

Mainly About People

N.S.W.

The Archbishop of Sydney has announced the following appointments:—The Rev. Bernard G. Judd, rector of St. Peter's, East Sydney, as Rural Dean of Cook's River Deanery; the Rev. J. R. LeHurray, rector of St. Alban's, Leura, as Rural Dean of the Blue Mountains Rural Deanery, and Canon H. N. Powys, as Chaplain for Lay Readers in the place of Archdeacon R. J. Hewett, who has resigned.

The Rev. F. A. S. Shaw, rector of St. John's, Ashfield (Sydney), has been appointed chaplain at Prince Henry Hospital, Little Bay, Sydney. He takes up his new work as from December 31. Replacing Mr Shaw at Ashfield will be the Rev. J. R. Seddon, curate of St. Alban's, Epping (Sydney).

Rejoicing in the birth of a daughter are the Rev. D. B. and Mrs. Knox. Dr Knox is Principal of Moore College.

Miss Joan Ash, who has been on the headquarters staff of Sydney G.F.S. for the past 12 years and has been director for the past three years, is leaving the work at the end of December. Miss Ash expects to go overseas next year and her visit will include a period in Japan. Friends and G.F.S. leaders will farewell her officially at a G.F.S. Leaders' meeting at Gilbulla on November 27. To date no successor has been appointed.

Mr C. I. Itty, an Indian who holds a senior appointment at the Geneva headquarters of the World Council of Churches, will be guest speaker at a National Study Course for clergy and laymen of all Churches which Australian Frontier will

conduct at Canberra from December 28 to January 14 next. Mr Itty is a lay member of the Eastern Orthodox Church of Travancore and served as Secretary of the Student Christian Movement in India and later in Indonesia. He was then posted to Geneva as Secretary of the Department of Youth.

Victoria

The Rev. H. Ellison, at present vicar of St. Stephen's, Bayswater (Melbourne), has been appointed to the Industrial Chaplaincy as from January 17.

Elsewhere in Australia

Mr Bill Magor, B.A., Dip. Ed., has been appointed full-time General Secretary of the Scripture Union, C.S.S.M. and I.S.C.F. in South Australia. He will take up his duties in November.

The engagement has been announced in Hobart of Miss Helen Davis, daughter of Mrs C. Davis and the late Rev. O. L. Davis of New Town, to the Rev. John Van Emmerik, formerly of the diocese of Tasmania, now serving with C.M.S. in Kenya. Miss Davis is to undertake some missionary training and will then proceed to Kenya where it is expected the wedding will take place in about a year's time.

Overseas

Evangelist Billy Graham is still "very weak" from an infection which set in after a prostate operation, but his condition is not regarded as serious. Dr Graham, who had the operation at the Mayo Clinic in Rochester, Minnesota, last month, remains in bed most of the time at his home in Montreal, North Carolina.

ABBOTSLEIGH SCHOOL, WAHROONGA

The Council has awarded the following Scholarships for 1966:—

Open: Louise Hoskins
Christine Mary Young.
Jubilee: Wendy Patricia Goldring.

BOARD OF EDUCATION STAFF VACANCY—TRAINED TEACHERS

The Board of Education, Diocese of Sydney, has vacancies for one or two fully qualified male teachers to join its staff from the beginning of Term 1, 1966. The appointment presupposes a real faith in Christ, membership of the Church of England and a basic interest in Christian Education. It includes teaching in various High Schools throughout the Diocese, assisting in the preparation of lesson notes and in the conducting of training courses.

Experience gained in a position such as this would be of considerable value to persons planning to enter the ordained ministry or overseas missionary work in, say, two or three years time.

Conditions, salary, travelling allowance by arrangement. Please telephone or write for an appointment: The Director, Board of Education, Diocese of Sydney, 511 Kent Street, Sydney. Telephone 26-6428.

Sunday School Teaching Courses

Now available in Australia. All courses and material released through the David C. Cook Publishing Foundation, U.S.A. Non-denominational. "True-to-the-Bible" graded lessons used by 20 per cent of all American interdenominational churches. Details, catalogues, and complete sample kits of material supplied entirely free of charge and obligation.

S. JOHN BACON PUBLISHING CO. PTY. LTD.
119 Burwood Road, Burwood, E.13, Vic.
or All Good Booksellers.

Open Day at CMS College

"WESTERNER'S SUPREMACY GONE ON MISSION FIELD"

A penetrating analysis of changing missionary conditions was given by Mr Bruce Lumsden at the Open Day of C.M.S. Federal Training College in Melbourne on October 17.

THE supremacy and prestige of the Westerner, taken for granted 30 years ago, has disappeared and been replaced by an atmosphere of hostility among new nations, proud of their own culture, Mr Lumsden said.

In the days that followed World War I, Europeans went to other lands with the idea that they were taking a valuable Western civilisation to heathen people pathetically dull and ignorant.

Today the rush towards education is one of the most notable features in Asia and Africa.

The influence of student groups has proved a powerful factor in politics, even determining the fate of national governments.

Thirty years ago the superiority of Christianity was taken for granted.

Now-a-days a missionary finds he can rarely claim right of entry to other countries unless he can promise some special contribution other than that of his faith.

National religions, such as Islam, Hinduism and Buddhism, have shown an astonishing resurgence of vitality patterned in part on what has been learned from Christian missionary enterprise.

Resurgence

This has become an age of specialisation, Mr Lumsden continued, and outgoing missionary recruits must be able to bring special gifts to meet new situations.

Earlier in his address Mr Lumsden, a former Scripture Union General Secretary and now headmaster of Caulfield Grammar School, Melbourne, recalled the strong emphasis 30 years ago on the imminence of the Second Advent and the inescapable conviction that in the light of that fact it was the duty of every Christian to seek to serve Christ on the mission field.

Earthly ambitions must give way before the supreme command to go into all the world with the Gospel.

There was a tremendous sense of urgency to fulfil this obligation.

Introducing Mr Lumsden to a gathering of friends and students at St. Andrew's Hall, Parkville, Mr A. T. Kerr, Chairman of the Federal Training Committee, said that after 18 months they could look back with thanksgiving on a successful venture of faith.

NEWS IN BRIEF

The Baptist Youth Fellowship in the U.S.A. has been dissolved by its national council, to "encourage young people to participate in the total life of the church."

Methodists, Baptists, Pentecostals, Salvationists and the local Billy Graham Association are co-operating in a massive city-wide evangelistic crusade in Callao, Peru.

The Spanish Roman Catholic periodical "Ecclesia" reports an increase in the number of mixed marriages in Spain.

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:—

Nov. 25: Nov. 18
Dec. 9: Dec. 2.

HOLIDAYS???

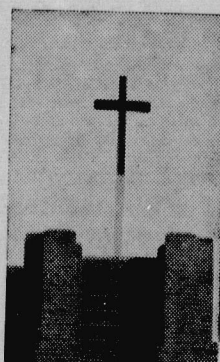
Then come aboard the—Gospel Crusaders 1500 Mile Coach Safari to Gippsland, Victoria.

Costs only £22/10/0 for nine days. Includes fare, meals and camping accommodation.

ALSO CHARTERED CRUISES AND TOURS.

January 4th to 12th, 1966

For Leaflet on tour, write to Gospel Crusaders' BOX 4455, G.P.O., SYDNEY. Telephone 579-1354.



- ILLUMINATED CROSSES
- CHANGEABLE LETTER NOTICE BOARDS
- PLASTIC AND NEON SIGNS

SWAN SIGNS

75-5102

923 CANTERBURY ROAD
LAKEMBA

We Couldn't Wait for The Gospel Film Ministry's 1966 Religious COLOR FILM FESTIVAL

to show you these 4 Outstanding Religious
Color Motion Films!

SEE THEM AT:

MELBOURNE
MON. NOV. 22 & FRI. NOV. 26
at 8 pm NICHOLAS HALL,
LONSDALE ST.

SYDNEY
MON. NOV. 15 & FRI. NOV. 19
at 8 pm SCOTTS CHURCH,
MARGARET ST.

BRISBANE
FRI. NOV. 12 & FRI. NOV. 19
at 7.30 pm CONFERENCE HALL,
WESLEY HOUSE, ANN ST.

ADELAIDE
FRI. NOV. 12 & MON. NOV. 22
at 8 pm WILLARD HALL,
45 WAKEFIELD ST.

PERTH
FRI. NOV. 12 & FRI. NOV. 19
at 8 pm PROTESTANT HALL,
160a BEAUFORT ST.

LAUNCESTON
THURS. NOV. 10 & FRI. NOV. 26
at 8 pm CENTRAL BAPTIST CHURCH,
BRISBANE ST.

Admission Free—Offering

'MISFIT' 'FOR THEIR SAKE'

2
NIGHTS
ONLY!

'BELOVED ENEMY' 'Clockmaker's Secret'

THE
GOSPEL FILM MINISTRY
LTD.

MELBOURNE: 211 Latrobe St. 33 1232
SYDNEY: 181 Clarence St. 29 4005
BRISBANE: 262 Queen St. 2 9062
ADELAIDE: "Bible House", 8 Twin St. 23 4412
PERTH: Agent—Rev. I. Hewitt 24 3913
15 Woodrow Ave., Mt. Yaline
LAUNCESTON: C/- 48 Elphinstone Rd. 22 546

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SIXTH YEAR OF PUBLICATION

No. 1351 — November 18, 1965

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 9d

NOW WE ARE SIX



These three proud six-year-olds from St. John's Sutherland, were among boys lining up for inspection before a church service recently. The service was held for the Port Hacking Federation of the Southern Area of C.E.B.S. in Sydney diocese. The boys are David McEvoy (who emphasised that he was 6 and a half), Geoffrey Oates and Andrew Leithhead. Andrew's father, Mr Peter Leithhead, is C.E.B.S. Area Commissioner.

LAY VOICE IN PRIMATE'S ELECTION?

LAYMEN would be associated with bishops and other clergy in the election of future Primates if a draft Canon to be brought before the next meeting of General Synod is approved by that body.

A Board of Electors would be set up consisting of all members of the House of Bishops, together with twelve members from each of the House of Clergy and the House of Laity. The latter would be elected at meetings of General Synod.

Primates would be elected from among the Metropolitan of each Province, the Bishop of Tasmania, the Bishop of Adelaide and the Bishop of Canberra-Goulburn.

The draft Canon covering the election of Primates was passed at a meeting of Standing Committee of General Synod held in Sydney at the end of October. Others matters dealt with included:

- The date of the next meeting of General Synod was set at September 20, 1966.

- It was proposed that a draft amendment to the Constitution should be prepared to clarify the position regarding which bishop should be Acting Primate.

- The sub-committee dealing with the Budget reported that it was costing approximately £12,000 per year to cover the costs of General Synod and its Standing Committee. It was anticipated that there would be increases in the grants being made to a Jerusalem Archbishopric, St.

Augustine's College and the Anglican Liaison Officer.

- Proposals concerning the Northern Territory and the diocese of North-West Australia would be brought before Standing Committee early next year.

A major matter to come before Standing Committee was a report from the Bishop of Canberra-Goulburn on the proposed Inter-Church Residential College to be built in Canberra.

The Bishop said that the Australian National University had made an excellent site available for this and that the Roman Catholic Church would have another site.

The Inter-Church project was supported by six major denominations and the £600,000 required for the first stage to accommodate 250 students will receive a Government grant of £450,000.

ARCHBISHOP WARNS SYDNEY: "DON'T BE SPLINTER GROUP"

THE Archbishop of Sydney in his monthly letter warns of the danger of Sydney diocese becoming "a small and increasingly ineffective splinter group of the Church."

The future of such a group would be "very doubtful" in the Archbishop's view.

The Archbishop made these comments in connection with next year's meeting of General Synod which, he said, would have to take action on many matters, "some of which may be of a controversial character."

The Archbishop went on: "I am rather concerned as to what the attitude of our own diocese will be in such matters. I think it is true to say that this diocese will find itself at a cross roads."

"We decided to support the New Constitution but are we willing to follow the implications of that decision."

The decision really is whether this diocese will enter fully into the life of the whole Church of England in Australia (and indeed of the whole Anglican Communion) or will it insist on its rights of independent judgement and shut itself away in exclusiveness as a kind of semi-independent branch of that Communion.

Calvinistic

Posing the question as to whether we are Evangelical Anglicans or Anglican Evangelicals the Archbishop said that when he first came to Australia he made it clear that "I am an Anglican first but one who believes that the Evangelical interpretation of Anglicanism is the right one and that true Evangelicalism is Anglicanism in its purest form."

"Unfortunately," the Archbishop concluded, "there is a type of Evangelical Anglicanism prevalent in England and elsewhere today which is more Calvinistic than Anglican."

Turning his attention to the question of Church Union Dr Gough asked: "What really is

"More Calvinistic than Anglican"

our attitude towards the question of Church Union?

"We talk a great deal about this being our goal and some speak as if it were just around the corner. But most of us act quite differently. We spend laborious efforts on Prayer Book Revision which could be entirely obsolete if we join a United Brethren in other Churches."

"We spend long hours in de-

bating in committees about many matters which are purely Anglican, e.g. method of electing the next Primate, the formation of new dioceses and regulations concerning divorce.

"All these and many others could become redundant if we are serious about joining a United Church during the next few years."

"I do not profess to know the answers to these questions but I draw attention to the problems because certainly we are behaving in an astonishingly inconsistent manner which puzzles the world and gives concern to our brethren in other Churches."

Bishop Sambell on M.R.I.

IN his report for the twelve months to September 30 Bishop G. T. Sambell, Director of the Primate's Committee on M.R.I. has some hard things to say about the lack of response to M.R.I. in some dioceses.

"Firstly," said Bishop Sambell, "there has been a lack of desire amongst decision-makers to share in this program of examination of our obedience to Mission."

"We had hoped to involve parish councils and lay leaders as the key people in study programs, but it would seem that, even in parishes where the study programs were carried through, less than 50 per cent of the decision-makers were involved."

"No program gets by in a parish unless the rector is with it, and I would be inclined to say the same thing of a diocese unless the Diocesan is with it. "If M.R.I. was just to be another gimmick for twelve months, we maybe should forget it. If it is to be in fact a revolution in the life of the Church, more of us must express a desire to want such a revolution."

Bishop Sambell went on: "A further reason for a lack of response is in the lack of desire to examine our inherited traditions and see if there are some which should die. In items listed for publication through an Australian Directory, many dioceses are still listing huge sums to endow the bishopric. This is outmoded finance as well as an inherited tradition which needs questioning."

"Does the mission field continue to ask for huge sums for hospitals and schools, and do we ask the Australian Church to provide the sums when we know the inevitable outcome as a country comes through to independence? So many of the

newly independent States are accepting their responsibility at the outset to provide for community services.

"Every parish still assumes that it must have its own vicarage and church and parish centre, but does any one denomination, let alone all denominations in a suburb or town require this set of buildings?"

"Aren't we giving lip service to unity when we still erect side by side in many places three churches, three parish centres and three vicarages to serve three different denominations?"

"Sovereignty of God" at next YECL conference

THE late Archdeacon T. C. Hammond once said that extreme teaching on predestination and extreme teaching on free-will are "at the root of many confusions . . . in all departments of Christian work, from the preaching of the Gospel and the theology of conversion to subjects such as sanctification, and even the Second Advent."

Predestination is an aspect of God's sovereignty.

The next Half-Day Conference for Men organised by the Young Evangelical Churchmen's League will hear an address on the all-important topic of "The Sovereignty of God" by the Rev. D. B. Knox, Principal of Moore College.

The Conference will be held at St. John's, Parramatta, commencing at 10 a.m. and concluding at 2 p.m. on November 27.

WORSHIP FOR TODAY

ANYONE who is sensitive to the question of "getting religion across", recognises the value—indeed the absolute necessity—of translating the Bible into modern language.

This is confirmed by the success of the New English Bible, the Revised Standard Version, and the earlier J. B. Phillips'.

Surely the reasons are no less compelling for translating our forms of public worship into natural language. There is something unreal about talking to one another in the porch with one language and in the sanctuary with another—it seems hardly honest.

For that matter, must we talk to God in Elizabethan English as though he were a kind of Shakespearean Rip-van-Winkle?

Many children believe that this is "God's language," and their efforts to conjugate Elizabethan verbs must grieve their heavenly Father, though he graciously understands. And the world might be forgiven for thinking that religion is archaic when everything associated with it tends to be archaic—almost perversely so.

If our worship is to be relevant, and have an authentic ring, it must be expressed in a way that is natural to us.

Contemporary concepts

It cannot really be said that the Church of England provides a form of worship in the language of the people—this Reformation boast is out of date, and the Church of Rome may have a more valid claim to it now than we have!

Further, "the language of the people," as Canon Max Warren reminds us, "means vastly more than translating the Prayer Book, rubrics and all, into the vernacular."

It is the idiom of its thought, its evocative symbols, its own sense of the numinous, and only then of its vocabulary."

He quotes a Proper Preface

from George Every's "Basic Liturgy" to illustrate: "It is our bounden duty that we should . . . give thanks to you Lord, Holy Father, Almighty God, the origin and end of all the worlds, of outer space and the infinitely small; you who penetrate the universal whole as a ray of light pervades a crystal . . ."

If we are to enter into the sanctuary as real people, carrying in our hearts the wonders and needs of a real world, we must face the fact that we are by circumstance a different people living in a different world from that of the 1662 Prayer Book.

And our worship will have to be different if it is still to be real.

● We regret that owing to lack of space it has been necessary to hold the continuation of the Rev. Alf Dyer's story over to the next issue.

What is being done about this? Throughout the world various new Prayer Books have been adopted in different countries.

Canon Warren writes: "I find it disturbing that, having travelled fairly widely in Asia and Africa, I still cannot recall having been present at more than a few Anglican Services where any significant steps had been taken to do more than reproduce Western forms of worship."

"COPYING 1549 is not all that different from COPYING 1662!" The same is fairly true of books like the Canadian Prayer Book, and even of the new liturgies of South India and of Africa—re-arrangements of archaic material for the most part, and in archaic language.

Perhaps this is inevitable in

the transition to new forms, and the instinct to preserve ancient liturgical links with the past is legitimate.

Yet this must not inhibit the development of a truly contemporary expression of worship.

At the same time one can appreciate that producing such a form, acceptable to everyone, will not be easy in Australia. The original Book of Common Prayer itself was IMPOSED in England by an Act of Parliament, and its acceptance was not altogether willing and happy. We could scarcely adopt such a procedure today.

Australian revision

In Australia, General Synod has set up a Prayer Book Commission "to explore possibilities," and they have undertaken their task along two lines.

A. To produce a minimum revision of the 1662 Services—a kind of invisible mending to update certain words and rubrics.

Each Province has worked on a particular service, the results have now been considered in detail by the Commission, and a drafting Committee will work through the complete work to ensure consistency.

Not surprisingly, the word "minimum" has been variously interpreted, and some of the revisions are more far-reaching than others.

B. To produce new forms for consideration. Recent revisions like the Liturgies of South India and of Africa have been suggested as models, or even for adoption as they stand, but only the latter commends itself at present—and then with certain emendations.

Modern versions

More significant is the Commission's decision that while not necessarily approving radically new forms (of, say, the Baptismal Service, and the Order of the Holy Communion) which have been produced, they recommend their experimental use in parishes.

There is also another line to be followed, and that is to render the 1662 Services as they are in modern or natural language.

In Melbourne, the Rev. Geoffrey Ward has been experimenting with this approach for some time, and the Archbishop has authorised the use of these services on a number of occasions.

In Sydney, similar work has been done, though permission for experimental use has been refused until General Synod makes its decisions next year.

The Commission will, in fact, be recommending to General Synod that such modern versions be included in the experiments. Indeed, the principle of using modern language for new forms being produced is generally accepted by the Commission.

Guiding principles

In all this, the Commission feels that the only way we shall be able to move forward is by using new and revised services regularly in the parish situation, so that their value can be gauged, and the most effective forms evolved.

Under the Church's new Constitution, the use of such services is at the request of the parish, and only with permission from the Diocesan Bishop.

While some may suggest that the variety will be confusing, it will also prove to be illuminating as we experience a

By the Rev. David Crawford,
Rector of St. Mark's,
Malabar (N.S.W.)

genuine attempt to express our worship in ways that are relevant for today.

The present situation is far more encouraging than many expected, and if the Church in Australia will take the opportunity wisely, the future in this regard is hopeful.

Turning now more particularly to the use of modern or natural language in our present services, the following may show what sort of rules guide the "translator".

1. The archaic form of speech is eliminated: "thou" becomes "you", not only where the minister and people address one another, but where God is addressed as well. (Our conservatism in this is well illustrated by the New English Bible lapsing into Elizabethan language when God is spoken to.)

2. Unnatural use such as "O" (O God,—though this may be debatable and the relative clause (God, whose property . . .) is avoided.

3. Unmeaningful idioms

(walking in good works) and words no longer in common use or changed in meaning (succour, prevent) are avoided.

4. With all the changes, nevertheless much of the familiar phrase and rhythm is kept where possible.

One service for Sunday

5. The rendering cannot always be simply word for word, and a sentence may need to be completely reconstructed to give the best sense.

It is not as easy as one may think to apply these principles and achieve an easy, rhythmic flow, together with a sense of dignity which is simple and not pompous.

The Elizabethan love of profuse language with long involved sentences, also makes the task difficult.

There is another important matter which relates to the worship of the congregation. If the congregation is the family

● Continued, page 4.

EDITORIAL:

WE MUST SPEAK OUT

As our last issue went to press a report reached us of a meeting held in Eastwood where some 400 citizens gathered in St. Philip's hall to protest about the introduction of a TAB betting shop in the suburb.

The action of the Eastwood people is to be highly commended. It was pointed out at the meeting that petitions of protest containing some 1,200 signatures had been collected in the area.

One significant factor in the Eastwood situation is being carried on in the district before the coming of TAB. As the latter is claimed to be a means of controlling illegal betting it is, therefore, unnecessary for an agency to be established in this case.

This could not, of course, be said of many other suburbs but then whether or not TAB controls illegal betting it is still offensive to Christians and to many other citizens.

Unfortunately protests such as these, however strongly voiced, seem to leave the authorities unmoved in their determination to make money out of human misery.

However, our purpose in this editorial comment is to place on record that Christians have a duty to protest—and that vigorously—about the imposition of TAB agencies in their suburbs.

Whether or not such protests achieve any change of heart to those responsible we still believe we have a duty to protest. Let it not be said by TAB officials, "But there was no protest from suburb X or suburb Y." Let the voice of the community's Christian conscience be heard by petition, resolution, letter and any other legitimate means.

Those seeking further guidance and help are invited to contact the Citizens' TAB Protest Committee, the chairman of which is the Rev. Allan Funnell, of 25 Clanalpine Street, Eastwood (85-1610). The secretary is Mr L. Daines, of 45 Russell Street, Eastwood (85-5972).

A "SPLINTER GROUP?"

The Archbishop of Sydney has let it be known in no uncertain terms that he is concerned about possible evangelical intransigence at next year's meeting of General Synod.

Through the centuries evangelicals have often been accused of being "narrow," "difficult" and many other less complimentary things. If those who represent the evangelical viewpoint within the Church of England find themselves once more in a similar position they should not be surprised.

Whilst every effort should be made by evangelicals who are members of General Synod to act with charity and to accommodate themselves to other viewpoints on unessential matters fear of becoming a "splinter group" should not deter them from maintaining a firm line on matters of vital doctrinal importance.

Prayer Book Revision is but one of these thorny questions and it will tax the ingenuity of all present to guide this activity along lines that will suit the wide variety of viewpoints represented in the membership of General Synod. There is much point here in the shrewd appraisal of the Church of England from the pen of a Roman Catholic writer, referred to on page 7 of this issue.

COMBINED CHURCHES PLANNING OFFICE?

A PROPOSAL for a combined churches planning office in New South Wales has been presented to the N.S.W. State Committee of the Australian Council of Churches.

The plan, which was prepared by the Rev R. Glover, Secretary of the Methodist Church's Property Department, calls for a central, inter-church office to advise and guide the churches in the development of church property, sitings, the provision of statistics, interpretation of city planning and economic and sociological data.

Presenting the plan to the annual meeting of the N.S.W. State Committee, Mr Glover said that churches at present duplicated their planning facilities unnecessarily and were ignorant of

the plans of denominations other than their own.

In other actions the N.S.W. State Committee's annual meeting:

● Decided to investigate a suggestion for an exploratory conference on the state of theological education in Australia, involving both academics and church representatives.

● Expressed gratification that the N.S.W. Government plans a substantial program to improve Aboriginal housing.

MASSIVE PROGRAM

THE Australian Council of Churches is seeking £250,000 this coming year to carry out its program of help to developing countries.

This target is £50,000 more than has been received for the current year's program.

Announcing the appeal the Rev. Harvey Perkins, A.C.C. General Secretary, said that Australian Churches had provided more than a million pounds for overseas aid through the Council in the last five years.

Included among projects to be helped are:

● £1,000 for artificial limbs for Korean children who lost limbs during the Korean war.

● £3,500 for an experimental tuberculosis control program in the village of Depok in Central Java, Indonesia.

● £5,000 for loans to village farmers in Thailand and Pakistan to enable them to buy better farm tools and modern agricultural equipment.

● £2,000 for a vocational training school for refugee youths in Jordan and Israel.

● £5,000 for a Christian University in Djakarta planned by the Indonesian Council of Churches.

The expanded program will cover 70 projects in 30 countries. It will also provide large amounts for sending Australian teachers, tradesmen and medical personnel to Asia and the Pacific.

WOMEN'S COLLEGE CLOSURE DUE TO LACK OF STUDENTS

St. Christopher's College, Melbourne, is to close as a teaching institution as from the end of this year.

St. Christopher's was established in 1945 by the General Board of Religious Education as a training college, primarily for women, in the fields of religious education and youth work.

During the 20 years of its life more than 120 students completed the 2-3 year course.

Dr Frank Woods said the members of the Board greatly regretted that this step had to be taken. The decision to close had been made at the Annual Meeting of the College Council in May last, because of low enrolments.

These had been showing a steady decline for some time, and this year there was only one new student, bringing the total number in residence to three. The financial consequences of this situation were obvious.

It reflects the unfortunate decision of the Anglican Church on the most effective use of its woman-power, the Chairman said.

It seemed to him a great pity that at this stage the important contribution to the Church's mission which women could give was so little understood that the openings for them were very limited in number and scope, with the result that the stream of applicants for training had dried up.

Moves to preserve historic church

ONE of Sydney's oldest churches—St. Jude's, Dural—is in urgent need of restoration work to preserve its now well-worn fabric.

St. Jude's church was built by early settlers in the Dural district and has been a landmark since 1846. Now time and the elements have taken their toll of the convict-hewn sandstone walls and old timbers.

An Appeal has recently been launched for funds to help restore the building, something beyond the resources of the local parishioners. On the recommendation of the Historic Buildings Committee of the Royal Australian Institute of Architects the advice of Mr J. K. Noller of Parramatta was sought and restoration work will be carried out under his supervision.

An interesting booklet outlining something of the history of the church has been published and is available at 4/- a copy. Inquiries and donations should be directed to Mr Martin Brown, Hon. Secretary/Treasurer, Uralla Road, Dural, N.S.W.

"Renewal" theme for ACL meeting

NEXT Saturday, November 20, will see the last of this year's conferences organised by the Anglican Church League in Sydney.

To be held at St. Thomas, Kingsgrove, the Conference begins at 10.15 a.m. and runs through to 2.45 p.m.

Speaking on the topic, "Renewal in the Congregation" will be the Rev. J. R. Reid, B.A., Th.L., and Dr Garth Hastings, M.Sc.

Time is allowed in the program for group discussion and questions. Luncheon is provided at a cost of 5/-. Members of the Anglican Church League pay a registration fee of 5/- but non-members are warmly invited to be present and will not be expected to pay this fee. (The money is used to provide duplicated notes and to cover advertising and incidental expenses.)

OFF THE RECORD

RISE UP, LADIES FAIR

From the Tasmanian "Church News" comes this comment in verse on a decision of the Synod of Ontario to admit ladies to its ranks:—

Cheer up, O men of God,
Next year the ladies come,
And bring their thoughts and words and works

To make the Synod hum!
Cheer up, O men of God,
Though Synod took so long;

At last we vote for ladies fair,
And end an age-old wrong!

Rise up, O ladies fair,
The men for you do wait,
The Synod slow to do its work,

Come now, and make it great!
Lift high the Synod's hopes,
And let them know you're there;

As members of the Synod now,

Rise up, O ladies fair!
THIS MAY BE SUNG TO THE TUNE, "St. Michael", 656.

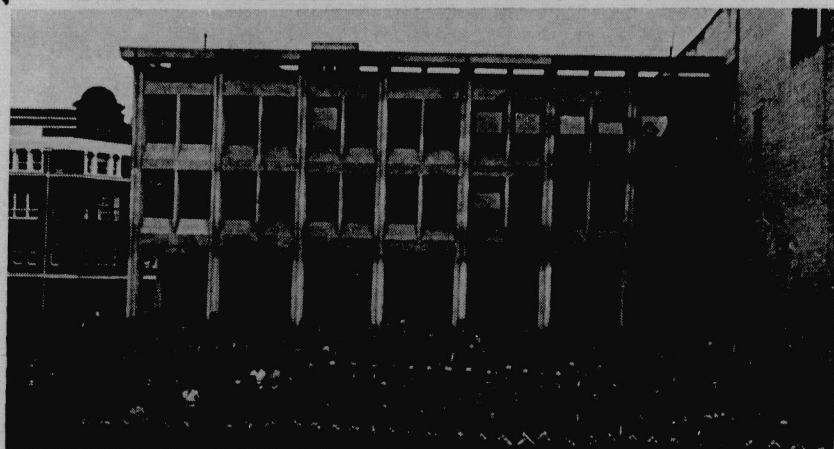
FIFTY YEARS AGO

From "The Church Record", November 26, 1915: "The Beer Strike in Sydney is unfortunately settled; no doubt to the extreme sorrow of a multitude of homes which had one happy weekend. In the Northern Territory, on the other hand, the hotel strike continues, and now the Administrator has closed the hotel bars and bulk stores. The Union has also issued a manifesto warning its members under pain of expulsion, against obtaining liquor at hotels or 'elsewhere.' This combined official and 'voluntary' regulation has the effect of placing the Territory under Prohibition . . ."

CLEANLINESS AND GODLINESS

Glancing through the pages of an English Church journal recently we thought we had discovered a new organisation devoted to proclaiming the wisdom of the old adage, "Cleanliness is next to Godliness." An item in the magazine was headed, "The Bath Auxiliary." Reading further, however, we discovered that it referred to a branch of the Ladies' Home Mission Union located in the city of Bath.

80th ANNIVERSARY YEAR



A recent photo of the 300 boys and staff at St. Andrew's Cathedral School, Sydney. In the background is the building forming Stage I of the new school. 1965 is the 80th Anniversary Year of the school, the year in which the 100th Archbishop of Canterbury opened and dedicated the building. St. Andrew's Cathedral School is one of the 38 members of the Choir Schools Association of the world and is affiliated with the Royal School of Church Music. The recently completed building has made possible more openings for boys and those interested are invited to arrange an interview.

KATOOMBA SUMMER SCHOOL '66

January 7th to 15th

Bible Studies—Dr Alan Cole
Chairman—Rt. Rev. A. Stanway

Extra Accommodation
NOW AVAILABLE

California Private Hotel — Katoomba.

Now available at concession tariffs to C.M.S.

Single Rooms £13 13 0 per person

Twin Bedded Rooms £12 12 0 per person

Double Bedrooms £11 11 0 per person

● Excellent Accommodation, swimming pool, etc.

● Youth Accommodation at Convention Site, League of Youth, The Pines, still available.

(Conference Centre, Metropole, Wykehurst, fully booked.)

Books

Science and God

CHRISTIANITY IN A MECHANISTIC UNIVERSE, AND OTHER ESSAYS. A symposium edited by Donald MacKay. London I.V.F., 1965. 125 pages. Eng. 4/6.

The essay which gives its title to the Symposium is by Professor Frank Rhodes of Swansea.

The other essays are "Man as a Mechanism," by Professor Donald MacKay, "Plan and Purpose in the Universe," by Professor David Ingram, and "Reason, Revelation and Faith," by Professor Robert Boyd.

The four professors (two of physics, one of geology and one of communication) are all scientists and all Christians. The general subject is the scope and limitations of science, and the necessity of understanding its place in relation to the truth as God has revealed it.

The most interesting essay is perhaps the first. Rhodes is aware of the inadequacy of science to bring a man the knowledge of God, but he equally defends the elimination of God "as a legitimate scientific hypothesis" in the realm of science, if the latter is to fulfil its time role and be studied properly.

—D.W.B.R.

Warm novel

STEEP ASCENT: The Story of a Surgeon by Dorothy Dennison. A Paternoster Pocket Book, 1964. Price 8/9.

"I have written this book," explains the author, "because it seems to me that so many novels today are based on unhappiness, unfaithfulness and crime. Whereas the reality the majority of people find their years full of interest in the pursuit of the old and simple virtues."

Whether the reader would agree with this last statement is open to question.

There is no doubt, however, that Giles and Rosamund Irwen are just such people. The story, Dorothy Dennison's first full-length novel, is set in the south of England, and relates the struggles of the boy Giles in his aspiration to become a leading surgeon.

He battles against financial difficulties, relative hardship and petty opposition, but never loses sight of the simple Christian principles learnt as a boy in the midst of his family.

The style is leisurely and easy, and the characters are quite convincing in that they enjoy their share of human weaknesses.

There is no great excitement or profundity of thought to disturb the even tenor of the story, which flows serenely on to a peaceful twilight.

"Steep Ascent" is the sort of novel one can imagine appearing in a serial form in an English magazine for women, and could safely be recommended to readers of the same with the advantage of a Christian emphasis.

—E.V.K.

Chinese cell

OUT OF THE LOW DUNGEON: Six Broadcast Talks by Geoffrey Bull. Witness Booklet No. 2. Pickering and Inglis, 1965. Price 1/-.

These talks were originally broadcast on the B.B.C. Home Service Program, "Lift Up Your Hearts," under the title of Geoffrey Bull's book, "When Iron Gates Yield."

A short introductory note about the author explains the circumstances of his arrest by Communist forces while working as a missionary in Tibet in 1950.

Something of what he endured, and how God preserved him in solitary confinement and under the rigours of brainwashing is related in these six talks.

Those who have read or listened to Mr Bull will be familiar with his gifts of language. No one could fail to be gripped by the vivid reality of the testing of this soul, nor fail to be impressed by the spiritual depth and serenity which are the result. Brief, and very much to the point.

—E.V.K.

NEW BIBLE FILM

Knowing the demand through the Church and the Temperance Movement for really good films, Ansvar has decided to produce a film that would be of interest and value to a wide section of the community.

The film will be produced in colour/sound for use on 16mm projectors and its title will be, "IN THE PATH OF THE BIBLE."

The film brings together the Greatest Story Ever Told and recent events in the field of science — to focus attention on the fact that the Bible is right.

Because of the film's artistic qualities and the knowledge it brings of the rich cultural and spiritual heritage which has its origin in these places, it will have wide appeal to the general public as well as to the Church.

The film is based on the book "But the Bible is Right" and will be produced in several languages to accommodate the countries represented in the Ansvar Group.

It is expected that copies will be available early in 1966.

BRIEF NEWS

UNITY — In the current issue of the South American Missionary Society's Australian supplement the Rev. Rix Warren writes: "We do pray earnestly that the Committee, under God, will be able to influence more Australians to join us here in Paraguay. Here we have the best example of Christian unity I have ever seen and the Mission to Paraguay in either 1966 or 67 promises to be a really united effort on the part of Methodists, Brethren, Pentecostals, Disciples of Christ, Mennonites (German Evangelicals) and Anglicans."

● We regret that owing to lack of space it has been necessary to omit NOTES AND COMMENTS in both this issue and the last one

SCHOLARSHIPS — "The Marcia Abel Scholarship" of £500 annually will be awarded for a person becoming a resident student at Moore College as a result of a bequest from the Florence Abel of Vauchuse. Those eligible should be persons under the age of 25, born in Australia or Britain and who had estate of the late Mrs Marcia passed the matriculation entrance examination of Sydney University. It is possible that other scholarships will also be provided.

Sydney camp centre

November sees the beginning in Sydney of Doug McDougall's Christian Conference and Camp Booking Centre, to enable a more efficient facility for churches and Christian organisations planning a house party, camp or conference, etc.

Mr McDougall is a member of the progressive American Christian Camp and Conference Association and is chairman of the board of Youth Enterprises Ltd., a company operating Riverview Lodge Christian Camp and Conference Centre at Ebenezer, N.S.W.

He realised the need for this new Centre from the problems associated with Riverview Lodge booking procedure.

The Centre will open with approximately 20 sites listed which specialise in all types of Christian group bookings and various sites will offer all types of activities such as beachside camps, water skiing, mountain climbing, horse riding and a host of others.

Now the person nominated to book a site may come to one office and see at least 20 sites with their booked weekends and free weekends spread out on a chart.

At the centre there will be black and white photographs, together with a projector and colour slides showing the properties available, their buildings, grounds, facilities, etc.

Plans and layouts of all buildings, locations, prices, as well as all particulars of the properties, tailored to the specialised requirements of Christian groups will be available. Publicity materials will also be freely obtainable.

Letters to the Editor

Anglicans and ecumenism

The call by Bishop Dain for an "Evangelical strategy" for Christian unity (ACR Oct. 21) will be widely welcomed.

But with great respect for the bishop and the lead that he has given, one may be pardoned for disagreeing with his assertion that Anglicans are involved in the ecumenical movement whether they like it or not, because their Church is officially involved. Evangelicals should not be too ready to concede that point. The view that because the ecumenical movement, through the denomination, calls a tune, everybody has to dance — be it a little polka or "the twist" — is erroneous.

No Anglican is obliged to surrender his right of private judgment on matters such as this, to his denomination. He may choose a position of detachment and be no less an Anglican for so doing.

There are other serious objections. To concede that we are all involved willy-nilly is to act as though the pattern of Christian unity has already been fixed — in terms of the ecumenical movement and the denominations as at present existing.

In this event, all that we have to do is to find our place in the large family in which we now find ourselves (or into which we have been abducted). But this is far from being the case, as the bishop well knows. There are young evangelical Churches in Africa today, for example, who reject the embrace of the WCC, because of their concern for the fundamentals of the faith. Do we stand with them or do we first ascertain where our denomination stands in the matter and then give them what limited moral support we can?

I am not pleading for separatism or for rabid opposition to the ecumenical movement. But I suggest that in this matter we err when we allow "official" denominational attitudes to determine our course of action.

Unwittingly, the argument for involvement, based on denominational participation leads to one of the dangers against which the bishop warns, viz. "centralised control."

It bolsters the denominational mentality at the very point where we should be seeking its dissolution. If we are to develop "evangelical ecumenicity" we must face the fact that the unity which God has already given to us, by His Spirit, with our brethren in every denomination, demands, by its very nature, priority over all other forms of unity, denominational included. Evangelicals already have the means at their disposal to develop this kind of ecumenicity. But we must be bold enough to use them.

There are many young people, for example, who have realised this unity in ISCF groups, beach missions and CE. But why is it that when they think of mis-

sionary service, we talk in terms only of denominational work?

There should be many more of them in the ranks of the undenominational missions, such as OMF, UFM and others, where they can express their "evangelical ecumenicity." Instead, we send them to denominationally segregated training institutions, and then out they go — as evangelicals — to perpetuate the old tradition.

If liberals can work for a unity which transcends denominational barriers on the basis of a modern theology, how much more may evangelicals, for the sake of the faith once for all delivered to the saints? What we need is "critical involvement," not primarily with the ecumenical movement, but with our brethren in Christ, whoever they may be. From that position we should then maintain a critical detachment in our study of the ecumenical movement.

(Rev.) A. DEANE.

Croydon, N.S.W.

Churches aid Sunday slide

That Sunday slide referred to in our Editorial of November 4 is being actively encouraged and steepened by the Church itself.

The growing practice of the opening of buildings on Sundays is but one way the Church is helping to undermine the sacredness and quiet of Sunday.

In the same issue you report the opening of additions to Chesalon at Eastwood and St. Anne's Court at Ryde on successive Sundays. The flurry of excitement, the downright hard work, long hours of preparation and cleaning up associated with these and similar functions have a bad effect on the Church services and the atmosphere of worship.

One cannot be blamed for wondering if these functions are arranged with an eye on the offertory being larger than on some other day of the week through the anticipated larger attendance.

The Church is also helping the Sunday slide by the closing of some Churches on Sunday nights, especially during winter. While clubs, garages, shops, hotels and some theatres are a blaze of inviting light the church in some areas stands dark and closed, a silent witness to defeat and despair, playing right into the hands of those who claim that there is nothing to do on Sunday.

Again, Sunday trading is actively encouraged by some Churches whose members purchase goods at the corner shop while going to and from Church services. Even some Church organisations regularly purchase milk, tea and biscuits on Sundays for various activities.

Can we deplore the Sunday slide while the Church is pushing its own members down the slope?

(Rev.) D. G. LIVINGSTONE, Ryde, N.S.W.

Ban on service variations

The Archbishop has forbidden "Evangelicals" to continue certain un-Catholic practices — and are you wincing! All I can say is: take your medicine like good children, grin and bear it. Does not St Paul (Hebrews 13:17)—"Listen to your spiritual leaders and obey them; for they are watchful guardians of your souls." I find the situation somewhat ironic: at a time (1910) when the English Church had finally realised that rigid liturgical uniformity (as enforced by Rome) was not necessary, and recognised that the High Churchman's ceremonial had as legitimate a place within Anglicanism as the Puritan's austerity, when Convocations of Canterbury and York passed resolutions acknowledging that the Ornaments Rubric did not prohibit chasubles; at the same time Archbishop Wright, to the joy of "Evangelicals" in this diocese, declared chasubles illegal (which he had no constitutional right to do).

Later, 1948, T. C. Hammond took the Bishop of Bathurst to court in an attempt to ram the Sydney negative liturgical obsessions down another diocese's throat.

One still wonders how these "Evangelicals" were able to regard the Bishop of Bathurst as illegally taking to himself the right to authorise BCP deviations, yet could rejoice that the Archbishop of Sydney, and the synod later, had taken it upon themselves to issue a binding, definitive interpretation of the Ornaments Rubric—which contradicted the Mother Church's interpretation at that! When "Evangelicals" have had all too willingly applied the lash to Anglo-Catholics; if it falls heavily on you now, it is your own fault—the further you tip the scales one way, the greater will be the force of the reaction, when it comes—as it inevitably must!

J. BAKER.

Sydney, N.S.W.

[Our correspondent's vigorous letter is based on mis-statements about leading churchmen now dead. These should be corrected. Archbishop Wright simply asked his clergy to give an undertaking that they would obey the Church law as this had been interpreted by the Church courts. Convocation is entirely composed of clergy. It has in itself no legislative or judicial authority. Its resolutions cannot affect the Church law one way or another. They merely express clerical opinion.]

It was not Archdeacon Hammond who took the Bishop of Bathurst to court but some 20 male parishioners of one of the parishes of the Bathurst diocese. The parishioners had first asked the bishop to give instructions that the Prayer Book should be used in their parish church.

When he declined, the court ordered the bishop to do this

and forbade him to continue authorizing the use of a prayer book ("The Red-book") which he himself had composed in place of the Book of Common Prayer. In this way the court vindicated the parishioners.—Ed.]

Christianity and Communism

The secretary general of the International Chamber of Commerce, Mr Walter Hill, said in Sydney on Oct. 22 that "The American economy had been greatly stimulated by the war in Vietnam. Government spending in the armaments and associated industries had benefitted the whole business structure."

For our purpose, it gives food for thought in this correspondence.

The saddest part of all is that the Christian Church seems so utterly futile in this struggle.

Every Australian soldier in Vietnam has been presented with a copy of the New Testament. Is this a kind of cruel joke, or merely a face-saver?

After viewing the remains of enemy bodies, in the dust of the jungle, while the Diggers turn for their evening meditation to the Sermon on the Mount, or the story of the Good Samaritan?

On the other side, will the Vietcong turn to their copies of the "Manifesto" and take up the slogan, "Workers of the world unite?" As we visualise the affluent steel magnates in Pittsburgh or Detroit, or the hapless natives of Hanoi or Saigon, shall we remember "One is your Father, even God, and all ye are brethren."

Or is it much easier to forget what Christianity really means, and that the leaders of formal religion crucified the Lord of Glory?

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

ACR's "blatant attacks" deplored

For some time now, I have been purchasing the "Record" for I firmly believe it necessary for Anglicans to read the literature that the Church and its societies produce, whether it be of Evangelical or Catholic thought.

However, it continually amazes me to read the paper's blatant attacks on our brothers of the Roman Communion, and the "Liberal" and "Anglo-Catholic" traditions in our own communion.

God created all men in His likeness, as we read in Holy Scripture, but that surely doesn't mean that every person looks, thinks and acts the same as the other.

Every artist expresses himself in a different way, this can be seen plainly with religious artwork. No two artists paint the same picture of our Blessed Lord's Crucifixion. No two people express themselves the same way to Almighty God, as individuals. However, broadly speaking, numbers of people can be classified together as a certain type of painter, or worshipper.

We may not like the work of

● Continued next page.



THE WALKER POSITIF

WHAT IT IS. A true pipe organ, available in several models, ranging in price from £A1,773. F.O.B. London.

WHAT IT DOES. According to the model selected it will support a congregation of up to 500, giving sufficient variety of tone for choral or congregational accompaniment. It is also an exciting solo instrument, capable of performing a wide range of organ music.

HOW IT DOES IT. Careful planning has ensured that all but essential sounds have been discarded and that all the voices combine to achieve true pipe organ tone.

Represented in Australia by

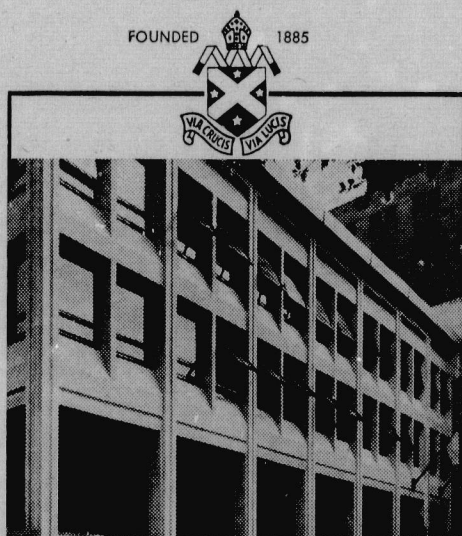
Mr. Arthur Jones,
'The Harmonics'
90 Hammers Road
Old Toongabbie, NSW
Telephone No. 631-9146

Recent Installations

St. Andrew's Presbyterian Church, Oakleigh, Melbourne, Victoria
St. George's Church, Hamilton, New South Wales.
South Essendon Methodist Church, Victoria.
St. Cuthbert's Church of England Church, South Kogarah, Sydney
St. Barnabas Church, Westmead, New South Wales.

WALKER ORGANS

ESTABLISHED 1856
J. W. Walker & Sons Ltd., Baintree Road, Ruislip, Middlesex, Eng.



ST. ANDREW'S Cathedral School

SYDNEY

ENROLMENT 300 DAY BOYS
FURTHER EXPANSION. With the opening of the new Wing by the Archbishop of Canterbury, there is now accommodation for an additional 80 boys.
PRIMARY AND SECONDARY DEPARTMENTS. Pupils are admitted from the age of eight. The School provides a full curriculum in all subjects to Higher School Certificate and Matriculation. The recently completed School building has modern facilities for thorough academic instruction. Ample provision is made for all sporting activities.
VALUABLE SCHOLARSHIPS OFFERED TO CHORISTERS. Choral training in the School under the direction of the Cathedral Organist and Choirmaster, MICHAEL HEMANS, M.Mus.
A FULL PROSPECTUS IS AVAILABLE
HEADMASTER: Canon M. C. Newth
61-7836 B.A., Th.L., M.A.C.E. George Street
26-3774 Sydney

INSURANCE FOR RESPONSIBLE PEOPLE



INSURE TOTAL ABSTAINERS ONLY

WOOD COFFILL FUNERALS

— Phones —
Metropolitan (All Branches) 80-0396
Katoomba — Katoomba 41

BOOK NOW

"THE GRANGE" Mt. Victoria has HOUSEPARTY weekend vacancies during February, March and April, 1966. Accommodation for 80 persons.

Full details:

Scripture Union, 239 Elizabeth Street, Sydney. 26-6161.

CONFIRMATION SERVICE

As approved by the Archbishop of Sydney

Price 3/- per dozen (postage extra)

See us when requiring

Induction Services, Parish Papers and all Classes of Church, Commercial or General Printing

William Andrews Printing Co. Pty. Limited
96 MAY STREET, ST. PETERS Telephone 51-2119

ACR CLASSIFIED ADVERTISEMENTS

POSITIONS VACANT

TWO TRAINED CHRISTIAN NURSES required for Chesalon Parish Nursing Service to work in Summer Hill and surrounding areas. Own car desirable. Award salary, plus travelling allowance. Contact Sister Tattersall, 71-7179.

ORGANIST required at St. Luke's, Macquarie. Details, phone (Sydney Exchange) 67-4764.

MATRON required for Church of England Hostel for Young Women. Conveniently situated in East Melbourne. Permanent position on live-in basis. **HOUSE MASTER** For Senior Cottage in Boys' Home. Apply the Rev. Canon Guy Harmer, The Mission of St. James and St. John, 468 St. Kilda Rd. Melbourne. Tel. 26-2541.

THE SOUTH AMERICAN MISSIONARY SOCIETY requires ORGANISING SECRETARY (part or full-time), Male or Female; Clerical or lay. Must have organising ability and some experience. Apply to: The General Secretary, 73 Gannons Road, Caringbah.

Accommodation Wanted

TWO Missionary Families on furlough for 6-8 months each urgently require a self-contained flat or cottage from about mid-December. One must be centrally situated as occupants will be involved in deputations. Phone Mr. George, Church Missionary Society, MA9487.

WORK WANTED

THINKING OF PAINTING? Ring 53-5375 (Sydney Exchange) for quote. Work cleanly and properly done, anywhere. Clive Freestone, 8 Karne Street, Narwee, N.S.W.

FURNITURE REMOVALISTS. AL R. C. THOMAS, PARRAMATTA, 635-5588. Local—Country—Interstate. MOVE AND STORE WITH THOMAS. All cons. 631-3592.

ELECTRICAL WORK, large or small jobs. Contact David Wolfe, Licensed Electrical contractor. Phone 53-5581 (Sydney). Specialising in churches.

WANTED

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

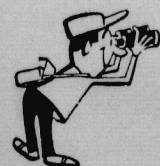
PIANO, iron frame, in good condition. Needed for Moore College, Sydney. Do you know of one available for sale? If you can help, please ring 27-1839.

PERSONAL

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

Classified advertisements should be sent to **THE AUSTRALIAN CHURCH RECORD**, 511 KENT STREET, SYDNEY. They should be prepaid. Rate: 5d per word, minimum 41. Replies may be addressed to a Box Number on payment of an additional 1/- to cover the cost of forwarding replies to the advertiser. Receipts will not be forwarded unless requested and such requests should be accompanied by a stamped addressed envelope.

WATCH OUR CLASSIFIEDS



It Pays!

Accommodation Available

HOUSE. Man wants couple to provide food and small amount washing in return for rent-free accommodation, 29 Highgate Street, Bexley (Sydney).

FOR SALE

FOR SALE. Bell and Howell Slide Projector, 300 watt. Almost new, £20. V. Filby, 1 Darley Rd., Manly, N.S.W.

Holiday Accommodation

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

CAMP KOOROORA, for conferences, house parties, accom. 60, with or without cooking and catering. 2 Mona Street, Mona Vale. 99-2431 (Sydney Exchange).

TEMPERANCE HOTEL "METROPOLE"

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

WYKEHURST GUEST HOUSE For an enjoyable holiday in Christian atmosphere. Good Food. H. and C. water in bedrooms. House-parties taken. Mr and Mrs H. Bartrop, 219 Katoomba Street, KATOOMBA.

CHRISTMAS HOLIDAYS IN SYDNEY

Vacancies late December, Jan., Feb. Women and family groups accommodated. Happy Christian atmosphere, handy to city. All meals, except lunch, Monday-Friday. Apply **GFS Hostel, 29 Arundel St., Glebe, N.S.W. (68-4984).**

HOLIDAYING in Melbourne? Accommodation is available at Ridley College during vacation. Apply the Principal, Ridley College, Parkville N.Z.

Furniture Removals and Storage G & C DREW Pty Ltd

66 Smith's Avenue, Hurstville
Local, Country and Interstate Removals
Write or phone 50-8366
After hours 53-7377

● Applications are invited from Missionary candidates or Christian young women desirous of gaining experience in Midwifery Nursing.

Apply — The Matron

SOUTH SYDNEY WOMEN'S HOSPITAL
Gilpin St., Camperdown. 51-2861

Sunday School Teaching Courses

Now available in Australia. All courses and material released through the David C. Cook Publishing Foundation, U.S.A. Non-denominational. True-to-the-Bible graded lessons used by 20 per cent of all American inter-denominational churches. Details, catalogues, and complete sample kits of material supplied entirely free of charge and obligation.

S. JOHN BACON PUBLISHING CO. PTY. LTD.
119 Burwood Road, Burwood, E.13, Vic.
or All Good Booksellers.

LETTERS Cont.

a modern painter, but we accept his work as that of an individual, and we openly say he is expressing himself as he sees a particular situation. Why then, can't your newspaper accept (as your subheading lists the Record as being a paper for C. of E. people — Catholic, Apostolic, Protestant and Reformed) the varying traditions within our Anglican Communion, and why can't you accept the work of the Roman Church, which beyond any doubt, is being done in God's name?

The Roman Church, as with Anglo-Catholics and Evangelicals, all have things in their worship and doctrines that repel the other, but we have grown up, I assume, from the petty school-boy fighting stage, surely we can accept each other's point of view in a friendly and Christian way.

WATER—African problem also

WATER shortage is a major problem in parts of Africa at present (see ACR report re Kenya in our last issue).

Reports from Burrundi tell of refugee families facing grave problems of lack of water. An Australian organisation, AUSCAR, whose chairman is the Rev. A. C. Prior, well-known Baptist minister, and secretary to the Rev. Robert Sprackett, reports on the position:—

"Refugees are busily employed draining marshes and installing water bores costing £134 and wells £50 to enable the thousands of families to have healthy drinking water. They have escaped from burning villages and untold horrors to be resettled in this friendly region with opportunities to cultivate the land and to build their homes.

"The water situation is priority No. 1. Australians realise the value of water and it is hoped that generous help will be given.

"Please make out your cheque to AUSCAR and address it to the Hon. Treasurer, Box A 243, Sydney South."

Scholarships

The King's School Parramatta, has announced the award of the following Scholarships:—
VIOLET MACANISH SCHOLARSHIPS: S. E. Cox (Artemon Public School), J. G. Christie (Eastwood Public School) P. T. J. Nicholson (The King's School)
ROBERT CAMPBELL SCHOLARSHIP: R. Yuen (The King's School).

Anglican Church for people of both Evangelical and Catholic tradition, both have much to learn from each other. So let us get on with the job of winning souls to Christ and stop these petty hate sessions. Your newspaper could have so much to offer not only to Anglicans but others outside our communion.
R. ADAMS.

Pymble, N.S.W.

[God is a God of truth. Two contradictory word-portraits of God cannot both be true. What is our correspondent's standard for judging the truth of God? Or does it not matter what we think God is like or how we worship? -Ed.]

Children's missions

I feel it would be of interest to your readers to know that the Rev. T. George Rees, present rector of St. Stephen's, Newtown, and a former Diocesan Missioner in our Diocese, has recently conducted a very successful and acceptable Children's Mission in our parish.

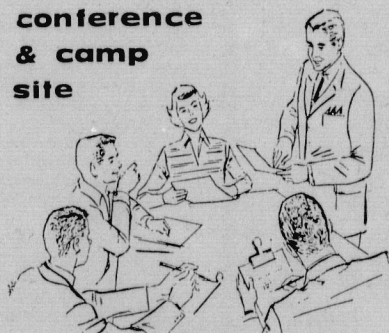
Mr Rees' new appointment to St. Stephen's enables him to be free to take three or four Children's Missions a year and it is a pleasure for me to be able to report that after 10 years away from Missions, Mr Rees has come back to the work with a renewed freshness and ability to teach and evangelise that has left a lasting impression in our parish.

Each afternoon during the week of the Mission the children crowded our hall to hear the message of the Gospel. In all 41 decisions for Christ were registered and these children are being nurtured through follow-up in the Sunday school.

We trust that many other parishes may share the same blessing through a Children's Mission conducted by Mr Rees.
(Rev.) W. H. OSTLING,
Roseville, N.S.W.

No need to search for a

conference
& camp
site



consult

**Doug McDougall's
CHRISTIAN
CONFERENCE
& CAMP
BOOKING
CENTRE**

**SELECT FROM OVER 20 SITES
AT ONE CENTRAL OFFICE**

Phone: 61-2453 or write:
307 Sussex Street, Sydney
for free brochure or bookings.

100,000 BOOKS

"Life to Spend," the Church and Life Movement program book, which has been more than 12 months in preparation, will be published in November.

At least 100,000 copies of the book, priced at 2/6 each, are expected to be in use during the climax of the movement in June and July, 1966.

The book contains seven discussion outlines on the main issues of the Church and Life Movement — failure and success, handling wealth in an affluent society, using scientific power, using social power, loneliness, responsibility for others and the dilemmas of choice in life.

"Life to Spend" is being published by the Joint Board of Graded Lessons and has been edited by **June Wright**, a Melbourne Methodist laywoman. It drew on script writers and advisers from all Australian churches. Its discussion guides have been tested in actual situations in all States, and revised in the light of comments received.

LETTERS Cont.

Liturgical reform

I draw your readers' attention to the annual conference of the N.S.W. Association of Parish and People (advertised elsewhere in these columns).

Because, as Dix says, "Theology is a progressive technical science, and therefore always the professional preserve of the clergy and an educated lay elite; and Liturgy — on the other hand — is a universal Christian activity, and so a popular interest."

We have arranged for three of our more erudite theologians to address the conference on various aspects of the reform of the Liturgy, and to lead discussion groups on this.

There is widespread interest in Liturgical reform throughout the whole Church: both the Pope and the Archbishop of Sydney have had to issue cautions to enthusiastic reformers. We hope that as many lay people as can (as well as clergy) will attend and contribute to the discussions.

(Rev.) DOUG PETERS,
Hon. Secretary,
Gulgandra, N.S.W.

Chatswood prayer

Four sessions of prayer will be held at St. Paul's Chatswood, during the day of Saturday, November 27.

Sessions start at 9.30 a.m., 11 a.m., 2 p.m. and 3.30 p.m. A break will allow those present to take lunch (basket).

Bible study leader for the day will be the Rev. Stan Skilleorn, from India.

Enquiries Regarding The New ANGLICAN HYMN BOOK

Published by the Church Book Room Press, London, may be addressed to the

Yeswick Book Depot

317 Collins St., Melbourne

Lists available of the 663 Hymns and Tunes. Introductory Grant To Parishes.

Christianity Today

Championing the basic doctrines of the Christian faith and reflecting world-wide evangelical work and witness. Thoroughly reliable Editorial staff and contributing authors of the world's leading evangelical theologians. Published fortnightly. Sample copy mailed on request.

Subscription, 45/
S. JOHN BACON PUBLISHING CO. PTY. LTD.
119 Burwood Road, Burwood, E.13, Vic.
or All Good Booksellers.

ROMAN SCHOLAR PRAISES PROTESTANT RSV BIBLE

A leading U.S. Roman Catholic biblical scholar has praised the RSV as "by far the best revision of the King James translation yet produced."

Father Raymond Brown, Professor of N.T. Studies at Baltimore's St. Mary's Seminary said "there seems to be no reason why educated Catholics sincerely interested in studying the Bible cannot use and profit from this edition in all good conscience."

Speaking of the new Roman edition of the RSV, Professor Brown said the most important changes made by Roman Catholic editors "are unhappy ones and will do little to convince Protestants of the ability or objectivity of Catholic biblical scholars."

"One is especially disturbed that the Catholic editors justify their changes as 'absolutely necessary in the light of Catholic tradition.' Many scholars who know Catholic tradition will remain convinced that in most instances the RSV needed no change."

LATIN AMERICA SHORT OF ROMAN PRIESTS

The Roman Catholic Archbishop of Mexico City has described the shortage of priests in Mexico as "alarming." He went on to say that the same situation applied throughout Latin America.

The Archbishop said the situation arose because of the population explosion in the ranks of the underprivileged, where families of 8 to 12 were not uncommon, coupled with the decline in the number of young people seeking ordination.

Many communities were without "spiritual comfort and aid" from Roman Catholic priests or nuns, he said.

WORLD NEWS IN BRIEF

An English parish paper has launched a competition for a hymn on the theme of Unity to be written to the tune of Auld Lang Syne.

Bishop Ralph Dean, Anglican liaison officer, has questioned whether the \$60,000 dollars being asked by the Bishop of Amritsar to rebuild his bombed cathedral could not be better spent elsewhere.

In Portsmouth diocesan people are questioning an appeal for funds to complete the Cathedral there. They feel the money would be better spent providing more churches.

Except for those used to train church workers, all schools in the Congo have been nationalised and religious teaching in them forbidden.

Anglican, Methodist, Church of Scotland and Roman Catholic churches in the City of Westminster, London, have formed a Joint Council.

WORLD REPORT

Anglican comprehensiveness cause of English religious decline

IN a booklet published by the English Catholic Truth Society, "Our Separated Brethren," the Rev. David Woodard sees the Church of England's attempt to be "comprehensive" as breeding scorn for religion.

One Protestant journal in England says of this booklet: "There has seldom appeared such a penetrating survey of the Church of England from such a source."

The booklet gives an assessment of the three parties in the Church of England and the impact of ecumenism upon Anglo-Catholic and Modernist. The writer is openly amazed at the persistent lack of discipline and "mental reservation" attitude of many to church formularies.

He quotes Waterland's reference to the view of the Arian and Socinian clergy of the early 18th century that the 39 Articles may "lawfully and conscientiously be subscribed in any sense in which they themselves, by their own interpretations, can reconcile them to Scripture, without regard to the meaning and intention either of the persons who first compiled them or who now impose them."

He adds: "These words could

BIBLE SOCIETIES SAY GAP IN FINANCES

The United Bible Societies predicts a combined deficit of 6,218,000 dollars for Bible Society work throughout the world in 1966. The figure is the anticipated gap between expenditure and income in some 120 countries in which proceeds of sales and local collections are insufficient to meet the cost of the work.

In these areas, as well as in others, cheap editions are sold at subsidised prices fixed in relation to the purchasing capacity of the lowest income. Translation costs account for nearly 700,000 dollars of this amount, covering work in some 600 languages.

Bible societies in "affluent countries" have been asked to raise funds to cover the deficit which is about 980,000 dollars more than the amount required for the 1965 budget.

The Bible Societies will continue their campaign "God's Word For A New Age" which has as its goal the increase in distribution of copies of the Scriptures and Scripture portions from 50,000,000 in 1963 to 150,000,000 in 1966.
(E.P.S., Geneva.)

For free, friendly and courteous advice on travel anywhere, consult MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames' Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.
Culwulla Chambers, 67 Castlereagh Street, Sydney. Phone 28-1329

Sydney Church of England Grammar School for Girls

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

ARABS SUPPORT VATICAN MOVE ON JEWISH GUILT

THE Jerusalem "Post" weekly has published an article quoting statements by several Arab leaders supporting the Vatican Council declaration absolving the Jews for collective responsibility for the Crucifixion.

The analysis, titled "Second Thoughts in Arabdom," by Pinhas E. Lapide, who has written extensively on the subject, quotes a recent book by the editor of the Cairo weekly **Al Mousawwar** which states that "the Vatican Council's decision, far from being objectionable, should be welcomed by the Arabs since it serves their interests."

"Racial anti-Semitism is foreign to the Arab because Arabs are themselves Semites," he said.

The Post article also quotes Arab commentator Hassan Saab of Lebanon. Writing in the Beirut daily **L'Orient** last December after the Vatican Council had given initial support to the declaration, he said the Church "deserves to be imitated rather than criticised in this new attitude."

"It now approaches the Koran's concept of the unity of God's congregation, as well as of the unity of the people of the Holy Scriptures, which is made up of Jews, Christians, and Muslims, who worship God."

A subsequent article in **L'Orient** written by Mohammed Nacache said the declaration should be considered "an Arab victory, both on the national and political plane."

However, several Arab newspapers, as anticipated, have been outspokenly critical of the Vatican Council text. **Al Ba'th**, a leading daily of Damascus, Syria, said the declaration gives Roman Catholic support to "Zionism" which is seeking "to strengthen its control over the world's economic, financial, and information establishments."
(EPS, Geneva.)

BLUE MOUNTAINS CHURCH OF ENGLAND GRAMMAR SCHOOL

DAY AND BOARDING SCHOOL
PRIMARY AND SECONDARY COURSE

For Prospectus, apply Headmaster
Rev. A. T. Pitt-Owen, B.A. . . . Wentworth Falls 112

ABBOTTSLEIGH . . . WAHROONGA CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.
For Prospectus apply to the Headmistress:
Miss H. E. Archdale, M.B.E., B.A., LL.M.

Mainly About People

N.S.W.

The Rev. **Tudno Rees**, formerly curate-in-charge of the provisional district of Hillview (Sydney) has been appointed permanent chaplain on Lord Howe Island. This is the first permanent appointment for many years, the ministry having been maintained in recent times by sending clergy from the mainland for short-term chaplaincies. Mr Rees will take up his appointment in February and is expected to remain there for at least twelve months.

The Rev. **D. Callow**, curate-in-charge of St. Clement's, Jan-nali, has been appointed curate-in-charge of St. Mark's, Revesby. The Rev. **B. V. Watt**, curate-in-charge of the provisional district of St. John's, Sylvania Heights (Sydney), has accepted nomination as rector of St. Paul's, Lithgow. Mr Watt takes up his new work on November 30.

The Rev. **George Harris**, who was a C.M.S. missionary in the Northern Territory from 1929 to 1952 and again from 1958 to this year, is retiring from his work at the C.M.S. Oenpelli Mission, N.T. Mr Harris will be carrying on a part-time ministry in the Hawkesbury River area (Sydney), centred on Wiseman's Ferry.

The new Warden of the G.F.S. Hostel, Forest Lodge (Sydney) is to be **Deaconess Ailsa McColl**. Deaconess McColl has been on the staff of the Court Chaplain at Church House for nearly three years, prior to which she was at Christ Church, Gladsville. During her time in the Court work Deaconess McColl has been specially responsible for work among girls. She is expected to take up her new work at the end of January.

The Rev. **K. G. Yapp**, from St. Luke's, Dapto, is to enter St. Andrew's Hall, Melbourne, for training prior to taking up missionary work with C.M.S.

Victoria

Due to arrive in Melbourne on the Oracles on November 9 was **Deaconess L. Koska**, who has been engaged in pastoral work with the Church Missionary Society in the Diocese of Krishna Godavari (Church of South India). Deaconess Koska is returning to Melbourne for furlough.

Sister Faith Ward, who is on furlough from the Tanzania field of the Church Missionary Society, spent from November 3-17 in deputation work in Victoria.

An Anglican clergyman, the Rev. **Peter Arch**, will represent four denominations in the new industrial town of Churchill, Victoria. Involved in the co-operative ministry will be the Anglican, Presbyterian and Methodist Churches, and the Church of Christ which are pooling their funds to build a church and underwrite the program. Ministers of the four Churches in the nearby community of Morwell will assist Mr Arch, particularly with administration of the sacraments.

Overseas

The death has occurred in Chicago of **Dr Paul Tillich** at the age of 79. The German-born philosopher-theologian fled from the Nazi regime in 1933 and has had a long career in theological education in the U.S.A. Most of his time there was spent on the staff of the Union Theological Seminary, New York, where for almost 20 years he was Professor of Philosophical Theology.

Dr Tillich was a controversial but influential figure in the world of theology. His influence has been far-reaching, possibly the most notable disciple being Bishop Robinson. Teaching what has been described by one writer as "nineteenth-century liberalism dressed up to look like twentieth-century stuff" Tillich earned from Professor Kenneth Hamilton ("The System and the Gospel") the comment: "To see Tillich's system as a whole is to see that it is incompatible with the Christian Gospel."

Rev. H. W. Mullens

The death has occurred of the Rev. **Harold Weymouth Mullens** at the age of 36 years.

Mr Mullens trained at Moore College and was ordained deacon in 1905. He served curacies at Berrima - Moss Vale, Mosman, Wahroonga-Hornsby and Ryde. He became curate-in-charge of Eastwood in 1914 and was there until he became Rector of Christ Church, Enmore, in 1918.

Later appointments were to St. Mark's, Granville (1922), St. Alban's, Leura (1931), St. Mark's Granville, for a second period (1933), St. Luke's, Croydon (1936), St. Stephen's, Kurrajong (1938) and St. Matthew's, Botany (1940).

Mr Mullens continued in part-time ministry from 1946, centred on North Richmond. He is survived by his wife, Mrs Adeline Mullens, and four children. He was privately interred after a service at St. Stephen's, Kurrajong.

THE HOME MISSION SOCIETY IS DAILY ENGAGED IN REACHING AND RECLAIMING HUMAN LIFE. YOU CAN SHARE IN THIS MISSIONARY WORK AT HOME



- Boys from the Courts in Chantion Homes.
- Aged sick people in Chantion Homes.
- Girls in the Carramar Maternity Hostel.
- Families at The Family Service Centre.
- Those in General and Psychiatric Hospitals, Courts and gaols.
- Parishes in new housing and inner city areas.

SEND YOUR GIFT TO
THE HOME MISSION SOCIETY
511 KENT STREET, SYDNEY. 61-8938

CALL OR WRITE FOR A HOME MISSION PRAYER CARD.

SINGING SAINTS IN CHURCH



The Singing Saints — all members of the Youth Fellowship at All Souls', Sandringham, (Vic.) — were featured in a special youth service in the church recently.

Conducted almost entirely by the young people themselves the service used modern tunes for popular hymns. Guest speaker was Mr **Kimberly Smith**, recently returned from a visit to Asian countries where he attended the Asian Christian Youth Assembly.

Mr Smith said in a letter to A.C.R.: "Actually, this all arose from my reading in A.C.R. of the opportunity of representing our Church at the Asian Christian Youth Assembly in the Philippines."

Church gathering for cricket lovers

MEMBERS of both the Australian and English cricket teams are expected to be present at a gathering to be held in a Sydney church hall shortly.

Mr **Colin Cowdrey**, of the English XI, and Mr **Alan Davidson**, former member of the Australian XI, will speak at a Tea for Cricketers to be held in St. Clement's Church Hall, Raglan Street, Mosman, on Sunday, November 28, at 5 p.m.

Invitations have been forwarded to cricketers and enthusiasts throughout the city and other members of the English and Australian teams will be present.

These will include Mr **Brian Booth**, who will give the address at the Eleventh Annual Cricketers' Service to be held at the end of the Tea at 7.15 p.m. in St. Clement's Church. Mr **Colin Cowdrey** will read one of the lessons at this service.

It was at St. Clement's that the Reverend David Sheppard drew a crowd of well over 1,000 people three years ago. Like its predecessor, this occasion will give an opportunity for ordinary churchmen and cricket enthusiasts to hear and to meet the V.I.P.s of the world of cricket.

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:—

DEC. 2: Nov. 25
DEC. 16: Dec. 9

DEATH OF DR BOOTH

AS our last issue went to press news was received of the death of the Archbishop of Melbourne, the Most Rev. **J. J. Booth**, at the age of 79.

A Yorkshireman by birth, Joseph John Booth came to Australia at the turn of the century where he was ordained deacon in 1914 and priest the next year.

His earliest ministry was at St. Stephen's, Richmond, where he served as an assistant curate. From 1916 to 1919 he served as a Temporary Chaplain to the Forces and saw service in France, where he was awarded the Military Cross.

After leaving Richmond he served successively in Fairfield and Geelong. From 1929 to 1934 he was organising secretary of the Cathedral Spires Fund and from 1932 to 1938 of the Home Mission Fund.

In 1934 he was consecrated Bishop of Geelong and Co-adjutor Bishop of Melbourne. He was Archdeacon of Melbourne from 1936 to 1942 when he became Archbishop.

He retired in 1957 but continued as Administrator of the Diocese until the appointment of the present Archbishop. He has lived in Melbourne since his retirement. He is survived by his wife and two daughters.

Canon A. R. Mace

The death has occurred in Melbourne of Canon **Arthur Reginald Mace**.

The Canon, who had been ill for some time prior to his death, held a number of incumbencies in Evangelical parishes, including St. Paul's, Fairfield; St. Hilary's, Kew and St. John's, Toorak.

He was a graduate of Melbourne University and held the Th. Schol. of the Australian College of Theology. He was ordained deacon in 1914 and served a curacy at St. Jude's, Carlton.

He spent a period in Wangaratta diocese where he was Rector of Milawa and Warden of St. Columb's Hall.

During his eleven years at Kew the permanent St. Hilary's building was erected. After he went to Toorak he became Archdeacon of Toorak and finally, on his retirement in 1956, became Canon Emeritus.

Canon Mace had wide interest, particularly the work of CMSM. He is survived by his wife and five married daughters, one of whom is wife of Archdeacon Frank McGorlick, of the diocese of Victoria Nyanza.

You are invited to attend the
ANNUAL CONFERENCE of the N.S.W. Association of PARISH and PEOPLE, to be held
at: The Diocesan Centre, Bathurst, N.S.W.
from: 2 p.m. Monday, 13th December, for 24 hours.
Cost: £2.10.0 per person.
General Theme: **THE LITURGY.**
SPEAKERS: The Revd. Charles Helms (St. Columb's Hall, Wangaratta).
The Revd. Canon Don Robinson (Moore College, Sydney).
The Revd. Dr. Barry Marshall (Trinity College, Melbourne).
Application forms, reading lists etc., from
The Revd. Doug. Peters, Box 22, GILGANDRA.

MOTOR FUNERALS LIMITED

30 CITY ROAD, SYDNEY — Tel.: 211-4277 (4 lines)

BRANCHES

CARINGBAH—Kingsway, Willarong Road 52-7328

EASTWOOD—8 East Parade 85-1955

ROZELLE—93 Victoria Road 82-1141

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SIXTH YEAR OF PUBLICATION

No. 1352 — December 2, 1965

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 9d

AUSTRALIA SEES GREAT NEEDS IN ASIA

THE almost overwhelming needs of Asian countries have been vividly presented by members of the Men for Missions team who have just returned to Australia after their trip to Asia.

Speaking at dinners to welcome them back in Sydney and Melbourne the team members have described conditions they have seen in Japan, Korea, Hong Kong and Taiwan.

Speaking of his impressions of Korea, Mr Neil Thomas, a Melbourne businessman, related a phone call received by a missionary in whose home he was staying.

"The phone rang," said Mr Thomas, "and it was the police. 'It was 5 o'clock in the morning and they said, 'One of our policemen has just returned from duty and he has seen 10 babies lying naked on the streets, born during the night.'"

"People had thrown them out of their homes because they just couldn't look after them. And, we went around and picked some of these up and I have to admit that I don't think I had shed tears for a long time, but, boy! I did over there."

"It was absolutely frightful to go around and pick up these little wee babies, thrown out of homes because the people were just desperate."

"As we went around the bunkers and to the tents we saw babies being born there on the ground."

"We saw little children crippled and covered with sores and women in just as frightful condition and men standing around with nothing to do, starving

some of them, and hardly any clothes."

"It is just a frightful situation. The Government is working as hard as they can. They are very poor. The economy is low and missions are flat out. They can't cope at the moment. They need money."

"We are not here tonight to appeal for money, but we are here to ask you to pray and to ask you, if you have any clothes or something that you can give through the Missions you have got out there from your own denominations, please get behind them and support them."

Describing Hong Kong as a thriving city Mr Thomas continued, "There are millions of people there and the Government has done a wonderful job—they have got most people back into housing, most of the refugees."

10 x 10 flats

"They have built nice homes for them. Well, they call them nice, it's about 10ft by 10ft and a whole family live in it. It's a flat. If you can hold your nose you get near it."

"But they think this is wonderful to what they have had living out in the open hills. But, there is a great need in Hong Kong. A great need of Jesus Christ."

"Many, many people we spoke to and witnessed to of what Christ meant in our lives and our hearts had never heard the message before and yet they live in twelve square miles, but

there are so many millions."

"I understand that if every person in Hong Kong came down and stood on the ground at once, they would have eight square inches each. So, you can imagine how they live."

"Opposite the O.M.S. compound in Hong Kong there are, I think, eight flat buildings and there are some 55 thousand people living in these."

"They are like ants. Truly, they are like ants. They just come out everywhere. These people have got to be reached for Christ. There are Missions from all denominations doing a wonderful job—but there is still a great need for missionaries and for prayer."

Turning to Japan Mr Thomas said it was a joy to go into Japanese churches and speak to Christians. One of the things that will ever remain in the minds of those of us who went there was the fact that we met people there who had been thrown out of their homes, have had to change their names, because they accepted Christian Gospel—because they accepted Christ as their Saviour."

"We were amazed to see how people, educated people in high positions, would go along and bow down to some of the most monstrous looking idols I have ever seen, bowing down in tears and absolutely pouring themselves out to their gods, trying to find peace."

Continued on Page 3

EDITORIAL:

EVANGELICALS FIRST

The Primate has won a well-deserved reputation for outspoken and fearless speech and he will not take amiss plain speaking in return.

This is necessary, for he is in danger of alienating the sympathy of Evangelicals, especially in his own diocese, by some of his public utterances.

The Archbishop has reiterated his remarks (in his November diocesan letter) that we should be Anglicans first and Evangelicals only secondarily.

This admonition we emphatically refuse, and we believe we speak for other Evangelicals.

What the Archbishop urges is psychologically and spiritually impossible. Evangelicalism is the very substance of the Gospel.

Our apprehension of evangelical truth comes to us by the grace and gift of God. It is the basis of present happiness and our hope for eternity. It is firmly grounded in the clear teaching of Scripture and knows no denominational barriers.

Anglicanism, on the other hand, is a mere denominational label. We are Anglicans largely by accident of birth; we are Evangelicals by conviction of the heart and conscience.

It is our good fortune that the Church of England witnesses to Evangelicalism by its official formularies, and so we can continue to be "truly conscientious" Anglicans because we are Evangelicals.

But our loyalty is not to the denomination; our loyalty is to the gospel.

Our denomination may err, and is in peril of erring in these days; the gospel is infallible. It is astonishing that the Archbishop should be one to suggest that membership of the Church of England has a more profound claim on his allegiance than adherence to the doctrines of grace and spiritual freedom. We cannot believe that in his heart he really holds this.

Secondly, the Archbishop does not inspire confidence when he urges the Sydney diocese to forgo its "rights of independent judgement" in the interests of a place in the sun in the Australian Church.

It will be a sorry day for the Australian Church when Sydney gives up its independent judgement in the General Synod.

The Archbishop expresses the fear that the diocese of Sydney may otherwise become a splinter group. This fear is no ground for dereliction of duty in standing for the truth.

Even were a diocese to become a splinter group, the Bible and church history show that 'splinter groups' are the normal means by which God leads on His people into fuller truth.

For example, the apostolic church and the church of the Reformation were both splinter groups.

However, this fear shows misunderstanding of the real situation in the Australian church. No one has ever contemplated Sydney becoming a splinter group or "shutting itself away in exclusiveness."

The position of Sydney diocese, as a Metropolitan See, is quite secure under the Constitution, and Sydney churchmen will continue to contribute effectively to the life of the whole church, as they have always done.

The Archbishop asks if his diocese is "willing to follow the implications" of its decision to support the New Constitution. Yes, it is. But it cannot forget that the Constitution it is supporting is one which expressly upholds the freedom of a diocese like Sydney to stand firm against any action which it considers would alter the character of the Church. The General Synod must be approached in this light, especially at its next session.

Already Sydney, numbering nearly a third of the whole Anglican population of Australia, is severely under-represented in the official counsels of the church.

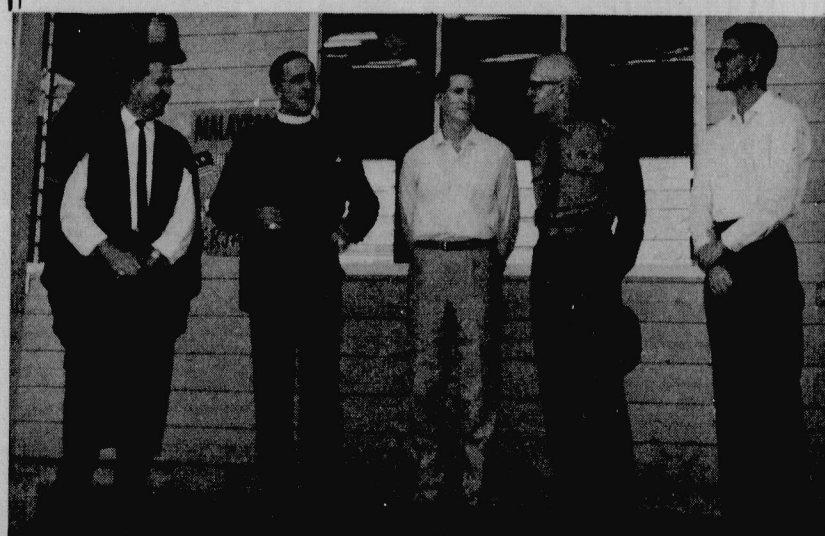
In the house of bishops it has one voice (and that the usually non-voting voice of the chairman) to 24. In the houses of the clergy and the laity the representation favours the smaller dioceses against the larger.

Moreover, it is always more difficult to get the Sydney representatives to be present at all sessions when the Synod meets in their own city. (Not infrequently, less than half the Sydney representatives have been present for hours at a time.)

We trust that the Archbishop will encourage his Sydney men to be regular in attendance and to take an active part in the General Synod. But does he understand how the character of Sydney diocese has been preserved as well as it has? This has not been by the policy he now advocates!

Continued on Page 3

FROM THE FRONT LINE



During his recent overseas trip, the Archbishop of Sydney, Dr H. R. Gough, visited the Church's front-line missionary work. Here, the archbishop is seen with (from left) Mr Jim Power, headmaster of St. Patrick's School, Tawau; the Rev. John Jones, recently arrived in Tawau to replace Canon Walter Newmarch during the latter's furlough; Canon Alan Begbie, who accompanied the archbishop; and Canon Newmarch.