Press).

In his opening message the Pope announced his intention of creating an International Episcopal Senate to help him govern his Church. Hailed as revolutionary, the proposal does nothing to alter the fundamental teachings of Rome concerning the Pontiff.

He still bears his blasphemous titles, "Vicar of Christ," "Head of the Church," and others. And Roman Catholic writers will still fall over themselves in adulation as did one who claims that "every word of the Pope is the word of God" and another who describes him as "Father of all humanity."

Shoplifting on the increase

Attention has been drawn in the Press to an increase in shoplifting in recent times. The shoplifters range from 10 years of age to 80. One recent case involved two 10-year-old girls

found with £24 worth of stolen goods on them.

The magnitude of the problem is emphasised when it is realised that although a great number of prosecutions result, a "Sydney Morning Herald" survey states that store security officers believe they catch only a minority of offenders, possibly as low as 1 in 15!

All of this goes to emphasise the essential sinfulness of human nature. The business world, steeped in the doctrines of humanism, is perhaps too apt to trust human nature.

The almost unlimited use of credit is one example of this trend. What concerns the present case is the layout of modern stores. Open counters are the order of the day, putting temptation within easy reach of customers. One store known to us makes the situation worse by never having sufficient staff on duty. The floor is an open invitation to shoplifters in this store.

RALLY

The theme of this year's Reformation Rally in Sydney was "Reformation and Renewal of the Church."

The rally, which has been held annually for 37 years, was held at Moore College dining hall on Friday, September 17 at 7.45 p.m.

The speakers were Canon A. W. Morton, Rector of St. John's, Darlinghurst, and the Rev. J. R. Reid, Rector of Christ Church, Gladsville.

The meeting was chaired by Mr Ian Harvey, a Sydney solicitor.

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Growing work of Sunday school teacher training

DURING the first week of July the Board of Education, Diocese of Sydney, launched the first part of its new Sunday School Teacher Training Scheme.

Trainers were invited from each Sunday school in the diocese to learn new techniques for training teachers and to gain additional knowledge of principles and method in Christian Education.

A total enrolment of 135 from 70 parishes participated and a further course is projected for the South Coast area.

The effect of the course will not be seen for some time to come until trainers have had the opportunity to make use of the knowledge gained in this highly concentrated course in their parish situation.

Teachers participating have provided valuable comments on the course as planned and a review is now proceeding which it is hoped will be a preliminary

to the revision of the course, the publication of the "Trowel Teacher Training Guide (Stage I), and the provision of further courses (Stage II).

A further development is the re-organisation of the District Conferences. These new workshop conferences for teachers will include—

1. An appropriate movie film.
2. A display and demonstration of Advent, Christmas and Epiphany material.
3. An address or group discussion on some vital topic.
4. An examination of an aspect of worship in Sunday School — with conference members participating.
5. A well-stocked bookstall for the purchase of teaching aids, activity material, Christmas cards and gifts, etc.

Sixteen hundred Sunday School scholars of Sydney diocese are eligible to receive prizes and certificates at the Annual Diocesan Prize Giving to be held at Scots Church, Margaret Street, Sydney, at 10.30 a.m., on Saturday, September 25.

These scholars represent about one tenth of the number of those who sat for the Diocesan Examination paper in July, 1965. Interested teachers, parents and scholars are invited to attend the Prize Giving Rally.

EAST GEELONG ANNIVERSARY

SPECIAL observances are this month marking the 75th anniversary of St. Matthew's, East Geelong (Melbourne diocese).

Visiting preachers are being heard at Sunday services and last Sunday, September 19, St. Matthew's Day, a Special Service was attended by the first Australian C.M.S. missionaries to Peru.

In October four Wednesday meetings and four sermons at Evening Prayer will be the highlights of the church's "School of Faith." A wide range of topics will be covered.

Vicar at St. Matthew's is the Rev. Peter Payn.

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Letters to the Editor

From the Archbishop of Melbourne

There are many matters in your Editorial of August 12, "The Lean to the Left," which call for comment, but in the brief compass of a letter I shall refer only to one, and that is the misrepresentation of the Message from the 1961 Assembly of the World Council of Churches at New Delhi. I will not even take up the misquotation and consequent misrepresentation of the debate on the eschatological hope at the same Assembly.

You quoted from the final Message a section of paragraph 6: "There is no more urgent task for Christians than to work together for community within nations and for peace with justice and freedom with the original reads 'among' them, so that the causes of much contemporary misery may be rooted out."

Your Editorial then goes on: "The Report then goes on to apply that great word of Scripture, reconciliation, to the task of the Church as enunciated."

There are two comments I would make. First, to quote paragraph 6 out of the context in which it appears is to be guilty of gross misrepresentation. The preceding sections read:

"4. When we speak to men as Christians we must speak the truth of our faith: that there is only one way to the Father, namely, Jesus Christ his Son. On that one way we are bound to meet our brother. We meet our brother Christian. We meet also our brother man; and before we speak to him of Christ, Christ has already sought him."

"5. Christ is the way and therefore we have to walk together witnessing to him and serving all men. This is his commandment. There is no greater service to men than to tell them of the living Christ and no more effective witness than a life offered in service."

"6. We need to think out together in concrete terms the forms of Christian service for today and together act upon them . . . There is no more urgent task, etc."

This task then is seen as urgent because it is one of the forms of service which follow from our faith.

Secondly, I am at a loss to understand what is meant by the passage about the use of the word reconciliation. This word in this form does not appear in the Message.

The word "reconciled" does, in the final paragraph: "This letter is written from the World Council of Churches' Assembly. But the real letter written to the world today does not consist of words. We Christian people, wherever we are, are a letter from Christ to His world, 'written not with ink but with

the spirit of the living God, not on tablets of stone, but on tablets of human hearts.' The message is that God in Christ has reconciled the world to himself . . ."

This, of course, is the true New Testament usage of the words translated "reconcile" in Roman II, 2 Corinthians, Ephesians and Colossians. This reconciliation is God's action, not ours.

FRANK MELBOURNE.

Christianity and Communism

May I be permitted to comment on the letters of (1) Rev. Stanley Gaden, A.C.R. 26/8/65, and F. H. Sibson, A.C.R. 12/8/65.

It is obvious to anyone who has bothered to acquaint himself with the realities of the Communist religion that the sincerity of Dr Cyril Garbett 20 years ago or Dr J. S. Moyes and Dr E. F. Carpenter of today is not sufficient in dealing with the problem.

In fact sincerity divorced from knowledge can be extremely dangerous, especially when it comes from respected leaders whose words influence the thinking of those who hold them in respect for their authority.

I submit to Rev. Gaden that if he accepts the authority of the author of Christianity as given in the New Testament, that he should similarly look to the authoritative works of Marx and Lenin in seeking an understanding of Communism. In the first he will find a complete understanding of the Christian order of society, and in the latter a complete rejection of that conception.

In the Manifesto Marx and Engels make it clear " . . . But Communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience."

The 1,000 million people held in bondage today testify how this "new" religion has incarnated into reality the abolition of morality, truth and religion.

The abolition of morality by the Communists has led to the greatest pogroms in history.

A Christian missionary who lived under the Chinese Communists recently told me that 35-40 million were liquidated in China. However, the most alarming results of Communism's determination to abolish morality is the progress of compromise made in the thinking of those in the so-called Christian West.

This is the tragedy of Bishop Moyes who believes via his letter to the Prime Minister that we can negotiate with murderers and liars who "have no truth in them." Similarly with Dr Carpenter, who mistakes social progress via the surgeon's knife with Christianity.

It seems to me that Christ's injunction that "no man can serve two masters, ye cannot serve God and mammon" has been forgotten in regard to Communism. Those 1,000 million victims of the revolutionary minority which form the Communist Party are never mentioned let alone prayed for in the Christian Churches.

Only in the "Church Record" have I seen serious comment on the responsibility of the Church in this regard. On the other hand our Archbishop in Melbourne in his last Charge to Synod admonished us "On no account must we permit it to be thought that we of the so-called West stand for a Christian battle against the Communist world."

Irrespective of the context in which this was offered, it only served to maintain the complacency of churchmen toward Communism.

Having all this in mind one can understand the reluctance of F. H. Sibson toward active participation in Church life. The decline in the influence and impact of Christianity can be measured by the rise in power and influence of Communism.

However, I would say to F. H. Sibson that to worship God only in the sanctity of one's own home is impossible.

Christians must go out into the world and the Church is the natural starting point. I would say from his understanding of Communism F. H. Sibson has a lot to offer his fellow-Christians. Communism has posed more clearly than any other force the issue of Faith in God or Faith in Man. I am sure F. H. Sibson can help reconcile the issue in the minds of his fellow men.

E. ROCK,

Greensborough, Vic.

Medical supplies for Tanzania

I was delighted to read in the "A.C.R." of 26/8/65 of the novel way in which the folk at Cammeray are saving money in order to assist the work of the Church Missionary Society at Mvumi in Tanzania. I am sure the two doctors there will appreciate the efforts on their behalf.

However, I was staggered to find myself quoted as saying that: "One of the most pressing needs was money and medical supplies." May I have a little space in your paper because I feel that such a statement is misleading, and in fact, there are two reasons why C.M.S. is not appealing for medical supplies.

1. The C.M.S. having finished the last financial year with a deficit, would be most unlikely to appeal for medical supplies — an item outside the budget. If such an appeal were made, and such extra-budget gifts received to a large extent, we might well

Continued page 6

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LETTERS . . . from page five

find ourselves with medical supplies, but no doctors to use them! We do need money, but money for the on-going support of missionaries, not for medical supplies, which are readily available in East Africa.

2. In the past few weeks we have received several letters from Tanzania explaining in detail the recent restrictions covering the "importing" of medical supplies to our diocesan hospitals in that country. The Customs duties charged have increased, and in many ways are out of proportion to the original cost of the items in Australia.

Further, full details must be submitted concerning each separate item, and the handling charges have also recently increased.

Medicines cannot be forwarded from one hospital to another without further cost, and there is often embarrassment when drugs are "out-of-date" on arrival.

I do hope that this will clear any misunderstanding which may have arisen because of your report. I do pray that many people will realise the very great need for dedicated giving to the Lord's work, and that this year all those that represent us in various parts of the world will be assured that by our sacrificial giving and prayer we stand alongside them in their work for God.

(Rev.) K. N. SHORT,
General Secretary, C.M.S.

Study materials

May I, through your columns, draw the attention of readers to the availability at the Board's offices, of certain study materials prepared by the Adult Education Officer of the Diocese.

The principal material on hand at present is a series of six studies described as "Outreach Studies," which were designed mainly to meet the needs of small groups meeting in homes with a nucleus of Church members together with their

G.F.S. leaders meet at Mount Evelyn

THE Publicity Officer, GFS Commonwealth Council, reports on an important gathering:—

Thirty-eight delegates representing the 15,240 members of the G.F.S. in six Australian States met from August 30 to September 3 at the National Fitness Camp, Mount Evelyn, Victoria, for the seventh triennial G.F.S. Commonwealth Council.

Mrs R. E. Richards, wife of the Bishop of Bendigo, as chairman, brought to the council many greetings including those from the Primate and the World Council of G.F.S., which she attended in Tokyo in April as an Australian representative.

Australian G.F.S. now has fellow-members in over 30 countries who truly feel "one family in Christ."

Sister Peninnah Mjama of Kenya, who attended the World Council of G.F.S. and came on to the Australian Council as an observer, was a tangible reminder of our world family.

The G.F.S. has a world project which at the moment is for Korea and was previously for Kenya.

Bishop Richards acted as chaplain to the Council, and his theme "Prayer is Power" pervaded each day.

After reports from each diocese,

No "new" theology says Billy Graham

If we had more preaching of hell in the pulpit, we might have less hell in the community," Dr Billy Graham told 60,000 people in the Orange Bowl, Miami recently.

The evangelist, speaking before the Baptist World Alliance congress, rejected current claims of a "new" theology, a "new morality," or a "new" evangelism.

"I go along with Solomon, who said, 'There is nothing new under the sun'," he declared. As for the "new" theology which "doubts the authority" of the Bible, discards the idea of judgment and hell, and propounds humanism, "there is nothing new about any of it," Dr Graham added.

The same ideas were suggested by Satan in his encounter with Adam and Eve in the Garden of Eden, the evangelist said.

He mentioned these quotes attributed to the Devil in the biblical account, "Yea, hath God said . . ." (doubting the authority of God's Word); "Ye shall be as gods . . ." (humanism); and "Ye shall not die . . ." (discarding the idea of judgment and hell).

Over the years, Satan's tactics have never changed, Dr Graham told the huge audience.

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THE FERMENT IN THE CHURCH. by Roger Lloyd. Mr Lloyd surveys the restlessness among thinking people within the Church, a restlessness both represented and stimulated by such books as "Soundings" and "Honest To God." Price 7/9, postage 8d. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

THE WHOLE PERSON IN A BROKEN WORLD. by Paul Tournier. Here, the internationally known Swiss physician and psychiatrist makes a brilliant diagnosis of the sickness of our age and points the way to a cure. Price 26/6, postage 1/5. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

THE TEETH OF THE DRAGON. by Roy Belmer. The astonishing story of Ammie James, M.B.E., who maintained a hospital in the man's land between the armies of China and Japan, captured by the Communists, she kept her faith and continued to care for her patients. Price 23/6, postage 1/2. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

Bible College exams

The Registrar of the Church of England Bible College has announced that the following students were successful at the second-term examinations held in August last:—

ADVANCED DIPLOMA: F. A. George, 70 per cent.

DIPLOMA (order of merit): R. J. Phillips 89 per cent, B. G. Quinsey 85, T. K. Dein 79, M. Palmer 76, T. Moss 76, B. C. Perry 74, J. D. Webster 72, P. Macfarlane 71, M. McKiernan 70, M. Grantham 69, D. Turnbull 68, M. Martin 63, J. Turner 61, E. Clover 60, S. Hopper 60, R. Perry 58, J. Thorley 55, G. McCansh 55, R. Woutersz 52, J. Orr 51, M. Rumble 50, D. Nuthall 50.

cese, vital discussions took place on leader training on a Commonwealth basis, and Mrs Harvie Featonby of Hobart was appointed leader training officer for the Commonwealth.

The monthly Commonwealth G.F.S. paper "Coo-ee Australia," having been edited in Sydney for the past five years, now moves to Wangaratta diocese, with Mrs W. Hull of Beechworth Rectory as editor.

The literature secretary is now in Sydney, although Australian distribution and printing will be done in Melbourne.

G.F.S. Australia publishes all its own material for use of leaders throughout the Commonwealth.

It is of interest that Mrs F. W. Cheshire, who was previously literature secretary and members of Melbourne G.F.S. also entertained the delegates at the Edith Head Club for lunch both before and after the conference.

The new chairman of the Society, who will hold office for the next three years, is Mrs C. H. Egerton, of Grafton diocese. She was commissioned at a service in St. Paul's Cathedral, together with the secretary, Mrs L. Sanders of Coff's Harbour, N.S.W., and treasurer, Miss W. Fleming of Adelaide, and other members of the executive.

Bishop Richards preached at this service, and the past chairman, Mrs Richards, handed on her badge of office to Mrs Egerton. This badge is one of the original G.F.S. badges made in England soon after the Society was founded there in 1875.

29,000 Gospel sheets to Asia

At the annual meeting of the Worldwide Evangelisation Crusade, held recently in Sydney, Mr Tom Scotland, leader of the W.E.C. publishing department, told of the remarkable development of the bi-monthly Gospel broadsheet, "Soon."

The publication commenced 18 months ago with an issue of 5,000, and has now reached 29,000 per issue.

This sheet is written in very simple English, and is posted to people in South-East Asia whose names and addresses have been supplied by missionaries, and also to others who ask for it.

The sheet, in addition to interesting articles, contains an invitation to take a Bible Correspondence Course, and this course already has been completed by over 100 people.

Conversions have been reported.

("New Life").

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N.G. Christian Leaders' Training College report

THE Principal of the M.B.I.-sponsored New Guinea Christian Leaders' Training College in the Wahgi Valley (Rev. G. McArthur), writing in "The Ambassador", journal of the Melbourne Bible Institute, reviewed the remarkable progress made during the past 12 months.

Mr J. W. Fawcner, Treasurer of M.B.I., speaking at the annual meeting of the Institute in Melbourne on August 23, stated that the response from Christian people for the N.G. College work during the past year had been magnificent.

Twenty-one thousand pounds had been contributed. (Since the project was first launched, until June 30 last, £38,000 had been received.) Mr Fawcner declared, however, that a careful estimate revealed that £28,000 will be required during the next 12 months if the work is to continue as planned.

"We believe that with the prayers and support of the Lord's people, and the promises of God, there will be sufficient to meet that large need," he said.

In his article, the Rev. G. McArthur said:

This review of the first year of work of the Christian Leaders' Training College causes us to pause and gratefully acknowledge the goodness of God in His overruling providence and guidance.

Building

Since the land was granted at the end of April, 1964, God has given us a wonderful team of men who willingly offered under Him their building gifts, so that we can report the following progress in the building plan:

Three Staff Houses;
Three Student Houses;
Lecture Room Block;
Builders' House;
Two Store Houses;
Joinery Shop;
Engineering Shop;
Timber Mill.

We gratefully acknowledge this consecrated offering from these men.

Farming

A considerable acreage has been planted with vegetables, fruit trees, peanuts, etc., and a good deal has already been harvested to provide for the considerable number of people living on the college site.

Drainage has been commenced and several areas prepared for

sowing down have been ploughed and in readiness for the cattle. Beef and dairy cattle will be introduced as soon as fencing is completed.

Tea and coffee nurseries have been established and planted. Seedlings for 100 acres of tea and five acres of coffee are doing well.

First Student Intake

In February of this year 19 students arrived to commence the Church Leadership Course, thus marking a significant step forward in the life of the Churches of Melanesia. Another student arrived later in the term.

The students come from various Churches:

Four from the Australian Baptist Mission (Engafeld).

Three from the Australian Baptist Mission (Telefolmin field).

One from the Evangelical Bible Mission.

Three from the South Sea Evangelical Mission in the Sepik.

Four from the Unevangelised Fields Mission in the Fly River area.

Two from the Kwato Mission.

Three from Manus Evangelical Mission in the Admiralty Islands.

As the year has progressed evidence of the dedication, sacrifice and determination of these young men has been apparent, and we rejoice that God has called them into training.

Staff

During the year the Lord has brought together a small band of dedicated men and women under the leadership of the Rev. Gilbert McArthur, L.Th.: Mr John Hitchen, B.A., B.D., Lecturer in Bible.

Miss Julie Martin, Educationist. Mr Robin Cowie, Agriculturist. Mr Thomas Strachan, Farmer.

Miss Gwendia Sach, Office Secretary.

Finance

We praise God that at the end of the year we were able to meet all outstanding debts and carrying forward a credit of £150. We record our grateful thanks to all who have shared with us in this strategic enterprise for the land of New Guinea.

Future Plans

Further development of the property and extension of courses available will be undertaken during this second year of the college. To enable the continuation of the building program five carpenters will be needed and many thousands of pounds. For all our needs, both personnel and finance, we continue to look to the Lord, "Who faileth not." ("New Life").

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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

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

Subscription £1 per year. Editorial and Business: 511 Kent Street, Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue but earlier receipt preferable. Copy deadlines for forthcoming issues—

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.

THE AUSTRALIAN CHURCH RECORD

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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

Continued Page 4

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

Continued Page 3

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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