

## Mainly About People

### N.S.W.

History will be made in December when there will be four inductions taking place in four of Sydney's oldest city parishes.

Archdeacon C. A. Goodwin will be inducted to St. Philip's, Church Hill, on Friday, December 4 (at 8 p.m.). St. Philip's is the oldest parish in Australia and was the centre of the ministry of the Rev. Richard Johnson, chaplain of the First Fleet.

The Rev. J. E. Whild will be inducted to St. Mark's, Darling Point, on Friday, December 11, the Rev. E. G. Mortley to All Saints', Woollahra, on Thursday, December 17, and the Rev. Captain Roy Buckingham to St. Paul's, Redfern, with St. Silas', Waterloo, on Tuesday, December 1.

Captain Buckingham's appointment to Redfern and Waterloo will mean that the Church Army will now be working in five churches in the inner-city area at Redfern, Waterloo, Beaconsfield, Flinders Street and Surry Hills. The C.A. is planning to staff the area with a team of six Officers.

Those to work in this grouped ministry plan are the Rev. Captain A. W. Batley, the Rev. Captain Roy Buckingham, Captain E. J. Pearce, Captain R. Rawling, Sister C. Saunders and Sister L. B. Johnson. All six will be interchangeable.

Due back in Australia shortly is Dr. Alwyn Coster who has been working as a CMS missionary in West Pakistan. Dr. Coster has had to return to Australia for health reasons and prayer is asked for the two Pakistani doctors, Drs. Niva Thakurdas and Catherine Siddiqui, who are now running the hospital at Sukkur.

Visiting Australia for three weeks this month is the Rev. Alan Brash, Inter-Church Aid Secretary of the East Asia Christian Conference and Asia Secretary of the W.C.C. Mr. Brash will visit five Australian States to participate in the launching of the Christmas Bowl appeal.

### Victoria

The Rev. L. V. and Mrs. Green have returned to Australia for a period of furlough. They have been working as C.M.S. missionaries in Sabah, Malaysia.

In the recent Synod elections the following were elected to the Council of the Diocese: The Revs. L. G. Harmer, C. N. Thomas, W. V. Lloyd; Dr. G. B. Bearham; Messrs J. L. Bishop, G. R. O'Brien and F. E. Bedbrook. To the Board of Electors (Archbishopric): Mr. Justice O. J. Gillard, Q.C. To the Diocesan Tribunal: Bishop F. R. Arnott; the Ven. J. H. Brown; Canons T. R. H. Clark and L. L. Nash; Mr. Justice O. J. Gillard, Q.C., and Mr. L. Voumard, Q.C. Supplemental list: The Rev. Dr. H. R. Smythe; the Revs. G. A. Pearson, K. W. Prentice and G. J. Taylor; Messrs F. O. Owen and W. F. W. King.

Other election results were: To the Home Mission Board: Mr. R. B. Coles. To the Social Questions Committee: Dean T. W. Thomas; the Revs. N. Molloy, M. B. Challen, W. McSpedden and K. Curnow, and Mr. J. Romanis. To the Mission of St. James and St. John: The Revs. B. H. Reddrop and K. Curnow.

The Rev. C. R. Miles, at present vicar of Mulgrave and Glen Waverley, will take up his appointment as vicar of St. James The Less, Mount Eliza, on December 1. The Rev. H. B. Kirby, at present vicar of St. John's, Yallourn, will take up his position as curate in the Chaplaincy Department of the Home Missions Department on January 1, 1965. Mr. Kirby will be chaplain of the Geelong Base Hospital and Geelong Training Prison.

The Rev. M. S. Rogers, the Archbishop of Melbourne's domestic chaplain, has resigned as from December 1 to return to England, where he is to undertake postgraduate studies at the University of Oxford.

## Spain to take "first step" towards religious liberty

PENDING legislation governing the status of non-Catholics in Spain has been described by a Spanish Protestant leader as a "first step which will make it possible to evolve towards religious liberty."

Dr. Jose Cardona Gregori, head of the Spanish Evangelical Defence Commission, said that although the contents of the proposed law have not yet been published, "we know it will be

consistent with the development of the principles of religious toleration."

But, he added: "It is not a question of religious liberty, but of toleration and of the guarantee of minimum rights."

Dr. Cardona spoke at a Press conference held in connection with the constituting meeting of the European Conference of Churches.

He said he believed the discussions of religious liberty in the Second Vatican Council had played a decisive role in the formulation of the proposed new law and that "all of the Spanish bishops" attending the Council had been "affected by the Council discussions" and had come away feeling that their previous positions on the issue had not been "sufficiently broad."

He said it might be possible that Vatican Council discussions would result in a new concordat between the Vatican and the Spanish Government. The Spanish Government is bound by terms of the present concordat in all its relations with the Protestant minority.

Earlier, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, had told another Press conference that he was convinced the stress placed by the ecumenical movement on religious liberty had made an essential contribution to "the present very important stage" reached on the subject in debates in the Second Vatican Council.

The Madrid Roman Catholic newspaper, "Ya," in a report from its Rome correspondent, quoted the Pope as saying to an unidentified Spanish cardinal: "Don't be afraid of religious freedom. I know very well that the circumstances of Spain are very special. But let Spaniards be with the Pope: don't be afraid of religious freedom."

## EXAM RESULTS

The following students and former students of Moore College have been successful in the London B.D. Preliminary examination.

Greek and Hebrew: H. F. Dillon, R. B. Maidment, D. I. Meadows.

Greek: N. A. R. Bissett, A. C. Hampton, C. G. Kruse, G. S. Maple, M. Myers, R. J. Piper, V. W. Roberts, L. C. Spencer, O. W. Thomas.

## Correction

### STATE AID DEBATE

WE regret that an error occurred in our report of a speech given during the recent Sydney Synod debate on State aid by Canon J. R. L. Johnstone.

Canon Johnstone was quoted by us as saying that "States must be taught to honour Christ and that they are responsible before God to educate all children." What Canon Johnstone actually said was that the State is responsible to God for its actions and that it ought to support His Church in its work of educating children.

## Overseas

Professor E. M. Blaiklock is due back in Auckland, New Zealand, on November 7 following an overseas tour during which he gave Bible readings at the Keswick Convention in England. Professor Blaiklock also lectured at Wheaton College, Illinois and preached at Toronto in addition to academic activities as head of the Classics Department of Auckland University. Professor Blaiklock has just published "From Prison in Rome," a study on Philipians, and is reported to be working on a new Bible atlas.

The new Presiding Bishop of the Protestant Episcopal Church in the U.S.A. is to be Dr. John Hines, Bishop of Texas since 1955. It is believed that among other bishops whose names were considered was Bishop Stephen Bayne.

## Revised Lectionary

Nov. 8: 24th Sunday after Trinity. Mt. Prov. 8: 1-12; Luke 17: 1-19, or 1 Cor. 12: 2-20. Nov. 15: 25th Sunday after Trinity. Mt. Prov. 14: 31-15: 17, or Prov. 16: 1-19; Luke 22: 39-end, or James 4.

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(Extracts from advertisements appearing in "The Church Record" of November 6, 1914.)

## NEWS IN BRIEF

**MOVE FAILS.**—A motion from the Kerang Baptist Church, submitted to the Victorian Baptist Assembly, that the Union should withdraw from the Victorian Council of Churches was defeated by 181 votes to 89.

**FAMILIES.**—Another C.M.S. Family Holiday has been arranged for the period from January 18 to 24, 1965, at the Katoomba Conference Centre. Bible studies will be conducted by the Rev. Ken Short. Further particulars are available from: Secretary for Junior Youth, C.M.S., 93 Bathurst Street, Sydney.

**CHAPEL FUND.**—The appeal to raise funds to build an all-denomination chapel at the Royal Military College, Duntroon, has brought in £34,951. A further grant from the Commonwealth Government has brought the total to £51,951 and work will commence as soon as final working drawings have been approved.

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## NO FIXED SEE FOR PRIMATE?

THE 1962 Session of the General Synod of the Church of England in Australia requested its Standing Committee to produce a report and draft canon relating to the Primacy for the next General Synod.

At its meeting on October 30, Standing Committee decided to forward an interim report and a draft canon for presentation to the diocesan bishops.

The bishops will be asked to submit comments to the Standing Committee before it produces its final report and draft canon to General Synod in 1966.

The general considerations in the preliminary report and draft canon provide four main principles:

1. That there be no fixed see for the Primate.

2. That the Primate be elected from among the Archbishops of Sydney, Melbourne, Brisbane and Perth and the Bishops of other capital cities, viz. the Bishops of Tasmania, Adelaide, and Canberra - Goulburn.

3. That a College of Electors be established consisting of the diocesan bishops and a number of clergy and laity elected by General Synod.

4. That in the event of a deadlock General Synod itself will elect the Primate.

The final report and the draft canon will be sent to each diocese at least six months before the next ordinary Session of General Synod.

## ACR JUBILEE SERVICE

December 1  
see page three

## ONE MILLIONTH COPY



AT a luncheon in Sydney on November 9, His Excellency the Governor of N.S.W., Sir Eric Woodward, presented a bound copy of the one millionth "Father and Son" Guide Book to an English migrant family.

The first "Guide" book came off the presses in 1935. In the early stages only two or three titles were published. Today there are nine titles and the books find their way not only to every part of Australia but to overseas places as well.

Speaking at the gathering the director of the Movement, Mr. John Robson, said that the lecturing program was divided, about 60 per cent in the schools and 40 per cent elsewhere. Some booking had already been made into 1966.

The meeting also heard brief addresses from Archdeacon G. R. Delbridge, representing the Archbishop of Sydney, and Dr. R. R. Winton, and Dr. H. S. Wynd-

ham, Director-General of Education in N.S.W.

Dr. Winton quoted the former Dean of Sydney and Melbourne, Dr. Barton Babage, who once remarked that the present age and the previous age were marked by one distinction in particular. "In the Victorian age there was a conspiracy of silence about birth but in the present age there was a conspiracy of silence about death."

The working party listed the following measures it thought Britain should take:

Prohibition of supply of all arms and the means to make them; end of special privileges which remain from South Africa's former membership in the Commonwealth; dividends from South African

## CONGO ATROCITIES

AN American Protestant missionary and two Belgian Roman Catholic missionaries are among the many white people killed recently by Congolese rebel forces. The American died after repeated beatings.

A number of native believers have also been called to lay down their lives as the rebels sweep into many areas of the country.

According to reports anyone with any sort of authority seems to be singled out for the most brutal treatment and many who have escaped with their lives have suffered terribly at the hands of the rebels.

## Reminiscent of the early days

Eye-witnesses tell of scenes reminiscent of the early days of Communist conquests in China with beatings, torture, murders, arson and destruction.

A recent newspaper report stated that the rebel forces had ordered the arrest of all white personnel in the territory under their control. This has not so far been confirmed.

The Regions Beyond Missionary Union reports that five of its ten stations are in rebel-affected territory. Stanleyville is in rebel hands and there are many missionaries there.

A Sydney woman missionary, Miss Elaine de Russett, trapped at a mission station 400 miles from Stanleyville, has managed to get a letter out of the country reporting her well-being.

An American missionary, Dr. Paul Carlson, has been arrested for "spying" and is being tried by a "military tribunal."

## PARRAMATTA CONFERENCE

A half-day conference for men will be held under the auspices of the Y.E.C.L., Sydney, on November 28, beginning at 10 a.m.

To take place in St. John's, Parramatta, the conference will deal with the subject: "The bible and the Authority of the Church." The Rev. D. W. B. Robinson will speak on this subject.

The program includes organised discussions and a lunch-break, finishing at 2 p.m. Chairman will be the Rev. Tony Lamb.

# SOUTH AFRICAN CHURCH ATTACKS BRITISH DEMAND

THE Church of England in South Africa has attacked a call by the British Council of Churches for the British Government to impose sanctions against South Africa.

The call came after the Council studied a report made to it by a working party which had investigated the South African situation for the past 12 months.

The Council called upon the British Government to consider what measures are required "to ensure that Britain and her citizens no longer act in such a way as to encourage apartheid" in South Africa.

The working party listed the following measures it thought Britain should take:

Prohibition of supply of all arms and the means to make them; end of special privileges which remain from South Africa's former membership in the Commonwealth; dividends from South African

countries to be taxed to provide a fund for apartheid victims; emigration to South Africa to be discouraged by a special tax and £10 limit on money emigrants can take out; strict control of all trade, in agreement with the U.S.A., Japan and the Common Market countries and others when possible.

## "Deeply disturbing"

Following release of news of the British call the Church of England in South Africa issued a statement which read:—

The reported statement of the British Council of Churches, advocating certain measures against South Africa, including the use of force, is deeply disturbing, coming from such a source.

The Council is urged to take heed to the petition of the Prayer Book of the Church of England that "the universal church may be inspired with the spirit of truth, unity and concord, agree in the truth of God's holy word and live in unity and Godly love."

The reported statement must be regarded as contrary to the teaching and example of Our Lord and His Apostles. Accordingly the Church of England in South Africa publicly wishes to disassociate itself from the evil proposals made.

## Government's downfall

Other South African reactions included a statement in the Afrikaans newspaper, "Die Transvaaler," saying that the British churches sought nothing less than the South African Government's downfall with the transfer of power to non-whites.

"Die Transvaaler" urged the Dutch Reformed Churches to sever all relations with British churches.

The general feeling amongst South Africa's Opposition parties is that the Council has embarrassed the local English-language Churches in South Africa.

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NOVEMBER 19, 1964

### The Senate election — an opportunity for protest

A letter in this issue draws attention to the opportunity about to be given to Protestant electors to register their protests against the Menzies Government's action in aiding denominational schools.

Our correspondent refers to a pamphlet which has been circulating dealing with the forthcoming Senate election. The pamphlet calls on Protestants to use the election as a referendum.

The rest of this editorial is taken from the pamphlet:

In actual practice the Government parties are assured of the return of two Senators from each State (five are elected from each). The Opposition is also assured of the election of the first two candidates on its party ticket.

Thus the real battle for the Senate turns on the election of a Senator to fill the fifth place and the struggle for fifth position can be greatly influenced by the number of first preference votes that the third candidate on the major Party tickets can poll.

Now the D.L.P. is out to win fifth place in States like N.S.W., Victoria and Tasmania. A strong bid will be made to secure for their candidate sufficient No. 1 votes to enable him to get in ahead of the third candidate of either the Government or A.L.P. parties.

Bearing in mind the record of the D.L.P., which has boasted of its power in causing a "major breakthrough" in State aid through the Menzies Government's grant, it would be disastrous, from a democratic point of view, if D.L.P. nominees should gain any places in the Senate.

This would enable forces which the D.L.P. represents to exert still further sectarian pressure upon the Federal Government.

Already D.L.P. leaders openly boast that they decide who rules. In the Melbourne "Sun" of June 30, 1964, the Victorian State secretary of the D.L.P., Mr Frank McManus, commenting on the result of the Victorian General Election, said:

Government candidates proved this."

This means that, as in the Federal sphere, virtual minority government rule is being perpetuated. It is no exaggeration to say that, as far as State aid for private schools is concerned, the Federal Government is the captive creature of the D.L.P. This is an ugly and dangerous fact, no matter what our party loyalties may be.

Part of the price the Federal Government Party paid for vital D.L.P. preferences in marginal seats was the promise to legislate for the first major Government recognition of the principle of State aid for denominational schools.

The coming Senate election can be narrowed down not to the issues the Menzies Government and the D.L.P. always try to confine elections to — defence and Communism — issues on which the present Government has had 15 years of continuous opportunity to do something about — but on whether a check is to be administered to the Government and to the organised D.L.P. political minority pressure group which is working so assiduously for the sectarian aims and ambitions for which it was brought into being.

The Senate election should be regarded as a referendum in which a salutary lesson can be taught the Menzies Government by denying it (or its political pacemaker, the D.L.P.), the fifth seat in the Senate.

We must see that the third candidate on the A.L.P. "How to Vote" card (Mr Leslie Haylen) is given as many No. 1 votes as it is possible to organise.

If we can bring about the election of the Labour candidate in the fifth Senate vacancy in N.S.W. we will not be endangering the life of the Menzies Government or affecting the present position in the House of Representatives.

What we will be doing is to let the Menzies Government know, in the only practical political way open to us, that those who wish to defend our State school system and who resent cynical vote-buying "deals" have organised to challenge the undemocratic assumptions of the D.L.P. and the N.C.C. that henceforth they will decide that the party which rules Australia must dance to their tune.

## MENACING ROLE OF ROMAN CATHOLIC "CENTRE PARTY"

REFORMATION SUNDAY, October 25, 1964, which was observed in Protestant Churches in N.S.W. much more widely than previously, had one distinctive feature which should be welcomed by all citizens concerned with the health and welfare of Australian democracy.

Several of the principal speakers stressed the role being played by the Roman Catholic NATIONAL CIVIC COUNCIL, led by Mr B. A. Santamaria, and its associate the strongly Romanised "Centre Party" the DEMOCRATIC LABOUR PARTY (D.L.P.). Mr Santamaria acknowledges that there are about 5,000 members of the N.C.C. in Australia, 80 per cent of whom are also members of the D.L.P. ("News Weekly" 22/10/64).

The Rev. Bernard Judd, Secretary of the N.S.W. Council of Churches, and Rector of St. Peter's Church of England, East Sydney, declared that the D.L.P. is a potential danger to the future of democracy in Australia. Mr Judd said:

"The widespread observance of Reformation Sunday serves to remind us that Protestant-Roman Catholic relationships are a vital factor in the modern world. The Reformation heritage of freedom is mankind's greatest bulwark against 20th century totalitarianism."

"Nothing which has happened in the past few years since Pope John's Unity Offensive was launched in any way lessens or minimises the great debt which we owe to the Reformation. Its Bible-based heritage of freedom and light is too precious to be bartered for the recently displayed attitude of Papal courtesy."

**Domestic issues**  
"Can the Pope persuade the leaders of the Roman Catholic Church in Australia to desist from their endeavours to dominate and divide the Australian Community?"

"Those who value their Reformation heritage of spiritual and political freedom are deeply concerned at the dangerous threat which the Santamaria Movement poses to Australian democracy today."

"A D.L.P. spokesman recently boasted that his Party is the most decisive force in Australian politics. This menacing Roman Catholic Party holds the Federal Liberal Party Government in its power as was demonstrated at the last Federal Election."

"By its political blackmail of the Major Parties, the D.L.P. has effected a virtual one Party rule in Australia. It has done this by demonstrating the regimented voting might of the Roman Catholic Church."

"Everyone concerned about the future of democracy in Australia has a duty to awaken the Australian people to the dangers inherent in the pressure tactics of the D.L.P."

The Rev. Neil MacLeod, Conventor of the Church Life and Work Committee of the Presbyterian Church of N.S.W., said at the United Reformation Service held at Ashfield Methodist Church under the aegis of the N.S.W. Council of Churches:—

"Indeed here in Australia, we are experiencing a growing religious tension that is deeply regrettable, and provides a curious imbalance for the Protestant ethos of Australia."

**Bloc vote**  
"It means the emergence of a Roman Catholic bloc vote; the creation of a Roman Catholic 'Centre Party' in the D.L.P. which is claimed by 'its Victorian Secretary, Mr F. McManus' as the most decisive force in Australian politics."

"As 'The Sydney Morning Herald' said on 30/7/64, 'even the promise of Sir Robert Menzies' grants in Aid with no discrimination between State and Church schools must have sounded in our Local Cardinal's ears like the angelic prelude to further gains.'"

"This step by step pressure on the political parties in Australia by the Roman Catholic Church is a matter that Protestants must watch very carefully for it could well mean increased taxation, and the ever-present temptation for the various Political Parties to indulge in a novel form of gambling with the Church votes going to the highest bidder."

Naturally, the Secretary of the D.L.P. in N.S.W., Mr J. Kane, a leading advocate of the Roman Catholic line on State Aid for Church Schools, and his Party's No. 1 Senate Elections on December 5, 1964, was stirred to an angry outburst.

Charging Mr Judd with "sectarianism" — a charge which the D.L.P. alternates with "Communism" in its attacks on who dare question its motives and methods Mr Kane suddenly discovered the "Ecumenical Movement" and went on to say:

"The Rev. B. G. Judd has constantly attacked Catholics but since the new Ecumenical Movement has made this mode of attack insufferable, he has hoped to awaken the same sectarian feeling by attacking the D.L.P. with the untrue statement that it is a party based on one particular religion."

Mr Kane went on to say that the real danger to democracy was not the D.L.P. but "men like Mr Judd." "The record proves that only the men whom Mr Judd attacks can be relied on to fight Communism with deeds, not words," said Mr Kane.

Obviously the D.L.P. spokesman was touched upon a very sensitive spot by these Protestant warnings on Reformation Sunday, and Mr Judd said so in these words:

"It is characteristic of the D.L.P. leaders that Mr Kane tries to twist my exposure of the menace of the D.L.P. into a charge of sectarianism. It is untrue to say that I have 'made

constant attacks on Roman Catholics.' I have constantly pointed out that Australia's spiritual and political freedom is menaced by movements like the D.L.P. which command the unquestioning support of some Roman Catholics. All this activity is carried on under cover of patriotic slogans about defending Australia against everybody in general who does not follow the D.L.P. line."

"Mr Kane's vituperative outburst shows how vulnerable to exposure the D.L.P. has become. Unwanted by many Roman Catholics in N.S.W., its recent vote in Victoria in a vital Legislative Council by-election showed a marked decline."

**Voting strength**  
"The D.L.P. is an attempt to import into Australia that type of Roman Catholic 'Centre Party' the past activities of which have produced in countries like Italy a Communist Party of formidable voting strength."

Of course, the remarks of both the Rev. Bernard Judd and the Rev. Neil MacLeod were quite mild in relation to the D.L.P. and the National Civic Council when they are compared with the statement by a devout Roman Catholic in the person of the Hon. Arthur Calwell, M.P., Leader of the Federal Labour Opposition, who, referring to the recent Legislative Council election in Victoria, had this to say ("S.M.H.", 5.10.64):

"The D.L.P. candidate had no hope in the election. His inclusion is merely mischievous and destructive. It was the preference votes of those who voted for this splinter group, brainwashed as they were by Mr Santamaria's N.C.C., that re-elected the Federal Liberal Government in 1963 and the Victorian Liberal Government in 1964." Mr Calwell went on to describe the D.L.P. as "a miserable crew, spawned by the National Civic Council."

Both Mr Santamaria and Mr Kane have traded for the past 10 years on the anti-Communist line of propaganda. It has been a useful smokescreen to conceal their real political purposes and their bid for Roman Catholic power in Australian political affairs.

**Too often have they tried to equate anti-Communism with Christianity and to gather some unsuspecting Protestants under their banner in a great Roman Catholic crusade.**

"These Australian disciples of the late U.S. Senator Joseph McCarthy do succeed in deceiving some simple, well-meaning people who are too easily convinced that people like the D.L.P. are the only ones who are resisting atheistic Communism," said Mr Judd. "I take strong exception to the imputation that those who uphold the positive witness of Protestantism are not effectively resisting the Communist menace."

"Christianity and Communism are mutually exclusive and members of my congregation will testify that what they hear from the pulpit of St. Peter's Church, East Sydney, leaves them in no doubt on this matter. Communism must be fought positively as well as defensively."

"Negative methods alone will not suffice. It is most significant that Communism is weakest in the great Protestant nations and alarmingly strong in countries like Italy," concluded Mr Judd.

## Poker machines main cause of bad debts

—says Sydney retailer

IT is the considered opinion of a director of the large Sydney retailing firm of Buckinghams Ltd., Mr H. Bate, that poker machines were the main cause of bad debts registered by the company.

This statement was quoted by Sydney Presbyterian preacher, the Rev Gordon Powell, at a Remembrance Day service on Sunday, November 8.

Mr Powell asked ex-Servicemen in his congregation to consider the social implications of the growth of the poker machine in N.S.W.

"The palatial clubs rising on this tainted money," said Mr Powell, "will become monuments to a nation's folly unless people who showed physical courage in war will find the moral courage to take a stand inside their own clubs."

Mr Powell quoted a survey as showing that more than half the population wanted poker machines abolished. "Let us hope that some political party will soon find the courage to do so," said the speaker.

### Credit buying

Referring to the recently announced bad debt bill of £500,000 owing to Buckingham's, Mr Powell said credit buying could only flourish when credit was good and people honest.

The secretary of the Retail Traders' Association of N.S.W., Mr J. B. Griffin, commenting on Mr Powell's remarks, said that

his association was convinced that there was a connection between poker machines and bad debts.

Last June Mr Griffin said that the Retail Traders' Association deplored the State Government's attitude on the machines.

A survey conducted by the Sydney "Sunday Telegraph" last in 1963 showed that poker machine-playing housewives were spending less on food for their families. One retailer questioned quoted a woman customer as saying she often loses from £30 to £50 per week.

## "NO LONGER SWEET?"

A LITTLE boy, who loved younger children only so long as they were babies, looked at his baby sister and asked his mother, "How long will it be before Dorothy stops being sweet?"

Many children cared for by Melbourne's Mission of St. James and St. John are "no longer sweet."

They may have been in one of the Mission's eight institutions, and having reached teenage, have long since lost the

appeal of being a "dear little child."

Every year as Christmas approaches, the Mission worries whether it will be able to place all its older boys and girls in suitable homes for holidays.

Many of the Mission's favourite holiday hosts have young children of their own and feel, quite rightly, that a young child will fit in most happily with them.

Somehow the Mission is always inundated with requests for little girls aged from five to eight years, but there are very few people offering to take children of from nine to sixteen, though they have the same need for affection and encouragement as younger children.

### Holiday hosts

Probably some people think that an older child is a bigger responsibility than a younger child. In a sense this is true, as boys and girls of 14 are looking for more freedom and are beginning to think for themselves.

But there must be many families with growing children of their own who would be able to provide the right combination of understanding, firmness, and tolerance, and who would be willing to take an interest in an older child if they realised the need.

Some of the children are Beattie fans, and some are ready to be interested in intellectual and cultural pursuits, but all of them need friends.

We should all be unhappy and at a loss if we did not have good friends to build up our self-confidence and give us a sense of security.

There are, many children, particularly older children in the Mission's homes who need good friends, people they can depend on as they grow up and prepare for an independent life.

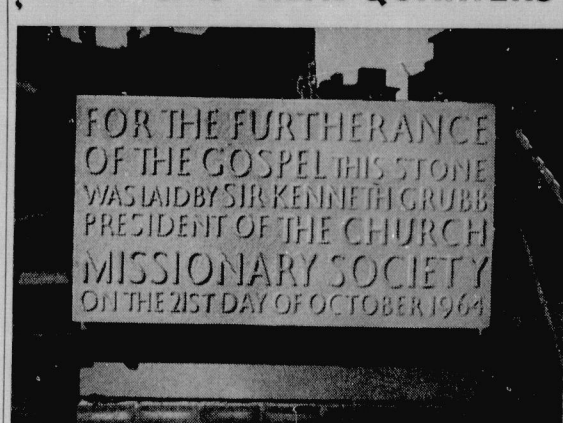
The Mission has a fine group of patient and kind holiday hosts but always needs more people on its list, particularly to take the older children.

Inquiries from Melbourne readers would be welcomed by the Mission's Social Worker, Miss Barbara Moore. Her address is 468 St. Kilda Road, Melbourne, S.C.2.

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For full information, apply to The Headmistress of the school desired.

## NEW CMS HEADQUARTERS



In a simple ceremony on Wednesday, October 21, 1964, Sir Kenneth Grubb, President of the Church Missionary Society, laid the Dedication Stone on the site of the Society's new Headquarters, Waterloo Road, London, S.E.1.

The ceremony was witnessed by about 250 C.M.S. Committee Members and Headquarters Staff, together with representatives of other Church societies and organisations.

The whole company joined in responsive thanksgivings and intercessions, and the prayers included one for the safety of the workmen who during the next two years will be engaged on building the new C.M.S. Headquarters.

## COLLEGE MAN NEW CANON

THE Rev. D. W. B. Robinson, vice-principal of Moore Theological College, Sydney, since 1959, has been elected by the clergy of Sydney diocese as Canon of the Cathedral.

Mr Robinson's name was one of 14 put forward for the election, held to fill the vacancy on the Cathedral Chapter caused by the death of Canon E. F. N. Cash.

The new canon is a graduate of Sydney and Cambridge Universities. He holds the M.A. degree from the latter. After serving a curacy at St. Matthew's, Sydney, as minister-in-charge, Mr Robinson joined the diocese and became senior lecturer in staff of Moore College in 1952.

He was part-time chaplain to the University of Sydney from 1957 to 1959 and has been diocesan representative of the R.S.C.M. since 1958. He is a member of the board of this paper and serves on numerous diocesan councils and committees. He is married, with four children.

Mr Robinson has received many messages of congratulations and best wishes following the announcement of his election.

## SIX-STATE GRAHAM TV

SIX capital cities across Australia will see the Billy Graham San Diego Crusade telecast in three consecutive one-hour programs in November and December.

First telecast will take place in five cities on November 22, the sixth on November 29. The Graham Organisation (Hour of Decision Ltd. in Australia) is seeking the prayers and financial help of Christians to help meet the heavy costs involved.

It is estimated that 6,000,000 people will have the opportunity of watching these broadcasts and hearing the Gospel message proclaimed by the evangelist.

The full program is:—

SYDNEY: ATN 7, 10.30 p.m., Sundays, November 22 and 29 and December 6.  
MELBOURNE: HSV 7, 3.30 p.m., Sundays, November 22 and 29; 3 p.m., Sunday, December 6.  
BRISBANE: BTQ 7, 10 p.m., Sundays, November 22 and 29, December 6.  
ADELAIDE: ADS 7, 9.45 p.m., Sundays, November 22 and December 6 and 13.  
PERTH: TVW 7, 2.30 p.m., Sundays, November 22 and 29, December 6.  
HOBART: TVT 6, 10 p.m., Sundays, November 22 and 29, December 6.

## BCA appeal for nurses

THE Flying Medical Service of the Church of England Bush Church Aid Society is to increase its nursing staff by four during the next few months.

This will enable the Society to honour its agreement with the South Australian Government in providing the facilities to set up a Medical Centre at Coober Pedy, South Australia.

The Centre will cost the Government £5,000 and will be used mainly for out-patient treatment by the Church's Flying Medical Service. It will provide two wards for overnight emergencies should they arise.

The Flying Medical Service covers an area of 200,000 square miles on the West Coast, South Australia.

## JUBILEE SERVICE

To mark the fiftieth anniversary of the founding of "The Australian Church Record" in its present form a service of thanksgiving has been arranged.

To take place at St. Paul's, Chatswood (Sydney), on Tuesday, December 1, the service is open to all who are interested in the work of A.C.R.

The service will commence at 7.45 p.m. and the preacher will be Bishop M. L. Loane, Coadjutor Bishop of Sydney.

All our readers who are able to come are invited to join with us on this occasion of thanksgiving.



# Books

## Outline history

**OUR ANGLICAN HERITAGE, An outline History of the Church of England by the Rev. H. E. S. Doyle.**

This little volume is a reprint of articles originally published in the Anglican. It serves as an introduction to the background of the Church of England commencing with the early British Church and ending with the Toronto Congress of August, 1963.

It could be useful for persons who were uninformed in the subject, and who desired a very short introduction.

—D.C.

## PROTESTANT AND CATHOLIC

**RECENTLY** there has been correspondence in the Sydney Press about the linking of Anglicans with Methodists, Presbyterians and others as "Protestant."

A correspondent disputed this usage, claiming that Anglicans were not Protestants. This correspondent's views were ably countered by the Rev. Dr. H. W. Guinness, rector of St. Michael's, Vaucluse, and by others.

In the light of this correspondence it is interesting to note that we have just received from the publishers a new Falcon Booklet entitled, "Catholic, Protestant and Reformed" by Canon Frank Colquhoun.

This is an excellent survey of the application of these three terms to the Church of England. C.M.S. Bookshops are the Australian agents for Falcon Booklets.

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## Australian church history

**LETTERS FROM GOULBURN, A selection of Letters from Mesac Thomas, First Bishop of Goulburn, 1863-1892. Edited by Barbara Thorn.**

These extracts from the correspondence of Bishop Mesac Thomas are a first-class introduction to the raw material of Australian Church History. To read these letters is a reminder to us that there is no better introduction to history of any kind, than to encounter its first sources, and as this book is read, one sees the picture of the Australian Church in the last century coming alive in one's mind.

Diocesan histories can all too often be heavy things in the reading. The best Diocesan histories that we have, such as the history of the Diocese of Newcastle, are of incalculable value to the student, and lay the foundations for the writing of a definitive history of the Church of England in this country, they will not perhaps, commend themselves to the reading of many.

This little book provides in its own way, the history of the Church of England in New South Wales in its early days, and is to be recommended to all those interested in the struggles of the first Bishops and their clergy.

The letters cover every aspect of Diocesan life, the problems of the vast unpopulated spaces, the difficulties encountered in the promotion of education, the raising of finance, the recruitment of men.

The situations described are sometimes tragic, sometimes in the light of the passing years, humorous, sometimes deeply personal, at other times, public. The Cathedral dispute which clouded the Bishop's final years in the Diocese, finds mention in the closing letters of the book.

The editor is to be much commended in her preparation of this work, and one's interest is quickened as to what other letters may have been passed by in the selecting of those included in this volume.

—D. CAMERON

## CMS farewell

**CANON LEON MORRIS** gave the Valedictory Address at a service in St. Stephen's, Richmond (Melbourne diocese) on Sunday, November 15, when eight C.M.S. missionaries were farewelled.

The outgoing men and women were Mr and Mrs Ian Knight, Miss Mavis Ough, Dr and Mrs Robert Weedon, Mr and Mrs Ian Lee and Miss Marjorie Walker.

The service was preceded by afternoon tea and a missionary rally.

Other C.M.S. activities in Victoria recently have included a meeting in the Chapter House, Melbourne, when Canon A. J. Dain, recently returned from a visit to South America, spoke on his impressions of Peru as it is today.

## WOOD COFFILL FUNERALS

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## DEACONESS INSTITUTION

**THE Annual Meeting of the Deaconess Institution, Sydney, takes place this Friday, November 20, at 10.30 a.m.**

Mrs H. M. Bragg, who has been honorary secretary of the Council for twenty-eight years, is to speak. Mrs Bragg and her husband, who is a trustee of the Institution, recently returned from an overseas trip.

There is an increasing demand for trained Christian women and many are coming from other States to train at Deaconess House. Every State in the Commonwealth is represented in this year's student body.

Earlier this month the Archbishop of Brisbane, the Most Rev. P. N. W. Strong, visited Deaconess House and met the eight students from Brisbane diocese training there at present.

## Evangelical study centre's monograph

"Priesthood and Sacraments: A Study in the Anglican-Methodist Report" is to be published early in November by the Marcham Manor Press, England.

It will be the first of a new series of scholarly monographs sponsored by Latimer House, Oxford, an Evangelical Anglican research centre which seeks to apply Biblical and Reformation theology to the life of the Church of England and the Anglican Communion.

"Priesthood and Sacraments" is by the Rev. R. T. Beckwith, Librarian of Latimer House, and will be published at 12/6 (English price).

Delegates to the General Assembly of the National Presbyterian Church of Mexico, meeting recently, voted to name a special committee to study the future position of women in their church.

## B.C.A. SHARES WILCANNIA CENTENARY

**THE township of Wilcannia, 611 miles west of Sydney, has been celebrating the centenary of its foundation. In addition to the Wilcannia Centenary Show and other festivities, the Anglican Church at Wilcannia held special services to mark the occasion.**

B.C.A. has played a large part in the continuing ministry of the Church at Wilcannia since 1920, when the Rev. W. F. Harvey, one of the first missionaries to be sent to the outback by B.C.A., took charge of this huge area.

Since that time, a number of clergy and other workers, many of them from Sydney diocese, have served in the mission area of 45,000 square miles.

### Former men

At the Centenary Services many former clergy, former parishioners and friends swelled the congregations to offer thanksgiving for the many blessings received over the years. History was indeed made during this day.

The present Rector, the Rev. R. Neve, conducted the 8 a.m. Communion, and a former missionary, the Rev. L. T. Lambert (1934-1937) was the preacher. The Rev. Hugh Linton, who

## Notes and Comments

### Grocers want more liquor sales

Although no publicity has been given to the move, efforts are being made to allow single bottle sales of wines, ales and spirits in retail stores throughout Australia.

Such sales are already permitted in Victoria and the A.C.T. but elsewhere, there are restrictions in operation, generally along the lines of allowing sales only of a certain minimum number of bottles in one order. One State (and it is to be commended for its stand), Tasmania, forbids the sale of liquor at all through food outlets.

On every hand there is constant pressure to increase the already huge flow of alcohol pouring into the community. Airport bars, Sunday drinking, service clubs and drive-in bottle departments all add to the ever-mounting flood.

If this new move succeeds it will make it still easier than it is now for the housewife to spend money in this way. That this must be so is indicated by the fact that the move has been initiated by the National Association of Retail Grocers. They must have something to gain!

### Sir Mark again on the warpath

Well, Sir Mark Oliphant has been at his favourite pastime again — debunking religion in general and Christianity in particular.

Sir Mark told an audience in Canberra that the life here on earth is the only one that matters and those who thought of it only as a stepping-stone to some other life were treating it with a lot less respect than it deserved.

Sir Mark echoes a large body of opinion in the community today. The view is strengthening that man is inherently capable of rising above the morass of evil in which he lives and it is a view accepted by some who call themselves Christians.

But then it is well for us to remember that this type of theological liberalism was popular at the turn of the century — until the Great War. And it was popular again after that war, when it played a great part in the setting up of the League of Nations. But then came the Second World War, more terrible than the first. So it receives checks from time to time and will receive others in the future, possibly more terrible than any yet.

But we agree with Sir Mark on one point. At some time in the future he sees life becoming "rich, full and fruitful." So do we, but not until after that great day when Christ returns in power and great glory. "The pursuit of knowledge and understanding" will not, as Sir Mark claims, achieve this. Only redeemed mankind, transformed by the living Saviour, will ever see a world of this kind.

**NEW CENTRE** — The Archbishop of Melbourne dedicated a new £70,000 parish church and centre at St. George's, East Ivanhoe, on November 7. The design features a cloister on three sides of the church and along one wall of the parish hall. This forms a hollow square and in the middle of this courtyard, set out in lawn, a tower will be built later.

he takes from time to time in the cause of Evangelical truth. We wish him well.

### Sunday cinemas

Pressures continue to mount on those seeking to foist Sunday movies on the public.

On the surface it may seem quite desirable to introduce this type of activity into the community. In fact there are some Christians who feel there is little to object to, provided the screenings are held outside normal church hours.

But will they be? They may start out so but we venture to suggest that the protagonists of Sunday screenings will not long be content with a commencing time of 8.30 p.m. (the time suggested in some quarters).

**Hotel hours were extended to 10 p.m., with a dinner break.**

**Where is the break today?** A Melbourne proposal we know of sees the move as an opportunity to screen religious films again after church hours. On the face of it such a suggestion has merit but again we must ask questions.

How long will people be content to view religious films, week in, week out? And, even if they are happy to do so, what films? Some of the so-called religious films produced by Hollywood are far more of a hindrance than a help to the Christian cause.

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## Black and white in Africa

Dear Sir,

Your valued paper sometimes takes many months to reach this country, hence the delay in this reply to the attacks against the white man contained in the letters from Revs M. T. Corbett, (7/5/64) and K. Engel (21/5/64).

I will not take the space of your paper to traverse the laboured special pleading of Mr Corbett. Let one paragraph from his letter suffice:

"Mr Mills is concerned for the safety of Christian missionaries. There are many missionaries who thank God for the departure of European Governments. The ground is now clear for the Gospel to be preached, and to stand or fall by its own merits, unaffected by a supposed connection in the minds of Africans of the Christian Gospel and European Governments."

My wife's father and brother, in succession, have been missionaries to the black and coloured races of this country for 78 years.

I personally have been on the councils of, and have otherwise supported, the leading African Evangelical Missions, and neither from their annual reports, nor from the hundreds of missionaries I know and have met through the years, has there been one found to "thank God for the departure of the European Government."

The evidence is just the reverse, and if Mr Corbett were living in Africa now, he would see even from the daily secular Press, how conditions for the missionaries have deteriorated and how the turmoil, fighting and killing have increased even since my letter in April. Perhaps Mr Corbett would publish or send us the names and addresses of those he refers to. At present we have no evidence that they exist.

Mr Engel attacks "the old systems of colonial domination." For centuries Britain encouraged, applauded, financed and honoured her pioneers, her explorers, her colonists. Those same men and women carried the Bible and the Gospel to Africa with law, order and security for the Africans. They also went to Australia.

Moreover, they and their descendants helped to protect Britain from conquest in two world wars. Today there is a hysterical wave of condemnation of these same splendid people which has no foundation or justification.

Have your two correspondents similarly attacked Australia for her all-White policy?

Today we have the tragic spectacle all over the world of England, the Motherland, in her headlong retreat from her former responsibilities and rule, condemning and deserting her loyal sons and daughters who helped to make her great. The deterioration in her national church is still more tragic.

Yes, England and in fact we all, need prayer and more prayer.

Yours,

**D. GORDON MILLS,**  
CapeTown, South Africa.

## Letters to the Editor

### The older man and the ministry

Dear Sir,

Your contributor (Keith Langford-Smith) in a useful article mentions recruiting men for Ministry from "the scarcely tapped pool of older (perhaps married) men."

If Mr Langford-Smith is thinking of men under forty, perhaps he has a point. Beyond that age, and especially for the middle-aged man, there is a problem; the more so if he has carried business or industrial executive responsibility. The problem is threefold:

1. He loses his erstwhile colleagues.

2. This is an intellectual loss. The ministry is concerned with a language interest which limits its members in keeping up to date conversationally and in practice with business or industrial developments.

3. He has little close association in his new field with minds of his own age group.

For the most part, these are senior men with their own specialised areas of interest and responsibility and he is perforce a junior man.

He can have no great intimate relationships with the junior men of his new world; and this for several reasons:

1. He can no longer think and experience as a young man and his new colleagues must therefore accept him more with tolerance than with enthusiasm. (Why should he think he knows more or has more to offer than they?)

2. He is old enough to be Counsellor or Guide to most of them. But can they fairly be expected to regard him as more than a junior clergyman — and, at that, a man with physical (and even mental) limitations where youth work and younger men are concerned?

These new colleagues have their own close friendships at their own age levels.

(a) He can hardly expect that they should readjust their outlook, etc., to accommodate his.

(b) The sharing of a "College" term with some of them is not sufficient fully to bridge that age gap.

Thus he finds himself isolated, a man with a call but with limited comradeship within it. He has lost his former intimate colleagueships and is unable to replace them satisfactorily within the levels of his own age and experience grouping.

Only those who have had to face these things can fully understand the reality of the problem.

If it is argued that by virtue of his training and experience before ordination this older man has special gifts to offer to the work and his Church, it must be said in fairness that the Church, no less than the business world, should prefer to train the up-and-coming young man and accept his mistakes while training him. For the older newcomer in spite of his advantages has but a limited time to give to his task.

Beyond all this there is the problem of "capacity wastage." Beginning at the bottom the late-comer can conceivably find

### Land exchange

Dear Sir,

My letter of September 24 entitled "Profit of Loss" dealt with the Standing Committee's emergency Ordinance of 1961 providing for the exchange of Church land in French's Forest for land 5 miles away in Seaford.

Considerable interest was excited in the matter but no action has been taken and the Standing Committee has informed me that the matter has been finalised. I repeat, the matter has been "finalised."

Let us consider what the Standing Committee pronounces finalised:

1. The Sorlie land is irretrievably lost as the Education Department has entered into possession of it and built extensively upon it.

2. The parish of Seaford now holds the land "purchased" at the price of the former Church land at Sorlie.

There is no disputing these facts but the results fall heavily upon the French's Forest people.

3. So far with regard to the disposition of the actual land involved but the fate of the Church people at French's Forest is lightly passed over by inserting a clause that Seaford shall pay £950 as compensation for the £15,000 worth of land obtained under the Ordinance. I think that most people will agree that revision of this amount is insisted.

Besides the iniquitous compensation awarded there are other ugly aspects of the transaction: The conversion of trust property to the use of the nominal trustee.

The ineffective protection afforded by the Church Property Trust to property entrusted to its guardianship.

The shocking lack of foresight shown in bartering away land in 1961 only to replace it in 1964 by an equal area in a worse position at the cost of £7,000 loan money — on which there is an annual interest charge of £280.

In justice to the Standing Committee one should state to the members of the Committee that correspondence is severely censored before appearing before the committee, and rarely is presented to them except in the form of a précis.

Thus many of the items I have quoted to you would come as "news" to regular attendants at committee meetings.

Yours faithfully,  
(Rev.) W. J. OWENS,  
East Roseville, N.S.W.

**COLIN SMYTH,**  
Belmore, N.S.W.

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### Senate election

Sir, I have just received a copy of a pamphlet which I enclose and which I commend to your attention.

It is being distributed, so I am told, by a group of Protestant laymen who are determined to cry "halt" to Rome's plans to dominate the Australian political scene.

The pamphlet sets out what I consider to be the only practical proposition to meet the Senate situation as well as defend the State school system.

There is a great deal of loose talk about Christian laymen of the Protestant Church becoming actively identified with political affairs. Here is a chance to dispense with a lot of this theoretical sermonising in favour of direct action.

This could take the form of a practical protest at the Senate ballot box. It may mean that we have to cross party lines and transcend our party political allegiances. But surely we must do this in order to make an effective and organised move to counteract the deliberate schemes of Rome.

Had the State aid sell-out been done by a Labour Government some of our brethren who now counsel silence or support of the Menzies Government's deal with Rome would be shouting their protest from the rooftops.

Yours faithfully,  
**IVOR THOMAS, Sydney.**

### Laymen and responsibility

Dear Sir, I was interested to read "Ethics but no Power" (A.C.R., 22/10/64). I think there are many Christian laymen whose thoughts and views are not "muddled" and who could be given "chores" to relieve the pressures of the clergy.

One suggestion, made at a discussion group in our local church, was that laymen could interview parents desirous of having their children baptised.

Other responsibilities such as leading Adult Education classes, preparing confirmees and compiling church newspapers could, if necessary, be undertaken by laymen. However, perhaps members of the clergy would not appreciate this kind of assistance.

Yours faithfully,  
(Mrs) E. NEWMAN,  
Lalor Park, N.S.W.

Roman Catholics have given 51,000 Taiwanese dollars (about 1,000 dollars) toward construction costs of a new wing at the Protestant Changhua Christian Hospital in Changhua, Taiwan. The fund was the gift of 21 local priests to express their appreciation for medical services received by Roman Catholics at the Protestant hospital.



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Responsibility for election comments in this issue is accepted by R. B. Rooke, Editor, The Australian Church Record, 511 Kent Street, Sydney.

## Ridley Commemoration Service

Second part of an address given by the Rev. E.K. Cole, M. A., B. D., Th. Schol., at art Ridley Commemoration Service in St. Paul's Cathedral, Melbourne.

Soon after the accession of Edward VI in 1547, Ridley was consecrated Lord Bishop of Rochester. He was still able to hold his former appointments as Prebendary in Canterbury and Westminster, and as Chaplain to the King.

During the following year Archbishop Cranmer was busy on his draft of the first Prayer Book in English. It has often been suggested that Cranmer consulted closely with Ridley in this work. This, however, is probably incorrect, as there seems little doubt that Ridley would have preferred a more radical Communion Service than that of the cautious Cranmer.

On the other hand, the final draft, before presentation to Parliament in November, 1549, had the full approval of Ridley with eleven other bishops and divines who had met for the purpose of considering it.

In 1550, Bishop Ridley was translated to the See of London, following the deprivation of Bishop Bonner because of his Catholic sympathies.

He was now nearly fifty, but it is clear that he had lost none of his strength and vigour. Indeed in his new office, his assertive and dominating personality was able to express itself more fully than ever before.

He was an excellent preacher, and his skill in disputation was still unsurpassed, while his writings show both remarkable lucidity of thought and a vigorous and polemical ability.

**Table moved**  
This time he was active in assisting in the preparation of the Second Book of Common Prayer, as well as the proposed Articles of Religion.

In preparation for the Service of Holy Communion according to this Second Book of Edward VI in October 1552, he moved the Communion Table in St. Paul's Cathedral from the Chancel into the Nave.

Then, on All Saints' Day, he officiated at the celebration according to the new rite, with all the notables of the city of London in attendance. In accordance with the new provisions, Ridley did not wear a cope, or any other vestment except his rochet, while May and the canons wore no vestments except a surplice.

The course of the Reformed movement, however, now was to receive a major check. In July 1553 the young King died. The attempt to proclaim Lady Jane Grey proved abortive, and Mary, an avowed Catholic and bitter enemy of Ridley, became Queen.

Within a few days Ridley, with Cranmer, Hooper, Latimer and other Reformers were arrested and sent to the Tower.

It was thought that Ridley would be singled out and executed immediately, but this was not the case. He was to remain a prisoner for more than two years. In March, 1554, he was dismissed from his position as Master of Pembroke Hall, Cambridge, by the Fellows who now sought royal favour by this act. This was a great sorrow to Ridley.

It is perhaps convenient here, while thinking of Cambridge, to consider the founding of Ridley Hall, in that university city. In

1874 the Rev. E. H. Carr conceived the idea of an evangelical college at Cambridge. It was his son who gave a large part of the land for St. Paul's United Theological College at Limuru, Kenya, where I was principal.

The idea of Mr Carr was taken up by Prebendary Henry Wright, the Clerical Secretary of C.M.S.

The matter was taken much further by Bishop Charles Perry, who had been diocesan here in Melbourne since 1847, and who had retired to England in 1874.

Carr, Wright, Bishop Perry, and other evangelicals then formed themselves into a committee from which Ridley Hall came into existence, "founded on the Evangelical and Reformed principles of Nicholas Ridley."

### Unable to accept

The first person approached to become principal was the Rev. W. Saumarez Smith, then principal of St. Aidan's Theological College, Birkenhead, but he felt unable to accept. In 1890 Saumarez Smith left England for Australia, being consecrated in succession to Dr. Alfred Barry as Bishop of Sydney and Primate of Australia.

On his refusal, the Rev. Handley C. G. Moule, who later became Bishop of Durham, accepted the post and took up his residence in 1881.

In 1895 Principal Moule was admitted to the degree of Doctor of Divinity, his thesis being the reproduction of Bishop Ridley's Brief Declaration of the Lord's Supper, with an Introduction, Notes, Appendices and a Life of the Bishop.

Later in the year he wrote: "... our Founders were right indeed, in giving his (Ridley's) name to our Hall, for our example and stimulus. Few Englishmen, if any, have ever surpassed Ridley in quiet courage and large-hearted wisdom. Few divines have ever more perfectly combined reverence with candour, and learning and reason with the life of the Spirit..."

It is for the same reason that Evangelical Churchmen in Victoria, in association with the Church Missionary Society, in 1910 established this College on the same principles, and to quote from the original Charter, "for the training of men for the ministry of the Church of England, both in the Commonwealth and in the Mission Field."

This is our priceless heritage. It is up to us, in our day and generation, to seek to further the principles of Bishop Ridley — a great love for the Bible, a comprehensive learning, and a deep devotion to the Lord, even unto death.

And it is to his death that we now turn. In March 1554, together with Cranmer and Latimer, he was taken to Oxford, and called to answer to charges of the Queen's Commissioners. These centred around the authority of the Pope, and the dogma of transubstantiation.

They refused to recant and were kept in custody. The three prelates expected to be dealt with quickly, but month after month went by and they continued to be detained at Oxford.

Persecution of those holding

Continued next page

## WORLD REPORT

**NO CHANGE** — Whilst suggesting that Protestants must continue the ecumenical quest the Rev. Kenneth Slack, general secretary of the British Council of Churches, has admitted that "Rome has greatly changed her attitude," but, he continued, "she has not yet changed her dogma." Mr Slack continued, "Some of my Roman Catholic friends who are deeply committed to unity ask us to be patient with them, and talk of a hundred years before that great church can fully share our purposes of unity."

**FORBIDDEN** — Grand Mufti Sheikh Abdullah Ghawday has issued a religious ruling banning the sale of Muslim property in Old Jerusalem and other Holy Land areas in Jordan to so-called foreigners. The ruling said that any person selling such land is to be branded a "traitor to his religion and nation." Observers say the decree is aimed, partly, at Christian groups.

**CHAPEL** — Compulsory chapel attendance for students at U.S. military academies has been condemned by the General Commission on Chaplains and Armed Forces Personnel as a violation of individual constitutional rights. While expressing sympathy with the intentions of such an order, the chaplains' group held that "any requirement by the state of compulsory attendance at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen."

**BRAZIL RECORD** — Despite heavy rains almost every night, attendance numbered in the thousands at a recent city-wide evangelistic campaign held in Aracaju, Brazil. A record crowd, and the governor of the State was on hand for the closing service of the series.

**SHORTAGE** — The continued shortage of priests has been cited by Roman Catholic authorities as the chief reason for the spectacular growth of Protestantism in Latin America. One Roman Catholic authority quotes a growth over the 13-year period, 1948-1960, of from 100,000 Protestants to 7,800,000. He says there is only one Roman Catholic priest to every 5,500 Roman Catholics in Latin America.

**EXCHANGE** — The European Baptist Press Service reports that Baptists at Achu-oku, in the Camerouns, write that after long delays they received verbal permission to build church. After its erection they were told they needed written permission from another source. They were then forced to tear down their church and a Roman Catholic church is being erected on the site.

**LUMPUS** — Widespread desire for copies of the Scriptures by followers of the Northern Rhodesia (Zambia) cult leader Alica Leshina who are in refugee or detention camps is reported by Bible Society officials in the country. The Zambia Bible House has made available some 15,000 copies of the Gospels for free distribution among them.

**With first-class quality goes a reasonable price — 6d each or 6/ dozen,** said Mr Sprackett. Order NOW for your congregation and your personal needs: Telephone 26-3789; 511 Kent Street, Sydney.

**JOINT** — The first two volumes of a new translation of the Bible — the work of distinguished Protestant, Roman Catholic, and Jewish scholars and reflecting archaeological and linguistic discoveries of the last 50 years — have been published in New York. Called the Anchor Bible and published by Doubleday and Co., the initial volumes will be issued in conjunction with the start of National Bible week.

**VILLAGE** — The new St. John's Village, Glebe, was opened by Bishop M. L. Loane on Sunday, November 14. The village has been built under the auspices of the Sydney Church of England Homes for the Aged Board.

### Typhoons delay Christmas cards

"Two typhoons have delayed the production and the shipping of our Christmas cards this year," said the Rev. Robert Sprackett, Secretary for Inter-Church aid in New South Wales. "They are here and are available."

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## COMMEM. SERVICE

Continued from page six

the reformed doctrines in other places went on, however. Early in 1555 Rogers and Hooper were burnt as heretics and by September more than 50 Protestants had met like fate.

In September Ridley and Latimer were again examined but refused to recant and the sentence of burning was passed on them. On October 15 they were publicly degraded by the ecclesiastical and civil authorities. On the 16th they were led forth to be burned just outside the north wall of the city, near Balliol College.

On reaching the stake Ridley and the aged Latimer embraced and Ridley said: "Be of good heart, brother, for God will either assuage the fury of the flames, or else strengthen us to abide it." They were tied to the same stake but on opposite sides.


As the faggots were piled about them, Latimer called out to Ridley: "Be of good comfort, Master Ridley, and play the man; we shall this day by God's grace, light such a candle in England, as I trust shall never be put out."

The gorse and faggots flared and Latimer soon was consumed. Ridley's death was much more protracted and agonising, owing to the careless laying of the faggots, but after lengthy anguish, he too died.

Foxe records that the multitude were in tears. "I think," he says, "there were none who had not banished humanity and mercy from their breasts, who would not have lamented to see the fury of the fire so rage their bodies."

Involved as he was in the politics of the day, according to the customs of the day, Ridley suffered a terrible death for the sake of the Word of God and its truth. Others from that time to this, in differing circumstances and in different places, have not counted their lives dear to them in the service of Jesus Who gave Himself for them.

Their Master is our Master, Who bids us follow in His steps, giving ourselves wholly to His holy will and pleasure. He bids us give Him all that we have, and to take up His cross daily and to follow Him.



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## Mainly About People

### N.S.W.

It is with pleasure we record the announcement of the engagement of Deaconess E. Jean Macdonald, warden of the G.F.S. Hostel in Sydney, to Mr Paul Radford. Deaconess Macdonald is active in many Church activities in Sydney diocese and for a time served as one of the directors of this paper.

The Rev. Trevor Griffiths, rector of St. Thomas', Rozelle, has accepted nomination to the parish of St. Mary's, Guildford (Sydney).

The Rev. N. J. Pilcher, curate at St. Matthew's, Bondi, has been appointed curate-in-charge of the provisional district of The Oaks (Sydney).

The death has occurred in Sydney of the Rev. O. A. Piggoft, general secretary of the N.S.W. Temperance Alliance. Mr Piggoft was 82 at the time of his death. He was general secretary of the Alliance for 28 years prior to retiring in 1954. He returned to that post in 1962. The funeral service was held at St. Peter's, East Sydney, where the rector is the Rev. Bernard Judd, president of the Alliance.

The Rev. David Duchesne, rector of St. James', South Canterbury, since 1962, is to become chaplain at Trinity Grammar. He will take the place of the Rev. K. L. Sanders, who is to become head of the Junior School.

The Rev. A. H. Funnell, rector of St. Andrew's, Summer Hill, since 1956, is to become rector of St. Philip's, Eastwood.

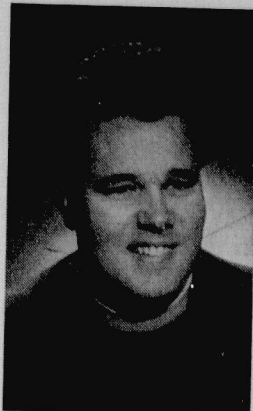
The death occurred, during October, of Mrs Nona Pearce, wife of the first rector of Bowral, Canon Louis Pearce. Mrs Pearce was a daughter of Archdeacon Langley of Melbourne and was born in Prahran, Victoria. Lack of space precludes a full appreciation which must be held over until our next issue.

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### Victoria



The Rev. J. A. Goodridge, at present curate-in-charge of St. Laurence's, Doveton, in the parish of St. James', Dandenong, has been appointed Home Secretary of C.M.S. in Victoria.

Mr Goodridge trained at Ridley College, Melbourne, and was ordained in 1960. He is married, with two children. He is to take up his new appointment on December 1.

Canon R. M. Hudson was inducted to the parish of St. Martin's, Deepdene, Melbourne diocese, on November 4. The service was conducted by Archdeacon J. H. Brown. Canon Hudson is also to act as Anglican chaplain to Mount Royal Geriatric Hospital.

The Rev. M. L. Redmond, previously Anglican chaplain to the Geelong Base Hospital and Geelong Gaol, is to become Director of Marriage Guidance and Education in the diocese of Tasmania.

The death has occurred in Brisbane of the oldest active Anglican bishop in the world, the Rt. Rev. Horace Dixon, 95, Coadjutor Bishop of Brisbane for 30 years. Bishop Dixon retired in 1961. He had been in hospital for a year prior to his death.

The engagement has been announced of Miss Barbara Maidment, of the C.M.S. Oenpelli Mission, to Mr A. J. Abel, also of Oenpelli. Miss Maidment's parents live in Sydney and Mr Abel's in Queensland.

**LAYMAN'S VIEWPOINT**  
Owing to pressure on space this feature has had to be held over until our next issue.

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## WORLD-WIDE PRAYER DAY

ON behalf of the Anglican Missionary Council (representing CMS and ABM) the Primate, Dr Gough, has called the Australian Church to share in the day of world-wide intercession for missions, falling on St. Andrew's Eve, November 29.

The origin of this day is of particular interest to Australians and New Zealanders. In 1871 Bishop John Coleridge Patteson was martyred on the island of Nakapu. The news eventually reached Bishop Selwyn, of Litchfield in England, on the 29th November.

Bishop Selwyn had been the first Bishop of New Zealand and the founder of the Melanesian Mission. It was he who had persuaded Patteson to come out and he who had appointed him as the first Bishop of Melanesia.

The news of Bishop Patteson's death was a grievous sorrow to Bishop Selwyn and in 1872 there began a yearly commemoration of Patteson's death in Litchfield Cathedral, with a day of special intercession for the Melanesian Mission on the day the terrible news was first received.

This gradually developed into

## NEWS IN BRIEF

**CAROLS** — An Advent Carol Service will take the place of the usual Evensong service in St. Paul's Cathedral, Melbourne, on November 29. Preacher will be the Dean. The Trinity Grammar Carol Service will be held in the Cathedral at 8 p.m. on Friday, December 11.

**MESSIAH** — Handel's oratorio "Messiah" will be sung in All Saint's, Cammeray, by the All Saint's Choral Society on Friday, December 4. The choir will be conducted by W. R. Clarke L.T.C.L. and the organist will be B. Vine-Hall, A. Mus., L. Mus.

**NEW CHURCH** — A new church at Carrum (Melbourne), St. Aidan's, was dedicated by the Archbishop on Sunday, November 1. The new building replaces the 64 year old wooden structure previously in use.

**MISSION** — A parish mission will be conducted at St. John's Sutherland (Sydney) from this coming Sunday, November 22, through to Sunday, November 29. The diocesan Missioner, the Rev. W. Spencer, will be the main speaker.

**JUBILEE** — The Jubilee of St. David's, Arncliffe (Sydney) will be marked with special functions next year.

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## Parish helps deaconesses

A SYDNEY parish is allocating a sum of £150 per year in an unusual scheme to assist the ministry of deaconesses in the diocese.

The parish is St. Stephen's, Willoughby, on Sydney's North Shore, and the money is set aside to help meet situations that arise where parishes need deaconess help but are unable to meet the financial commitment of such help.

It is left to the discretion of the Head Deaconess, Deaconess Andrews, to allocate the money where she sees the need.

The rector of St. Stephen's, Canon A. E. S. Begbie, told A.C.R. that his church's aim was to extend their vision beyond the confines of the local parish.

In an earlier period St. Stephen's allocated a similar annual sum to assist the church at Villawood, set in an extensive housing estate, over a three-year period.

Already, at the present time, the money from St. Stephen's is being put to use where there is a need.

"We are witnessing revival such as I have never seen since I first came in 1964 and many are coming to Christ," reads a report from the Bible Society in Burundi, which has been a troubled area because of the tribal difficulties which have followed independence. "They want Kirundi New Testaments and if there are any available I want them to have them, as it is all they have to help them in their spiritual lives."

The Wellington (New Zealand) Anglican Synod has given approval, after lengthy debate, for parishes to share their church buildings with other denominations.

**Next issue**  
**SPECIAL**  
**ISSUE TO**  
**MARK ACR's**  
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# THE AUSTRALIAN CHURCH RECORD

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EIGHTY-FIFTH YEAR OF PUBLICATION

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## MIXED RECEPTION WAS GIVEN TO "CHURCH RECORD" OF 1914

FIFTY years ago the first issue of a new Federal Church of England newspaper was introduced to the Christian public. It was not, however, an entirely new paper for it grew out of two earlier journals, one going back to 1880.

"THE Church of England Record," published in Sydney, first appeared in 1880 while its southern counterpart, "The Victorian Churchman," was published in Melbourne.

Thus, although we celebrate this year the fiftieth anniversary of "The Australian Church Record" (or "The Church Record for Australia and New Zealand" as it was first called) the paper's history stretches back to 1880.

Excluding certain diocesan journals, "The Church Record" is thus the oldest Church of England newspaper in Australia. At the time of the birth of the new paper the popular High Church journal was the "Church Standard," later to be absorbed in the "Anglican."

The advent of a new Evangelical weekly produced a variety of reactions. The Brisbane diocesan paper, "Church Chronicle" commented: "One might have wished that a single weekly could have supplied the needs of our small community."

The "Record's" Tasmanian correspondent reported: "Criticism, some keen, some kind, has been offered by our diocesan 'Church News' to the 'Church Record.'"

"The editor regrets that this obvious competitor to the 'Church Standard' has entered the field, but admits that the latter has a definite policy of its own."

Our Tasmanian correspondent commented: "Since this definite policy is along High Church lines, so that High Churchmen have an organ which represents (and that too, very ably) their point of view, why should the

Evangelicals be begrudged having a paper?"

The Gippsland correspondent reported a warm reception for the paper in that diocese and many warm remarks and comments were received from other places.

So the new paper was born and for the fifty years which have followed it has continued to witness to those four great characteristic features of the Church of England — Catholic, Apostolic, Protestant and Reformed.

Elsewhere in this special Jubilee Issue something of the story of "The Australian Church Record" is told.

## Anglican speakers at two conventions

FOUR Anglicans are among the speakers at this year's conventions at Belgrave Heights in Victoria, and Katoomba, N.S.W.

Bible readings at the Belgrave Heights Convention will be given by the Rev. John Reid, rector of Christ Church, Gladstone (Sydney).

At Katoomba, speakers include Dr. Leon Morris, principal of Ridley College, Melbourne; Canon A. J. Dain, Federal secretary of C.M.S. and the Rev. K. P. Churchward, rector of St. Stephen's, Mittagong, N.S.W.

Other speakers at Belgrave Heights include the Rev. Dr. A. Skevington Wood, of the Movement for World Evangelisation, who replaces the Rev. Dr. Alan Redpath, now unable to come owing to ill health; the Rev. G. H. Morling, principal emeritus of the Baptist Theological College, Sydney, and the Rev. J. W. Searle.

Others speaking at Katoomba include Mr J. Oswald Sanders, general director of the China Inland Mission; Mr R. H. Gordon, of the Sydney Evangelistic Crusade, and the Rev. James Beatty, minister of the Presbyterian Church, Canterbury, Victoria.

Dr. Wood, the overseas speaker at Belgrave Heights, is a Methodist minister from England who has spoken at the Keswick Convention there on at least two occasions.

He is the author of a number of Christian books, including "The Inextinguishable Blaze," "Paul's Pentecost," "Prophecy in the Space Age," and "Heralds of the Gospel."

The Katoomba Convention begins on Saturday, December 26, and concludes on Sunday, January 3. The Belgrave Heights Convention begins on Christmas night and concludes Sunday, January 3.

Numerous house-party groups and camps have been organised for both conventions.

Sydney inquiries should be directed to the Convention Secretary, P.O. Box 5, Turramurra, N.S.W. (phone 44-3575). Melbourne inquiries to the office at 315 Collins Street, Melbourne (phone 62-5581).

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An advertisement for the original "Church of England Record." This appeared in a book published in Sydney in 1880.

## EDITORIAL

### The Word of God is our only authority

"We have been turned aside in large measure from the truth of God by a campaign that finds its source and its roots in a land that is now the victim of a profound delusion."

In these few telling words the late T. C. Hammond indicted a bankrupt Modernism that had brought the proud German people to abject servility at the feet of Adolf Hitler.

"Turn your back on the Bible," said the writer, "and then you turn your back on God. If you forget and explain away God's message to your soul, a time may come to an individual as it did to a nation, when God will say, 'Ephraim is joined to idols: let him alone.'"

"It seems a long haul from a theological theory to the present blitzkrieg, but it is not as far as you imagine, for man must have something to worship, and if he does not worship God he will worship himself."

We venture to suggest that insofar as the Church turns its back on the Word of God by so much does it lose its spiritual power and as it loses its spiritual power by so much does the nation decline.

The Church looks at the nation and deplores what it has itself produced. Then it busies itself with programs. It plans, for example, a "Church and Life Movement" that it might establish "an effective Christian presence" in the nation.

We do not question the sincerity, sense of purpose and dedication of those who think thus. But we must ask: Where is the Word of God in all this? And not just the New Testament, but the whole Word of God, from Genesis to Revelation.

The only effective Christian presence will come when the Church returns to that Word of God it has so lightly abandoned.

At the end of his long spiritual pilgrimage, D. R. Davies wrote (in "On to Orthodoxy"): "... until the Church comes again under the domination of a prophetic Christianity, which incontestably means

a return to the great fundamentals of Christian tradition, what we call the world will continue to live under a secularist Humanism."

Show us a decline in moral standards, show us a rise in gambling and drinking, show us corruption in the nation, and we will show you a Church that has lost its message, a Church that will not submit itself to the authority of the Word of God.

Fifty years ago this paper declared that its editorial policy would centre around the Bible as the final and ultimate authority on all questions of faith and life. Nothing that has happened in these intervening years, no new discoveries or declarations, none of these things has caused us to change our mind.

The Word of God is the solid rock upon which we as a paper and the Church as a whole must build. All other ground is sinking sand.

We still believe that the words of the Psalmist are as true today as they were when first written: "The law of the Lord is perfect, restoring the soul: The testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes."

It is in this confidence that we go forward to face the next fifty years.

God's word is effective. It accomplishes God's purposes. It not only enlightens the mind but the Holy Spirit applies it to the conscience and hence to the will. "It is living and powerful." "It does not return empty but accomplishes God's purposes." This testimony of scripture is the ground for Luther's motto "Let the word do it." In every activity of Christians, Christ rules in His Church by His Word. It has been the object of the editors of the Record from its foundation that its editorial word should correspond with the word of God, so that it might share in the effectiveness of the word. But this object will only be achieved through the prayers of its readers.