

## NEWS IN BRIEF

**THE BIBLE SOCIETY'S** current distribution program is the greatest in its history. A larger number of Scriptures in more languages than ever before are in various stages of production. The February expenditure for printing and binding alone required a subsidy of £36,000.

**BRISBANE DIOCESE** has purchased a property at Hamilton as the future residence of the Archbishop of Brisbane. The property, known as "Farsley," was purchased for an undisclosed price from Lady Tooth and will not become available to the diocese until the latter part of 1963.

**PROSPECT RURAL DEANERY (N.S.W.)** is engaging in a combined Evangelistic Mission from May 12 to 21. Students from Moore College, Deaconess House, together with members of the University E.U. groups, will assist a team of eight Missioners in this combined effort.

**JUNGLE DOCTOR** books have now been printed in thirty languages. Recently the one millionth copy of these famous books by Dr Paul White was published.

**SYDNEY CLERGY** are meeting in conference on Monday, April 30, for the beginning of Adult Education Research Week. Discussions centring around adult education in the Church will continue during the ensuing week.

**RECEIPTS** for Inter-Church Aid in the first quarter of 1962 totalled £101,000, compared with £75,000 in the same period in 1961.

**MIGRATION** is to be discussed by a conference convened by the Australian Council of Churches in mid-July. Delegates from a number of churches have been appointed. The Conference will be held in Melbourne.

**BETWEEN** 8,000 and 9,000 people viewed the Exhibition staged by Holy Trinity, Adelaide, depicting the pioneer days of South Australia.

**THE GENERAL SYNOD** of the Church of England in Australia under the New Constitution will be held from May 8 to 18.

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**In the next issue—**  
**Billy Graham in South America**

Page 8—The Australian Church Record, April 26, 1962

## Personal

### ● Sydney

The Reverend Norman Basil Minty, at present Rector of St. Stephen's, Hurlstone Park, has been appointed Rector of St. Mark's, Granville. Mr Minty was ordained in 1937 and served as a Chaplain with the A.I.F. from 1942-46.

The Reverend R. V. Ash, at present Rector of St. Stephen's, Kurrajong, has been appointed Curate-in-charge of the Provisional Parish of Abbotsford, with Russell-Lea.

### ● Overseas

Bishop Neville Langford-Smith left for England on April 25, where he will meet church leaders before returning to Kenya.

### ● Newcastle

The Reverend C. R. Jessop was inducted to the Parish of Stockton on April 10.

### ● Brisbane

The Reverend W. K. Morgan has been appointed Vicar of St. Lawrence's, Caboolture; The Reverend H. E. Hunt, Th. Schol., has been appointed Rector of St. Mary's, Kilcoy; and The Reverend C. J. White, Th. L., has been appointed Assistant Curate of St. Matthew's, Grovely.

The Reverend H. E. Hunt,

Th. Schol., has resigned as Rector of St. Luke's, Rosewood.

### ● Adelaide

The Reverend T. G. Drought, Rector of St. Mary's, Burra, has been appointed Rural Dean of Clare. The Reverend N. C. Paynter, B.A., has accepted the incumbency of St. Paul's Church, Adelaide, and will commence his ministry there in the middle of May.

### ● Ballarat

The Reverend J. B. Goodman has been appointed Rector of Edenhope. Mr Goodman will take up his appointment at the end of June.

### ● Melbourne

Dr S. Barton Babbage will return from the U.S.A. during May.

Canon L. M. Howell, Vicar of St. Peter's, Ballarat, has been appointed Vicar of St. John's, East Malvern. Canon Howell will be inducted on June 8.

The Reverend I. St. Clair has been appointed Vicar of All Souls', Kallista.

The Reverend Dr R. E. Sutton has taken up his appointment as Lecturer at Perry Hostel, North Melbourne.

The Reverend A. D. Gargaville will be inducted to St. Thomas', Werribee, on April 26.

## Dissension over United Communion

LONDON — A debate, which the CHURCH TIMES describes as "a squall which in less ecumenical times would have developed into a storm," occupied delegates in the closing sessions of the recent Assembly of the Church of England.

This discussion was touched off by announcement that the Bishop of Leicester, Dr Ronald Williams, has issued an invitation to all baptised and communicant delegates to the Third British Conference of Christian Youth, to be held in Leicester in August, to attend a service of Holy Communion in Leicester Cathedral.

Only once previously has the Anglican Church held an open Communion in England. This was at the famous second conference of the Life and Work Movement, one of the parent bodies of the World Council of Churches, held in 1937 at Oxford. The invitation to this Communion was issued by the then Archbishop of Canterbury, Dr Cosmo Gordon Lang.

Defending his action, Dr Williams said that "theologically and ecclesiastically, I acted within the precedents of the Church of England, which in some sense is the host church at Leicester." Further, he said, the conference was not dealing with members of "a pop record club, but responsible mature young people, and we must accord them a degree of maturity which has not been accorded to them before." The Bishop was strongly supported by the Bishop of St. Ed-

mundsbury and Ipswich, Dr H. Morris, who said the Assembly should regard this as a brave and courageous step. He said he thought that those who said that such a service would cause disquiet in the Church were wrong, and that many had been waiting for this.

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

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## The Australian CHURCH RECORD

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Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary.

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Other lectures will include one on "Personal Relationships" by Canon R. W. F. Wootton, formerly of West Pakistan, now Principal of the Church Army Training College, and one on "Our Devotional Life" by the Reverend Basil C. Gough, Rector of St. Ebbe's Church, Oxford. The Reverend William Leatham,

Vicar of St. John's, Harborne (Birmingham), will speak on "Reading and Books."

Daily Bible readings will be given by the Reverend Alan M. Stibbs, Vice-Principal of Oak Hill Theological College, who will also give an address on Preaching. Mr Stibbs and his wife will act as host and hostess to the conference.

It is anticipated that many who attend will go on to the Keswick Convention (July 14 to 21). Participants will also be able, if they wish, to widen their experience through work in an evangelical parish, either before or after the school.

The fee for the school is £7 (English) and inquiries should be addressed to the Reverend J. R. W. Stott, Hon. Joint Secretary, E.F.A.C., 12 Weymouth Street, London, W.1.

(The E.F.A.C. was founded in 1961 to foster fellowship between Anglican Evangelicals throughout the world and bear witness to Biblical and Reformation Principles. The president is the Primate of Australia.)

# THE AUSTRALIAN CHURCH RECORD

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## GENERAL SYNOD MEETS IN SYDNEY

The first General Synod under the New Constitution is meeting in Sydney from May 8 to 18. The Synod began with a service in St. Andrew's Cathedral at which Bishop Stephen Bayne, Liaison Officer of the Lambeth Conference preached.

Bishop Bayne has been invited to Australia for this historic Synod and has also been conferring with archbishops and bishops in their dioceses. From May 5 to 7 he has been attending the meeting of bishops at Gilbulla, Menangle (near Sydney).

The Synod Meetings are being held in the Chapter House, next to St. Andrew's Cathedral, and the first meeting was held at 4 p.m. on May 8, when the Governor-General, Lord De L'Isle, was present.

The Primate of Australia and Archbishop of Sydney, Dr Gough, gave the Presidential Address.

The first session of General

Synod being held under the New Constitution is to consider a number of matters which are highly important to the future development of the Church in Australia.

The 201 delegates will consider the appointment of a Commission to draft revisions to the Book of Common Prayer. Such draft revisions would then be referred back to the next session of Synod.

Canons have also been planned to consider the work of the General Board of Religious Education, the Australian Clergy Provident Fund and the Australian College of Theology.

### Department of Promotion

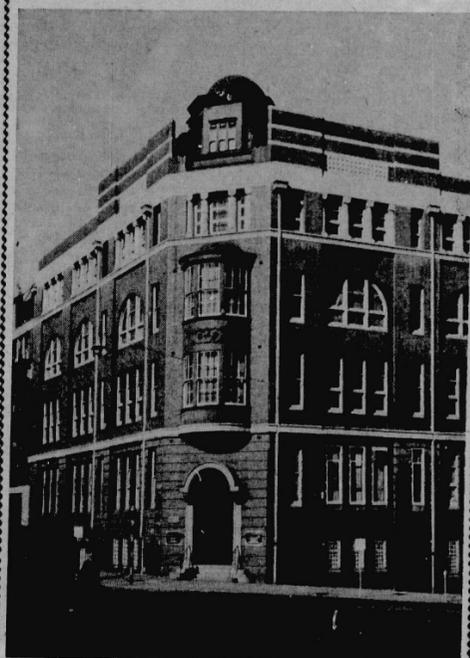
A motion will be put forward covering the formation and development of a national Department of Promotion.

Another important matter for consideration and one which will require careful thought is the suggested appointment of a Select Committee to consider the various Anglican and interdenominational bodies which merit financial support from the Church of England on a national basis.

Such support would necessitate provision of apparatus to handle voluntary assessments on the dioceses of the Commonwealth.

A full report of General Synod will appear in the next issue of the "Record."

## NEW HEADQUARTERS



● C.E.N.E.F. Building, at the corner of Kent and Bathurst Streets, Sydney, new headquarters of the Church Record Ltd.

## CHANGE OF ADDRESS

We wish to advise readers that the office of The Church Record Ltd. has been transferred to the new C.E.N.E.F. Building, at the corner of Bathurst and Kent Streets, Sydney. The office is located on the first floor and is close to the Cathedral and other Church offices.

All future communications should be addressed to:—  
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Sixty years ago, the Philippine Independent Catholic Church came into being when a large segment of the Roman Catholic Church, led by Bishop Gregorio Aglipay, split from the mother church over numerous issues, among them, nationalism as it affected the priesthood and the appointment of the hierarchy.

MOSCOW. — Moscow Radio, in a broadcast said to have been prompted by inquiries from listeners, denounced religious fasts as "remnants of a capitalist past and harmful to people."

It said fasting was "not only a spiritual corruption transforming the believer into an obedient servant, but also wears out the human frame. Fasts, like all other religious customs, bring only harm to people."

—EPS, Geneva.

MAY 10, 1962

## Where are the Protestants?

That redoubtable Protestant, Viscount Alexander, of Hillsborough, has hit the headlines again with an outspoken address in Caxton Hall, London.

Speaking to a packed gathering on the subject of Protestant-Roman Catholic relations, the viscount reminded his hearers that when the present Queen came to the Throne, Archbishop Fisher said he was praying for a new Elizabethan Reformation. "But what sort of Reformation?" asked the viscount. "The idea seemed to be about that if only we could get enough people together, we could give heathendom one great fright."

Lord Alexander went on to draw attention to the persecution being experienced by Protestants in South America, in Spain and in Malta. He pointed to the 75 per cent of the cost of Roman Catholic schools in England being met by the taxpayers and to the largely Roman Catholic composition of the peoples of the Common Market countries.

He concluded his address with the searching question: "Where are the Protestants?" This question demands an urgent answer from all who call themselves by that name. It is a question which receives thoughtful consideration by Dr Packer in the article appearing on this page. By all means let us make gestures of goodwill toward Rome, is the claim of Dr Packer, but let it be clearly understood that we consider her teachings erroneous and intolerable.

Did Dr Fisher go to Rome with this view of her teachings clearly before him? Did the Moderator of the Church of Scotland? Do we, in this age of tolerance, find Rome's teachings "intolerable?" Or are we content to swim with the crowd in one of the tributaries of the Tiber? These questions call for an answer.

Has Rome changed in the four centuries since the Reformation? The answer must be yes. But what sort of change? A Reformation from within, a discarding of the erroneous doctrines of the Mass, Purgatory, Mariolatry, and the rest? We look for such dawning of light in vain. What, instead, do we see?

The proclamation of the Dogmas of Papal infallibility and of the Immaculate Conception and, most recently, a move to enforce the use of Latin in training colleges and in the services of the Church, thus effectively stifling the growing use of vernacular languages in some sections of the Church of Rome.

The reformers of the sixteenth century joyfully anticipated the early death of the "Roman Antichrist." We of the twentieth century have beheld a great wonder — "the death stroke was healed" and Rome is patiently gathering to herself the straying sheep in the Protestant fold. And, from the dust of the centuries, is arising what looks remarkably like the Holy Roman Empire of old, more virile than ever before.

Is there not something deeply disturbing, even sinister, in the reported statement of a Vatican official that the Common Market is "the greatest Catholic super-state the world has ever known"? Three-quarters of the population of the present six members of the European Economic Community are nominally Roman Catholics, and each of the six countries has a Roman Catholic as Premier. The Vatican has set aside a special day in the year for prayers to the "Madonna of the Common Market."

In the search for a united front against the forces of secularism, materialism and Communism, are we jettisoning the hard-won heritage of mew's Day? Are we forgetting the massacre of St. Bartholomew's Day, Are we forgetting the fires of Oxford, or the racks of the Inquisition? Are we forgetting the tools, the tears, the blood, of Cranmer, of Luther, of Calvin, of Knox?

Are we to turn our backs on the precious heritage of Protestantism handed to us and exchange this for the doubtful privilege of joining at the feet of the "Ruler of kings of the earth" — the Pretender to the Throne of Christ? "Where are the Protestants?" is a question both urgent and insistent.

Let us not forget the martyrs "slain for the word of God, and for the testimony which they held."

# Tolerating Rome

A further article from the pen of Dr J. I. Packer, dealing with an important and topical subject. Reprinted from The Church of England Newspaper.

Another visit to the Pope by a dignitary of the Church of England is justification enough for writing another article on the complex problem of our relations with Rome.

A newspaper headline last week called Bishop Stockwood's visit to the Vatican further evidence of the growing spirit of tolerance and understanding between the Church of England and the Church of Rome. Such an assessment itself requires some assessing.

Tolerance, the attitude which bears with goodwill the presence of persons and views with which one disagrees, is usually thought of today as a Christian virtue.

It needs to be remembered, however, that this evaluation of tolerance is a comparatively recent growth; and a growth, be it said, in which Rome played not the smallest part. The belief that toleration in religious matters is a Christian duty was cradled (will you believe it?) in Calvinism, in seventeenth-century Holland and England.

Rome has never accepted this belief. Rome is the church of the Inquisition, and the instigator of discrimination against Protestant minorities today, as recurring events in Spain and Central and South America show all too plainly.

Whatever may be true of Anglican attitudes towards Rome, there is no evidence of a "growing spirit of tolerance" towards Protestants of any sort, as such, in the mind of the Church of Rome. Rome knows how to be pleasant and polite, no doubt, but this does not necessarily mean that Rome has yet learned, as a matter of principle, to be tolerant.

### Argument in favour

Historically, one major argument in favour of toleration was the preciousness of truth; forcibly to silence any view, it was held, was to run the risk of losing some fragment of truth. Divergences of opinion should be freely explored in controversial discussion so that any truth that was bound up in the bundle of error might be separated and garnered.

Today, however, it is to be feared that our attitude of tolerance more often expresses indifference to truth. We tolerate varieties of opinion for no better reason than that we feel that it does not matter what anyone believes. In relation to the things of God, however, this kind of tolerance is always sin.

If the suggestion is that this spirit of tolerance is growing in Anglican minds as they contemplate Rome, one fears that the statement is true; and it is a terrible thing.

### Clear understanding

The feeling that "Rome's all right really" is hailed in many quarters as a new revelation of the ecumenical age. It is good to get rid of bigoted bitterness, but what underlies this feeling seems to be less a growth in charity than a decreasing concern about

biblical truth and a reduced ability to see doctrinal differences clearly.

The headline quoted suggested that understanding between ourselves and Rome is growing. So far as the Anglican understanding of Rome is concerned, however, the truth would seem to be that our Reformers (who were brought up under the Papal system) and our seventeenth-century divines (who had to face the full blast of counter-Reformation polemics from giants like Bellarmine) understood what Rome stands for a good deal better than most of us do today.

### False hope

They saw, for instance, how the doctrine of salvation through a mediatorial priesthood, and the invoking of Mary and canonised saints, and belief in purgatory and indulgences dishonours the perfect mediation and atonement of our Lord Jesus Christ. They saw that those Romans who are in fact true believers are such despite official Roman doctrine, not because of it; for at the point where the Christ of the Bible says "come unto Me," Rome says "come unto the priest; he will give you rest."

They saw that the tendency of Roman doctrine about salvation was to quench the Spirit, to create false hope and confidence, to keep sinners from faith (as distinct from merely about) Christ, and so to misdirect and ruin their souls. They saw how monstrous it was that Rome should not allow its adherents to question its official teaching, or to demand Scripture proof for it. They saw that in all these respects the Church of Rome had become a veritable synagogue of Satan. These things are not so clearly seen today as one wishes they were.

Tolerance of the Church of Rome is a duty: we must secure to its adherents their right to be wrong (that is what religious freedom means). But if we understand what sort of thing Roman teaching really is, we shall do all we can to warn our fellows against it, to protect them from it, and to keep it from spreading to do its unhappy work. We shall certainly not treat it as a thing indifferent; rather, in all our gestures of goodwill toward Romanists as individuals we shall labour to make it plain that we regard the distinctive teaching of their Church as intolerable and, indeed, damnable.

## BISHOP BAYNE AT FESTIVAL

Bishop Stephen Bayne, Jr., liason officer of the Lambeth Conference, was the speaker at the Annual Festival of the Home Mission Society of Sydney Diocese.

The Public Meeting was preceded by the Annual Cathedral Service held in St. Andrew's Cathedral at 5 p.m. when the Preacher was Bishop R. C. Kerle, Bishop Coadjutor; and the Festival Tea in the Sydney Town Hall at 6 p.m.

Members of the Parishes of the Diocese of Sydney occupied Parish Tables at the Festival Tea, held in both Upper and Lower Halls of the Sydney Town Hall. Bookings exceeded 2,000. Referring to the importance of

each individual as such, Bishop Bayne said: "The Church is not just one great blur. The Church is always vividly particular and individual."

"In God's household everybody is a character and there is room for everybody. There is nobody who has a right to be there. It is God Who allows us to be there."

"If there is one boy or girl who can stand a little straighter, if there is one soul who has found what it was to be a child of God and a member of the household of God, then all the work of the Society is worthwhile."

## Annual Meeting

The annual Meeting of the Sydney Mission to Seamen will be held on Tuesday, May 29, at 8 p.m. The Governor of N.S.W., who is Patron of the Mission, and Lady Woodward, will be present at the meeting.

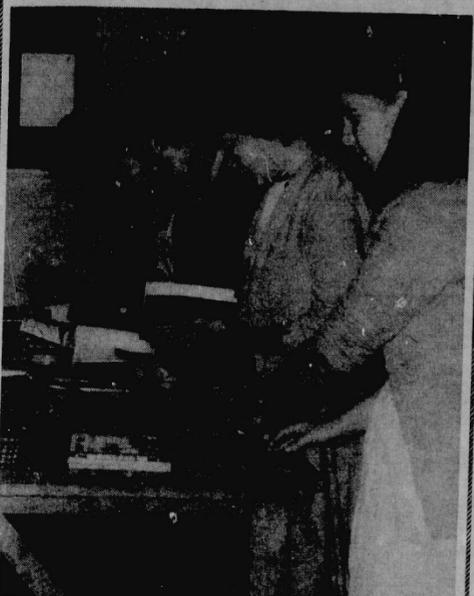
The Mission to Seamen is in urgent need of funds to liquidate its present overdraft of £6,000 and donations should be addressed to the Mission at 100 George Street, Sydney.

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## BARNY'S CLUB OPERATING



● Young people gathered around book-stall at the recently opened Barny's Club, at St. Barnabas', Broadway, Sydney. See the next issue for a report.

## Church Army in Sydney

The Church Army in Australia has moved its Federal Office from Burwood to the city where office space has been leased on the second floor on the new C.E.N.E.F. Memorial Centre at the corner of the Ruanda Mission (Church Mission-

enue, Croydon, were recently purchased following the sale of its College property in Stockton, Newcastle, and when a number of alterations have been effected it is planned to have an Official Opening at which it is hoped to have present the Archbishop of Sydney as Patron of the Society.

Three years ago the administrative work of the Society was moved from Newcastle to small temporary offices over the Sydney Diocesan Department of Promotion in Burwood, N.S.W., and this enabled the Society to establish itself in the Capital City.

The new Federal Office, situated close to St. Andrew's Cathedral, is in the mainstream of Church life in Sydney and will be a convenient place to visit for supporters of the Society both in Sydney and further afield.

The Church Army now has its main activities in Sydney. Coinciding with the opening of the new Federal Office is the development of its Training College in Croydon, N.S.W. Premises, situated at 15 Malvern Av-

## NEW USE FOR LIBRARY

During the past year the building of the new Dining Hall and Lecture Block at Moore College, has freed space in the Old Wing to provide adequate library facilities. The old dining room has been refurnished as a reading room and the old lecture room now contains the working library available to all on easy open-access shelves.

Clergy or laymen needing a place for study and the use of a theological library will find at Moore College that these facilities are now available all the year around. During term time a number of comfortable study bedrooms are ready at any time for those who wish to prepare sermons or Bible Studies or to continue academic work.

In most parishes the door or the telephone prevents clergy from getting time undisturbed in

the study, whereas in the middle of the week a few days' break right away from the parish would give them that opportunity to study or meditate which they cannot have now.

During the vacations the whole of Moore College will be available most of the time for study residence or a pure vacation near the centre of the city of Sydney.

If the college library lacks any of the books a reader needs, the Fisher Library of the University of Sydney is within easy reach. The College Librarian will be

available at all times to give advice on books for any subject.

Very reasonable rates are charged for full board and lodging. For those pursuing serious study a special reduced rate is given. Country clergy or laymen are specially welcome.

Applications can be made to the Librarian, Moore College, Carillon Ave., Newtown, N.S.W. or by telephone on the Sydney exchange to the Secretary, LA1243.

## Starvation in Urundi

Efforts to obtain food for the refugees crowding into the famine area of Urundi, Central Africa, are described by Dr. C. Talbot Hindley, Field Secretary of the Raunda Mission (Church Missionary Society).

"It looks as though we ought to be able to lay our hands on about 110 or 120 tons of food during the next fortnight," Dr. Hindley said last week in a message to the World Council of Churches. "We are going to sign a contract tomorrow with the Old East Company for 100 tons of rice which should be up within a month."

Dr Hindley went on to say that it needed "a considerable amount of faith" to believe that all this would arrive in time.

"It is nevertheless miraculous that it is available because no one else seems able to obtain any," he added.

This food will provide only the barest subsistence rations for the refugees in Urundi (estimated to total about 45,000) until the next harvest in June.

Dr Hindley reported on a visit to a refugee centre where, during the weekend, at least two people had died from hunger.

With one of the local pastors he had interviewed the Minister of Social Affairs and told him of his desire to help. As well as rice, he has had promises of beans, corn, manioc flour and root manioc.

—C.E.N.

## Advertising Religion

An interdenominational group, representing both the Protestant and Roman Catholic Churches in England has published a large advertisement in a national Sunday newspaper, the Sunday Times, carrying the message of Easter.

Publication of the advertisement inaugurates a campaign to demonstrate the value of such advertising. The message contained words from the New English Bible alone, with the addition of a note as to the origin of the advertisement and a title. The group is meeting in May to draw up a constitution for the "Religion in Britain Society."

## Archbishop of Perth Resigns

The Archbishop of Perth, the Most Reverend R. W. H. Moline, has announced his resignation, to take effect on December 31. The Archbishop, who is 73, has been Archbishop of Perth for 15 years.

Archbishop Moline served a curacy in Bethnal Green (near London). From 1922 to 1929 he served in the Diocese of North Queensland. He was consecrated as Archbishop of Perth in Westminster Abbey on April 25, 1947.

## New African Bishop

A new Assistant Bishop for the Diocese of Central Tanganyika has been appointed. He is Canon Musa Kahurananga, Canon of the Cathedral of the Holy Spirit, Dodoma, and Rural Dean of Kasulu.

Canon Kahurananga trained at Bishop Tucker College. Prior to taking up parochial duties in 1955, he lectured at St. Philip's College, Kongwa. For some months during 1957-58, he was in England, part of the time being spent at the Church Army Training College and part in a Liverpool parish.

The Canon, who is 41, will be consecrated on August 24 (St. Batholemew's Day).

## Toorak Dedication

Following complete rebuilding and enlarging, the organ of St. John's, Toorak, Melbourne, was dedicated on Sunday, May 6.

Originally built in England and installed in St. John's in 1914 by the noted English organ-builders, William Hill and Son, the organ has now been completely rebuilt. The console has been detached from the main body of the instrument and the whole enlarged somewhat.

The Dedication Service was based on that used for the dedication of the great organ in

Liverpool Cathedral, England. It was followed by a recital given by Mr Norman Stringer, Mus. Bac. (Melb.), a former organist at St. John's and now organist of St. Mark's, Camberwell.

The Vicar of St. John's is the Reverend Thomas Gee, Th.L., a former Vicar of St. John's, Archdeacon H. M. Arrowsmith, is preaching at the church on Sunday, May 13, at 11 a.m.

## MEMORIAL WINDOWS

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# Notes and Comments

## Chinese Church's Jubilee...

There seems little to rejoice about in the fiftieth anniversary of the Anglican Church in China (the Chung Hua Sheng Kung Hui). In 1912, when it was inaugurated, it seemed to have a glorious future before it; it now seems (humanly speaking) to have none.

It is now absolutely controlled by the Three-Self Movement, the Communist-run agency for uniting and dominating the Protestant Churches. In many places Anglicans are made to unite with others in inter-denominational services — not in obedience to the Holy Spirit but in obedience to an atheistic government's orders.

Many Anglican churches (such as the cathedral in Peking) are now used by the Government as factories, barracks, etc. It is argued that those that remain are

adequate to cater for the worshippers, but this is because it is made impossible for many who would like to attend to do so (e.g., by making them work seven days a week).

It is a significant fact that the Chinese Church was unrepresented at the 1958 Lambeth Conference (except for the Bishop of Hong Kong) alone out of all the Churches of the Anglican Communion.

The conclusion seems inescapable that this Church must be in a bad way. It is surely far better to mark this occasion not by "thanksgiving services" that can only be meaningless, but by renewed prayer for our Christian brethren in China, that they may be given courage and strength to stand fast and witness a good confession, and that God will overrule in China to His glory.

## Christianity Minus Christ...

Leslie Lyall, in his well-known "Come Wind, Come Weather," gives examples of the way in which the Three-Self Movement is forcing Communist emphasis in doctrine and worship. For example, the articles of union for the Churches of Taiyuan, Shansi, included this:

"There shall be no more preaching about the Last Day or about the vanity of this world. This is negative and pessimistic teaching. Instead we shall emphasize the need for the union of faith and practice, the dignity of labour, the control of nature and the dividing line between ourselves and our enemies, between right and wrong."

This kind of thing has happened before in China. The Jesuit missionaries of the seven-

teenth century omitted from the articles of faith and the liturgy for Chinese converts any reference to the incarnation, crucifixion, atonement and meditation of Christ, but gave permission for the adoration of Confucius, as vicegerent of God in heaven and earth (his image being placed on the altar in place of the crucifix), and for paying divine honours to the spirits of ancestors. This was defended by much the same arguments used to defend compromise with the Communists today.

It all raises the question, when does Christianity cease to be Christianity? The answer can only be, when it excludes Christ. If that is the price of survival, then it must be accepted as God's will that we should not survive.

## The Problem Of Contact...

Dr J. R. Darling, the chairman of the Australian Broadcasting Commission, says that the main problem of the Christian Church today is to make contact with the world. This has always been a problem. The natural man cannot receive the things of the Spirit of God; they are spiritually discerned. Every real contact between the Church and the world is a divine miracle.

The real danger comes when this is not recognised and contact seems easy and painless. This happens when the Church is spiritually moribund and worldly.

Dr Darling also says that there are special difficulties today because Christianity no longer appears to be on the winning side. True Christianity has never appeared to be on the winning side. "As dying, and, behold, we live," has always been true of spiritual religion. The Church should not labour for an earthly reward but for a heavenly. There is a danger of this being forgotten today, when Christians are rightly so concerned with social justice, refugees, hunger, and similar urgent practical problems.

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## Melbourne Man Appointed to Darwin Post

The Church Missionary Society has announced the appointment of Mr Jack Langford of Melbourne as Deputy Field Superintendent of the Society's work in North Australia.

C.M.S. maintains five mission stations in Arnhem Land and a Darwin Establishment and Mr Langford will be stationed in Darwin.

Mr Langford is well known in Melbourne church and business circles. He is a member of St. Hilary's, Kew.

He is a Fellow of the Institute of Management (Australia) and a Fellow of the Institute of Builders of Australia. He will

have the oversight of all field operations of the Society in North Australia, the location of staff and the conduct of day-to-day missionary work. He will also play an important part in planning and executing developmental work as such work is progressively passed over by the Aborigines Committee.

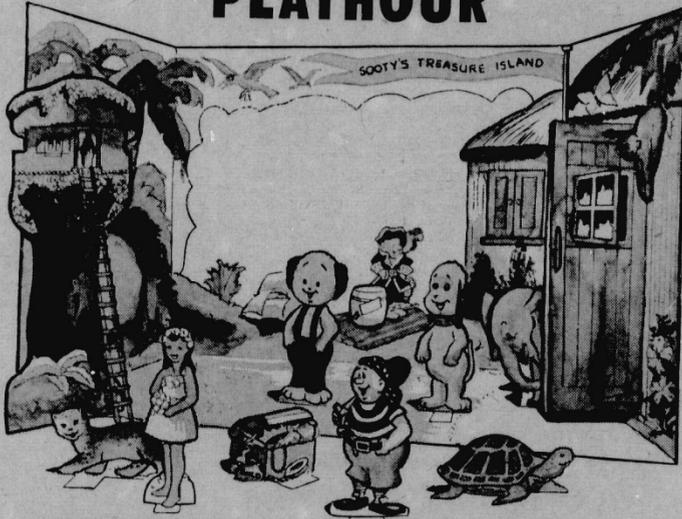
The work of development is urgent, especially at Oenpelli Mission, which is being estab-

lished as a cattle station. Development of the Darwin Establishment is also a matter of top priority.

During the course of his work Mr Langford will visit the various mission stations for consultations with the leaders and staff members.

He is expected to leave Melbourne with his wife on May 29 and travel to the Northern Territory through Adelaide.

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## Billy Graham In South America

Speaking, with evident emotion, of the coming of the Graham Team to Venezuela, a veteran missionary said: "Evangelical Christianity has turned a corner in South America. We are on a new stretch of road. It is a miracle of God that we have had such great meetings here in Caracas."

Evidence in support of the missionary's claim is seen in the fact that over 250,000 people attended the meetings which were conducted in five countries—Chile, Peru, Ecuador, Venezuela and Colombia, and of these 9,300 inquirers were counselled.

It is noteworthy that the tour covered countries such as Colombia and Ecuador—so hostile to the Gospel. It is in these countries that Protestants have suffered most for their faith and it is here that response to the Gospel message has been so small to date.

It is estimated that only about 0.1 per cent of the population of Colombia adhere to the Protestant Churches. Compare that with that of Brazil, around 5 per cent.

### Opposition in Colombia

Indeed, the visit to Colombia did not pass without opposition. After only one meeting in the city stadium at Baranquilla the mayor ordered cancellation of arrangements for its use. The mayor's reason was that only Roman Catholics were allowed to "propagandise" in Colombia.

(The mayor's action was said to be due to pressure from the Bishop of Baranquilla. However, the same Bishop later issued an invitation to Dr Graham to meet with him. Dr Graham accepted the invitation but no report of the meeting's result has yet come to hand.)

In spite of opposition, unprecedented blessings were reported from Colombia. Following the ban on the use of the sports arena Dr Graham made use of the grounds of an American Presbyterian Mission School, where an estimated 9,000 gather-

ed to hear the Gospel. During the Colombian campaign hundreds were counselled.

In Bogota, capital of Colombia, an unscheduled meeting was held at the American Presbyterian School and 3,000 attended, although only one day's notice had been given of the meeting. One hundred and twenty people came forward in response to the appeal. The meeting was preceded by a tumultuous airport welcome and drive to the city.

### Amazement expressed

In Cali, also in Colombia, 8,500 attended one meeting in a gymnasium built to hold 6,000 and of these 530 inquirers came forward. The next night, 3,000 stood outside, unable to enter because of the crowd within. On that evening 770 came forward.

It is significant that representatives of the State Department and Government officials expressed amazement at the fervour of the welcome given by Colombia to the team. Members of the Cabinet and the Lieutenant-Governor extended greetings. Even making allowances for the politics of extending a warm welcome to the American guests, such a response was a great encouragement to the missionaries labouring in the hard soil of Colombia.

The Graham Organisation issued a statement following the Colombian meetings which stated: "In a land where there is one Protestant per thousand of population, the meetings were without precedent. Evangelical leaders are agreed that a major breakthrough has been accomplished. One mission leader reported that more persons had found Christ during these two meetings than the total number of believers in Quito 14 years ago."

### Changing climate

It is important to note that much preparatory work was done through a series of advance meetings conducted by Associate Evangelists Grady Wilson, Roy Gustafson, Leighton Ford and Joe Blinco.

Further evidence of the

changing climate for mission work in South America came from Ecuador where the former President of the country, Gato Plaza, attended a luncheon given in honour of the team's visit, and spoke warmly of the work of missionaries.

The strong witness maintained by radio station HCJB in Quito and the work of the missionaries have each done much to pave the way for such an evangelistic effort. Preparations were well in hand in Ecuador when the team arrived and the indoor stadium used for meetings was almost filled on each occasion. Hundreds came forward at the end of the meetings.

In Lima, capital of Peru, a total attendance of 27,000 was recorded over only two days. 1,260 inquirers came forward during the two days. Here again careful preparation was evident as the meetings followed six days of preparation by one of the Associate Evangelists. Incidentally, in Lima, Dr Graham was afflicted with a cold and sore throat but in spite of this preached fervently and powerfully. During the whole period of the Peruvian Crusade 2,100 commitments were made.

Another two-day Crusade, preceded by advance meetings, was held in Caracas, capital of Venezuela. 18,000 attended during the two days and over 700 were counselled.

### Friendly interest

One evening in an advance meeting in Caracas a listener arose and walked toward the exit. An usher attempted to persuade the young man to remain. "No," he said, "My folks at home have been praying for me for years and just while I was sitting here tonight I received Christ into my heart. I want to go home now and tell them all about it."

The President of Venezuela expressed a friendly interest in the Crusade in that country and excellent coverage was given to the meetings by the newspapers. In Maracaibo Dr Graham addressed that state legislature. In his address, Dr Graham pointed

Latin America, once resounding to the roughshod feet of a conquering army bringing a pseudo-Gospel at the point of a sword, is seeing a new sort of conquest—slow here, rapid there, but in no place to be ignored—the onward thrust of the Gospel of Christ.

out that an ambassador of Jesus Christ is always an ambassador of good will. He described the prayer support that the South American Crusade was receiving around the world. And so the hopes and efforts of years of planning were climaxed, and in the freedom which Simon Bolivar fought to bring to Latin America, the Gospel was preached in Venezuela.

The last country touched in the tour was Chile where the final Crusade meeting was heralded in a spectacular procession of Evangelical Church members, some 7,000 to 8,000 strong, which marched for two miles, five to twelve abreast. They chanted Bible verses, sung hymns and shouted, "Gloria a Dios" and marched into the meeting area singing "Onward Christian Soldiers."

The meeting which followed saw a crowd of 18,000 present to hear the Gospel proclaimed by Dr Graham. 400 responded to the appeal at this meeting. 280 had responded on the preceding evening, when 12,000 attended. The total attendance for all meetings, including those conducted by the Associate Evangelist, was 51,000.

KARACHI.—Pakistan's central government was reported here to have instructed all provincial governments to enforce a decision making Islamic religious instruction compulsory for all Muslim students attending Christian mission schools.

Pakistan is officially an Islamic State. About 85 per cent of the estimated 88,000,000 population are Muslims. The remainder include Hindus, Sikhs, Buddhists and some 500,000 Christians.

—EPS, Geneva.

With this triumphant meeting the South American tour concluded and missionaries and Christian workers went back to their tasks, encouraged and challenged. A further South American tour is planned for late in the year, covering Brazil, Argentina, Paraguay and Uruguay.

Acknowledgment is made to The Hour of Decision Ltd., for permission to publish some of the information used in the preparation of this article and originally appearing in "Crusade."

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## Developing Youth Work

The three organisations in the Diocese of Sydney concerned with youth camping facilities are united together this month in a special appeal to Church organisations, Parish Councils, etc., for support in their overall plan of development.

The Church of England Youth Department has expanded a considerable amount of money on its property, Rathane, at Port Hacking, during the last 12 months and further improvements to the dining hall and increase in sleeping accommodation are planned for the near future.

At Springwood, the Church of England Fellowship, Diocese of

Sydney, acquired a fine property in 1958 known as "Blue Gum Lodge." Inadequate bathroom and toilet facilities, however, have necessitated a considerable program of work, which it has already commenced.

A more active outside camp life is envisaged by the Church of England Boys' Society in the lovely bushland valley known as Wana Wong at Loftus. Here, however, water and electricity

have been brought to the campsite at considerable cost, and the C.E.B.S., who are developing the camp, are planning the erection of a Recreation and Dining Hall in the near future.

It is hoped that Church of England people throughout the Diocese will consider the importance of this very vital aspect of the Church's work.

## THE ROAD TO DELINQUENCY

(Twelve "rules" for parents who wish to turn their children into juvenile delinquents have been drawn up by the Police Department of Houston, Texas, and are reprinted from "The Sentinel" (Canada).

- 1—Begin at infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.
- 2—When he picks up bad words, laugh at him. This will make him think he's cute.
- 3—Never give him any spiritual training. Wait until he is 21 and then let him "decide for himself."
- 4—Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
- 5—Pick up everything he leaves lying around, books, shoes, clothes. Do everything for him so that he will be experienced in throwing all responsibility on others.
- 6—Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilised, but let his mind feast on garbage.
- 7—Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later.
- 8—Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
- 9—Satisfy his every craving for food, drink and comfort. See that every desire is gratified. Denial may lead to harmful frustration.
- 10—Take his part against neighbours, teachers and policemen. They are all prejudiced against your child.
- 11—When he gets into real trouble, apologise for yourself by saying, "I never could do anything with him."
- 12—Prepare for a life of grief. You will be likely to have one.

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### MEETINGS

ADVERTISE YOUR MEETING in these columns. Material should be at "A.C.R." office, 599 George Street, Sydney, by Wednesday preceding week of issue.

JUNGLE DOCTOR RALLIES will be held in Scots Church, Sydney, on Monday, June 11 and in St. Michael's Hall, Wollongong, on Friday, June 15. The Rallies will be combined with the June Quarterly Meetings. This year celebrates 21 years of Jungle Doctor broadcasts.

FRIENDS of the Mission to Seamen (Sydney) are invited to attend the Annual Meeting on Tuesday, May 29, at 8 p.m.

### POSITIONS VACANT

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## Letters

### Alliances with Rome

Sir,  
May I add my sense of concern to points raised by Mr J. R. J. Cox and your editorial (C.R., 12/4/62.) You put it succinctly when you say "Rome sits at the end of a one-way street." The present Roman overtures are only designed to engulf us in their maw. While we can be glad for the removal of misunderstandings on both sides, we can almost ask, what is the point if the end result is still the same.

Over against this, our divisions are made ridiculous by the gigantic spread of other religions as well as Communism. We are in a cleft stick. This being so, should we not look in another direction? Might not these hopeless divisions be God's judgment upon us for our lack of vision of His purpose and grace in Christ and the half-hearted repentance and watered-down faith with which we seek to appropriate these blessings.

Sometimes I think we are concerned about everything except that with which we ought to be concerned.  
(Reverend) A. J. Glennon, Sydney.

### Atheists in Heaven

Dear Sir,  
What a tumult over a few kindly words of His Grace the Archbishop of Canterbury, i.e., that he hopes to meet prominent atheists in Heaven!

Let us hold our horses! What does the Archbishop mean by "Heaven" and what do we? Is it the same place? I suppose the majority of decent citizens would be content with the child's reply, that Heaven is the place where good people go when they die and Hell is the place where the wicked people go. Emphatically, that is NOT the teaching of the Church of England. See the Apostle's Creed—"from thence He shall come to judge the quick and the dead." The Judgment Day is yet to come and the souls of the departed, while waiting judgment, go neither to jubilant rejoicing in the abode of the blessed nor to fiery torments by the devil and his angels.

Our Lord's words to the dying and repentant thief are illuminative. "Today shalt thou be WITH ME in Paradise" — not merely "in Paradise" but "WITH ME in Paradise." No such promise was given to the unrepentant thief. His spirit also winged its way to Paradise (or the abode of departed spirits) but, as birds of a feather flock together, it would gravitate to the company of the spirits of evil men.

Is there anything so dreadful after all in His Grace of Canterbury's hope that he might meet Atheists (such as Bertrand Russell) in the waiting place for departed spirits and is it quite impossible that he should find

opportunity for doing some missionary work there? Yet again, the sacrifice of Christ ushered in a new era and the impassable gulf in the Parable of Dives and Lazarus was bridged to all eternity.

So what? as the Yankees say. "What do you think of the view of the Hereafter," I asked a young soldier in 1940. "Well, Dad," he replied, "I am not bothered about the future, but I am concerned how to do my job now. If He helps me to do that, I can leave the future to Him.

Yours faithfully,  
(Rev.) W. J. Owens, Pymble (N.S.W.)

(Mr Owen argues for a "second chance" after death, a pleasant soporific to the harsher truths of the Gospel of Christ. In doing so he looks to the Parable of the Rich Man and Lazarus for support. But surely the whole purpose of this Parable was to make it unmistakably plain that there is a great gulf fixed for all eternity between those who have received Christ and those who have rejected Him in this life.—Ed.)

### Aged Choristers

Dear Sir,  
While we are very grateful to Dr Gerald Knight for his learned addresses to clergy and laity alike, also for his painstaking advice and leadership to choirs in the art of correct choir singing, yet I, like others, cannot agree with his criticism of aged choristers.

I would not insult the older members of my choir by calling them "Old Dears," rather am I thankful to them for their faithfulness over the years. These older members are mature in their service to God, they have learned through constant attendance and experience the order of our services, and have had time and opportunity at the practices to become familiar with the chanting of the psalms and hymns.

The younger choir members are indeed welcome, but one finds so often that they are held up by the inevitable studying for exams, or certain lectures and youth concerts are held on practice nights, and many other family or social "duties" intervene.

So it is more to the older members to whom we can, and do rely, who consider that their place in the choir stalls is of paramount importance, and whose voices are dedicated to the praise and honour and glory of our Lord.

I am thankful to the older ones in my choir for their consistency and loyal worship in song. Psalm 50:23.

F. Claydon, Castle Hill (N.S.W.).

### PAPERBACKS

AT 4/6

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## Young People Wanted for Overseas Service

The World Council of Churches is looking for thirty young people between the ages of twenty and thirty who are willing to give a year of voluntary service in "Ecumenical Work Camps" in Asia and Africa.

The camps — one in Thailand and one in Kenya — will start in August and November respectively.

The projects are part of the department's Ecumenical Work Camp program in which each year 1,000 youths participate in over 50 camps of approximately four weeks' duration in countries around the world. The projects in Thailand and Kenya represent the first opportunity for extended youth service overseas under World Council Youth Department auspices. Both camps will be international and interdenominational.

In Thailand campers will construct additional buildings at a conference and youth centre run by the Church of Christ of Thailand at Sutep, in the district of Chiangmai. Negotiations are also under way with local Buddhist authorities for the youth to help with a project for the local community. The authorities will contribute the funds and the youth will volunteer the labour.

**Kenya Centre**  
Money for construction of the conference centre has been donated by youth groups around the world through World Youth Projects, a youth inter-church aid program of the WCC's Youth Department. An Australian, Miss Lucy Griffiths, formerly secretary of the Australian Christian Youth Council, spearheads World Youth Projects from Geneva.

Campers assigned in Kenya will build a conference centre at Mombasa for the Kenya Christian Council and will work in the rebuilding of villages in the bush in the Tana River district which was inundated by floods last year.

The Rev. Ralph Weltge, WCC secretary for work camps, said the World Council is looking for mature young men and women who have had previous experience in volunteer service and that special reference will be given to applicants with training in building and construction work. Campers are asked to pay

their own travel costs, but are given room and board.

Applicants should write to the Rev. J. D. Gunson, Acting Secretary, Australian Christian Youth Council, Independent Hall, Collins Street, Melbourne. —A.C.C.

More than half the babies born in the U.S.S.R. are baptised, according to an article in a Soviet literary review. This figure is confirmed by an article in a Russian youth publication, which says the number of baptisms is on the increase.

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# Personal

## Melbourne

The Reverend B. Stock was inducted to the Parish of Belgrave by the Dean of Melbourne on May 4. The Reverend D. D. O'B. Horsford was inducted to the Parish of St. George, Bentleigh, by Archdeacon G. H. Codrington on May 3.

The Reverend J. R. Kainey has resigned from the Parish of All Saints, Clayton, to take up a new appointment as Leader Training Officer in the Department of Christian Education. Mr Kainey's resignation takes effect from May 31.

The Reverend W. J. Mitchell has been appointed Vicar of Clayton. He will be inducted on June 1 by Archdeacon Codrington, Archdeacon of Brighton.

The Reverend F. W. Miller, formerly Curate in the Mission District of St. James and St. John, passed away on Easter Even, April 21, after a short illness.

Dr Wellesley Hannah has been granted two years' leave of absence to undertake a special course of psychiatric studies at a Melbourne mental hospital. Dr Hannah is at present on the full-time staff of the hospital.

Mr and Mrs J. Langford, well known in Melbourne church and business circles, have been accepted as C.M.S. missionaries. Mr Langford has been appointed Deputy Field Superintendent in North Australia and will be stationed at Darwin. He is a member of St. Hilary's, Kew.

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The Reverend David and Mrs Chambers, together with their family, left Melbourne on April 23 en route to the United Kingdom. Mr Chambers will spend 18 months in the U.K. engaged in theological studies.

## Sydney

The Reverend J. W. McElveney, formerly Curate in the Parish of All Saints, Nowra, was instituted as Curate-in-charge of the provisional district of Villawood on March 29.

The Reverend Gordon Robinson, Th.L., was inducted as Rector of Holy Trinity, Erskineville, on May 1. The erection of a new Rectory at Holy Trinity has made possible this appointment.

Archdeacon H. M. Arrow-smith, formally resigned from the post of Archdeacon of the City of Sydney on April 31, and has accepted an honorary canonry of St. Andrew's Cathedral.

Dr Ralph Mitchell, of the Graham Evangelistic Association, will leave Australia late in May to return to the U.S.A.

Mr Norman Jenkin, Q.C., will be the representative of the N.S.W. Council of Churches on the forthcoming inquiry into Off-Course Betting, to be conducted for the N.S.W. Government.

## Newcastle

Canon L. Stibbard, Rector of Hamilton, has been appointed Archdeacon of Newcastle. He succeeds Archdeacon A. N. Williamson, who has resigned after being Archdeacon for 12 years.

## Overseas

The Reverend John Stott, Rector of All Souls, Langham Place, London, is engaged in a six-week lecturing and preaching tour of six African universities in Sierra Leone, Accra, Ibadan, Nairobi, Makerere and Salisbury. The tour commenced on April 23.

The Bishop of Borneo, the Right Reverend N. E. Cornwall, has announced his resignation, to take effect on October 31. The Bishop will be returning to the United Kingdom.

## Grafton

On February 24 three deacons, the Reverends Peter Read, Reginald Lewis and Ray Nelson, were ordained priests in Christ Church Cathedral, Grafton.

## Gippsland

The Reverend J. J. St. Clair, Th.L., has been appointed to the charge of St. Mary's, Mirboo North. Mr St. Clair is at present Curate-in-charge of the provisional Parish of South Granville, Diocese of Sydney.

# NEWS IN BRIEF

**WAHROONGA'S** St. Andrew's Church (Sydney Diocese) has a new War Memorial Hall. The hall, opened on April 28 by Sir John Northcote, cost approximately £29,000 with furnishings. It provides an assembly section to hold 300 persons, classrooms for Sunday school use, vestry accommodation for the church and a kitchen. The Rector of St. Andrew's is the Reverend K. L. Walker.

**FORWARD IN DEPTH**, the Melbourne Diocesan movement, now has an enrolment of 5,000 members. Some 4,000 of these members have joined in 320 study groups meeting in 160 parishes. Five hundred and fifty group leaders shared in the Leader Training courses held in October and February.

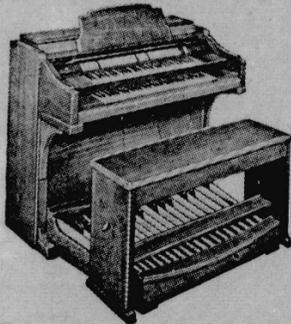
**DEEWHY PARISH** (Sydney) was visited by the Archbishop of Sydney on Easter Day for the opening and dedication of a new hall at St. Martin's Church, Allambie Heights. The Rector is the Reverend N. J. Chynoweth.

**EXTENSIONS** to Christ Church, Gladesville (Sydney), will be dedicated on Sunday, May 27, at 3 p.m., by the Archbishop of Sydney. The extensions have been built out of stone from the historic house, St. Malo, demolished recently to make way for a new expressway.

**ONE MILLION POUNDS** is the target of a three-month Freedom From Hunger Campaign, to be launched in February, 1963.

**ST. PAUL'S CATHEDRAL** Restoration Appeal will be aided by a record made by the Cathedral Choir under the Organist and Choirmaster, Mr Lance Hardy, B.Mus., F.R.C.O., A.R.C.M. The record is priced at 30/-.

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# MEMORABLE OPENING TO FIRST GENERAL SYNOD

St. Andrew's Cathedral, Sydney, was the scene, on Tuesday, May 8, of a Service to mark the opening of the historic first General Synod of the Church of England in Australia held under the New Constitution. Flags, diocesan banners, and a display depicting the work and witness of the Anglican Church lent colour to the scene as the procession of bishops and archbishops moved into the Cathedral, to the singing of the hymn: "Christ is our corner-stone."

The visiting preacher for the occasion was Bishop Stephen F. Bayne, S.T.D., D.D., LL.D., D.Litt., Liaison Officer of the Anglican Communion.

In his address Bishop Bayne spoke of what the future would ask of the Church of England in Australia — a witness to Christ in the national life of Australia, a brotherhood with the nation and with other Churches and unity within its own ranks and in the nation.

"A Church or people," said the bishop, "who feel that they have chosen Christ are in danger of feeling that they possess Him. But He will not be possessed. He will not be patronised by anybody."

Speaking of the effect of the New Constitution, Bishop Bayne said: "What the Constitution accomplishes is up to the Church whose creation it is."

"Unity comes not from people thinking alike but from free people acting together. The Constitution makes that action possible. The will to act together is the response we make to Christ's choice of us."

"How often the Church has been torn apart by opinions, and honest convictions, with conscientious men ranged on either side, feeling that even at the cost of brotherhood, what each sees to be right must be maintained inviolate."

**Differences separating**  
The bishop instanced the differences separating Evangelicals and Anglo-Catholics on the subject of the Sacrifice of Christ. "The Evangelical, so rightly insistent that Christ was not the victim of an earthly priesthood, and the Catholic, so rightly insistent that Christ was not a captive of time but rather the creator and master of it."

He then went on to claim that both sides "suddenly came to see how foolishly they had forgotten His priority in all this and how much they had needed gently and lovingly to be recalled to it; and unity came to the Church because it had remembered Him and His choosing, and put Him first again."

"And He led us and leads us, by the Spirit, into all truth, as we are ready to accept His choosing and find our peace and

unity in Him. But the will for that comes from Him, not from any easy compromise of ours. So it will ever be with us. We must make our own choices, for we are creatures of time and space and not dolls to be manipulated by God."

"But when we make our choices, we will — if we are ready to — see that really He is doing the choosing all the time. We will choose our officers and make our laws and write our liturgies."

**Common obedience**  
"But unity will not come because we choose safe men, or write liturgies or laws which offend nobody because they really say nothing and cost nothing."

"Unity will only come when we bring all our separate convictions together in a common obedience to Him Who is the Lord and the Minister—the only Minister—of the Church, Who chooses us all unworthy as we are."

"If He is not the Primate of this Church, then there is no primacy that matters and no centre around which the brotherhood can gather. If He is not the Shepherd, then there is no episcopate. If He is not the Priest, then there is no Word and no Sacrament."

**Presidential Address**  
Following the Cathedral Service members moved to the Chapter House to participate in the formal business of the Synod. After the opening prayers and the calling of the Rolls of Clerical and Lay Representatives, the President, Dr Gough, delivered his Synod Address.

Reminding members of the necessity of looking back at the past as well as looking to the future, Dr Gough spoke of the work of those who had laboured towards this occasion. He referred in particular to Bishop Batty and Archdeacon T. C. Hammond.

"I think it would be right to say that in recent years these two men were particularly responsible for the final acceptance of the New Constitution and that but for them we should not be meeting here in this way today."

The Archbishop read messages of greeting from both the present and the former Archbishops of Canterbury, and from the Bishop of Calcutta, Metropolitan of the Church of India, Pakistan, Burma and Ceylon.

The Archbishop then went on to speak of the responsibility the Church had to this generation.

"Although we hold out the right hand of fellowship to our brethren of the other branches of the Church of God and long for closer fellowship and, indeed, union with them, yet we believe that Anglicanism is the purest form of the Christian religion."

"It is Holy, Catholic, Apostolic and Reformed in a sense in which no other Church is. We glory in this fact; we cherish it as our precious possession."

Continued on Page 7

## Six-point program

# Sir Kenneth Grubb calls for preservice

In his presidential address to the Annual Meeting of the Church Missionary Society in London on Tuesday, May 1, Sir Kenneth Grubb said he was disturbed by the decline in the number of British "men of goodwill," whether teachers or others, ready to serve overseas. This amounted to a national "confession of failure."

"Where do we stand as a people? We profess a concern for the Commonwealth, not simply because we may derive benefits from its existence. We profess a deep responsibility for the welfare of the less-advanced countries of it. But those who have long served are now withdrawing; those who now volunteer are mostly short service, and there are few enough of them."

He described as "profoundly misleading" a recent statement to an undergraduate audience by a well-known bishop, to the effect that "short service is all that is required."

Sir Kenneth said he had seen a series of communications from African and Asian Church leaders, and "all put up a deeply impressive plea for the missionary who sticks it."

"The Africa of today and to-

morrow will need men and women who are prepared to offer for as long as they are needed. There is a world of difference between the two attitudes."

The efforts of the C.M.S. to recruit more missionaries, men and women, were bearing fruit, he said, and the society's training college for men was being enlarged. Income in 1961, £866,461, showed a significant increase on 1960 (£762,662), but the total extra income needed to meet the latest demands upon the society had yet to be achieved.

"It is doubtful whether they would ever have been able to embrace such wide horizons had they not clung steadfastly to the traditions and genius of an autonomous society — the 'society principle.' Their example and experience are suggestive, and at least to those who do not resent suggestions."

**Australian share**  
"The C.M.S. of Australia has a very large share in the work and witness of the Church in Tanganyika, and I should like to use this occasion to send to the Rev. A. J. Dain, Federal Secre-

tary, from this meeting, a word of our deep appreciation of their vision and enthusiasm."

"The C.M.S. of Australia is not only committed in Tanganyika and indeed other parts of Africa, but also in West Pakistan, Malaya, Hong Kong, India, Iran, North Borneo, not to speak of its considerable responsibilities to the Australian Aborigines."

"A six-point programme to meet 'the present crisis in the Christian ministry overseas' was proposed by the Rev. Douglas Webster.



Bishop Stephen F. Bayne and the Archbishop of Sydney, about to enter the Cathedral for the Synod Service.