

# Personal

## Adelaide

The Rev. Lance R. Shilton will be welcomed back officially at an evening entitled, "News and Views" to be held in the parish hall of Holy Trinity, Adelaide, on January 17, at 8 p.m. Mr Shilton has just returned from an extensive overseas trip.

## Melbourne

The Rev. H. Shepherd, at present vicar of St. John's, Bentleigh, has been appointed vicar of St. Theodore's, Wattle Park. The Rev. Canon Millard, from Avoca, has been appointed priest-in-charge of the parish of Point Lonsdale.

The Rev. Alan Appleby, vicar of All Saints', Greensborough, is to join the staff of the Chaplaincy Department of Home Missions as chaplain to St. Vincent's Hospital and the Eye and Ear Hospital as from February 3.

The Rev. R. C. Brooks, formerly with B.C.A., is to be inducted to the parish of St. Paul's, Fairfield, by Archdeacon J. H. Brown on January 31 at 8 p.m.

The Reverend A. W. Singleton, at present vicar of St. Theodore's, Wattle Park, will be inducted to St. Jude's, Alphington, on February 3 by Bishop Arnott. On the same day the Archbishop will induct the Rev. J. G. Wight, vicar of Christ Church, Newport, to the newly-formed parish of St. Michael and All Angels', Bennettswood.

The Rev. P. J. Harradence, priest-in-charge of St. Jude's, Carlton, will be inducted as vicar of the new parish of St. Aiden's, Parkdale, on February 4.

On February 5 the Rev. N. R. Glover, curate of St. Faith's, Burwood, will be inducted as vicar of Christ Church, Newport.

On February 13, the Rev. V. L. Cohen, vicar of St. Matthew's, Cheltenham, will be inducted to Christ Church, Mitcham.

The Rev. E. K. Robins, chaplain to the University of Melbourne and the Canterbury Fellowship, will be inducted as vicar of St. Dunstan's, Middle Camberwell, by the Archbishop of Melbourne, on March 4.

Canon L. L. Nash has relinquished the post of editor of "The Messenger," after serving in that capacity for the past seven years. An early announcement of a successor is expected.

The Rev. W. R. Dowel, vicar of the parish of Inverleigh, has been appointed senior chaplain of the Missions to Seamen (Victoria), as from March 1.

## Sydney

The Reverend W. E. Malthy, at present rector of Christ Church, Bexley, (where he has been incumbent since 1936), has announced his retirement, to date from February 2.

The Rev. F. D. Buchanan, at present curate-in-charge of the provisional district of St. John's, Gurraveen with Toongabbie, has been appointed curate-in-charge of the provisional district of Engadine.

Well-known Irish evangelist, Miss Monica Farrell, left Sydney in December, en route to England, from where she will proceed to Northern Ireland to

participate in a program of meetings during 1964, returning to Australia in January, 1965. Correspondence to Miss Farrell should be addressed C/o 1 Henry Street, Leichhardt, N.S.W.

The Rev. Peter Ball, formerly chaplain at Shore Grammar School, North Sydney, has been appointed curate-in-charge of the provisional district of Keiraville.

The Reverend J. N. Bagnall, at present vicar of Christ Church, Geelong, is coming to Sydney to take up the position of home secretary of A.B.M., following the retirement, for health reasons, of the Rev. D. E. Taylor.

Following the retirement of Canon E. R. Elder, as principal of A.B.M.'s House of the Epi-

phany missionary training college, to take effect at the end of 1964, his position will be taken by Mr Philip MacFarlane, B.A., at present on the teaching staff of St. Stephen's College, Hong Kong. The Rev. John Holle, at present chaplain and superintendent of St. George's Children's Home, Rockhampton, has been appointed chaplain and his wife, Mrs Moya Holle, as matron.

## Newcastle

The Rev. Neville O'Brien has been appointed rector of the parish of Cooperbrook and was instituted at the evening service on Sunday, December 22.

## Grafton

Archdeacon J. V. J. Robinson, rector of St. Andrew's, Lismore, together with Mrs Robinson, ex-

pects to leave Sydney on February 2 en route to England, via Hong Kong and Singapore. Archdeacon Robinson will return as a voyage chaplain on the "Orcaades," expected in Australia on June 17. During the rector's absence the Rev. R. W. Lewis will be in charge of the parish.

The Rev. Leslie Thompson has joined the staff of the Cathedral from the beginning of the New Year.

## Overseas

A former CMS missionary, Bishop Usher-Wilson, of Mbale, Uganda, plans to resign next July. The diocese was until 1961, part of the diocese of the Upper Nile, to which the Bishop was consecrated in 1936. Bishop Usher-Wilson, who is sixty, told his synod that he has been asked from time to time to return to work in England but has not felt free to go until now, when the Church in Uganda has reached a stage where it can choose its own leader.

# The Australian CHURCH RECORD

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

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Issued fortnightly. News of Church life in Australia welcomed.

## Revised Lectionary

January 19: Second Sunday after Epiphany. M.: Isaiah 49: 1-13; Luke 4: 16-30, or James 1. E.: Isaiah 49: 14-20, or Isaiah 50: 4-10; John 12: 20-20, or I Thess. 1: 2-12.

January 26: Septuagesima. M.: Gen. 1: 1-2; John 1: 1-18, or Rev. 2: 1-4.

E.: Gen. 2: 4-end, or Jeremiah 10: 1-16; Mark 10: 1-16, or Rev. 2: 15-22:5.

February 2: Sexagesima. M.: Genesis 3; Mark 9: 33-end, or I Corinthians 6.

E.: Gen. 6: 5-end, or Gen. 8: 15-9: 17; Luke 17: 20-end, or I Corinthians 10: 1-24.

## Reformation Truth

I am sorry if my calling your correspondent J. L. Bunton an extremist has offended him, but if he re-reads his first letter dispassionately, I think he will find that his extravagant language could be classified in no other way but extreme.

May I have my final word on this subject by reminding your correspondent that the Church of England did not begin with the Reformation, nor is it any more infallible than the Pope of Rome.

I believe we have much to learn from the Protestant denominations as well as from the Roman Catholic Church. What does worry me, is the fact that quite often the extreme language of some of the Evangelicals such as that of your correspondent in calling the Roman Church "the monster Anti-Christ," implies an altogether thoroughly unhealthy, not to say unchristian, attitude of hate.

All too often this attitude is disguised in statements about being uncompromising in vital matters of truth but the Church of England is no more the sole repository of truth than is the Roman Catholic Church. Fortunately, as your correspondent admits, it is only the minority which holds extreme views, and a re-union may yet be achieved in time though that time may be a long way ahead.

Yours sincerely, L. J. BRUTON. Mt. Waverley, Vic.

## Letters to the Editor

### Tradition and Scripture

Dear Sir, Congratulations to Archdeacon Begbie concerning his statement that "tradition was outstaging Scripture". Surely a timely and necessary indictment. Who is going to take up the challenge? It demands a response.

May I offer, say, just two "outstaging"—due to traditional interpretations — or misinterpretations — of Scripture. Orthodox and popular, no doubt, but which I consider unacceptable.

Take, for instance, the Kingdom of God. Most clergy teach that the "Church" and the Kingdom are synonymous. It must be borne in mind, however, that our Lord did not hold such a view. He taught the Gospel of the Kingdom with Himself as the central figure, as a personal Saviour, and the Holy Spirit as Illuminator and Life Giver, within its constitution. He only once mentioned the church — at its institution.

It seems to me that an open-minded perusal of the word "kingdom" in any reliable concordance will make it impossible to confuse the difference. I repeat, a concordance, not a commentary. The former is Scripture, the latter reeks tradition.

Refer to the Lord's Prayer. "Thy Kingdom Come" — can this be applied to mean the Church? Further, the Kingdom is "at hand", "among you", "is like . . ." "is taken from you". Are these fitting to the Church as such? A great scholar and theologian, the late Dr Gore, advanced Churchman that he was, arrived at the conclusion there was a difference.

Now consider another "outstaging", the "tradition" of a "New Israel" under a New Covenant. There is no such thing (except in the sense of a renewed "Old" Israel by Redemption). To describe the Church as a New Israel is completely wrong.

In Ephesians St Paul writes of his revelation that the Gentiles are to be "fellow-heirs" (not supplanters!) and "partakers" (not usurpers!) of the promise of Christ — to Israel. This Israel is the nucleus of the Church!

The saintly Bishop Ryle — of Evangelical fame — stated there was no warranty in Scripture for transference of the meaning of Israel to any other than the people of that name. In other words, no spiritualising theory was justified in this connection.

Therefore the Church, the Kingdom, and Israel are separate entities, though interwoven. Each has its peculiar setting in "the latter days."

(Rev.) H. W. MULLENS. North Richmond.

### Evolution

I must quickly clarify my position for Mr Bryson (A.C.R., November 8) who says that in my earlier communication I appear to be "theorising without data" and approaching the subject "with the preformed judgment that Evolutionists do not believe in God."

Firstly, I am an "evolutionist," but a scientific one. By this I mean that I accept demonstrable biological facts after separating them as best I can from apparent facts, and do not allow myself to be deluded by vagabond biologists who forget that biology is only just emerging from the first stage of a primitive science, namely from a collection of classified facts.

These people often make statements which are not compatible with the facts but perhaps only with the theory. In a highly developed science like modern physics theoretical predictions are usually confirmed with remarkable accuracy; not so with younger brother biology.

The theory of evolution is very young and only just beginning to look like a good theory; so we see why some of its choicest features "frighten" many Christians. Let me illustrate: Some biologists say that life came from the inorganic; this is not compatible with facts (yet) but is certainly compatible with the theory; so also is the idea that we "came from the apes."

Time and again scientists say things like these very emphatically, suggesting that they have a factual basis when they have not. But when life is synthesised in the laboratory the theory will progress by a large amount and will be that much more factual in essence.

I certainly do not "theorise without data," but try to correlate the two. Mr Bryson's statements concerning the theory are shallow because he evidently does not realise the tremendous effort that is presently devoted to understanding "life" at the molecular level. Let Christians re-examine their exegesis of Scripture in preparation, if necessary!

Secondly, the books recommended by Mr Bryson are quite good, but none is written by a "top-ranking scientist" and they all suffer from the disadvantage that they become dated and inaccurate very quickly. This is because the authors more often than not try to fit the developing theory to the Biblical passages. (Hooynkaas' work is an exception because he is a historian-cum-scientific philosopher and theologian, who realises the issues that I have tried to raise.)

Lastly, what of your readers who are thoroughly befuddled by

the whole question—who don't know what it is all about? Let me say this: On page 528 and 529 of the greatest single contribution to Science ever published, "Philosophiae Naturalis Principia Mathematica," Sir Isaac Newton refers to many passages of Scripture to teach his readers of the greatness of God; and not in the remote manner of some modern persons. Newton trusted Christ as Saviour and Lord, and besides that, he did not see any discrepancy or paradox in his faith.

We Christians too easily forget that Christ is all — for in Him were all things created, in the heavens and upon earth, things visible and things invisible . . . "and He is before all things, and in Him all things consist . . ." We should remember that the Church is a body, and that Christian Bill Jones does not need to be able to give a perfect theological exposition of, say, Genesis 1-3; there are other parts of the body who have this as a specific task (I Cor. 12). We must recall the apostle's words that "Christ is the power and wisdom of God." Satan uses many subtle methods but he has made good use of evolution.

Yours sincerely, John Cole, Beverly Hills, N.S.W.

CHURCH MEMORIALS — Historic St. Anne's, Ryde, Sydney, has received some additional ornaments during December. They included a solid silver paten, marking the 35th wedding anniversary of the Rev. Ralph Ogden (Chaplain at Concord) and the late Mrs Doreen Ogden. Mr and Mrs Ogden were married in St. Anne's on December 22, a former rector, the Rev. R. N. Langshaw, dedicated two solid cedar flower stands given by Mrs I. G. L. Snee, in memory of her husband, Mr George Snee.

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## TROLL DOLLS - CHARMS - TIKIS - LUCKY MASCOTS

# AUSTRALIAN PAGANISM

AUSTRALIA'S essential paganism is erupting. The sore festered a few days ago in a Sydney newspaper. Winning entry in a sand-modelling competition depicted a tiki. What is a tiki? It is a lucky charm originating with the Maoris.

The girl who won the competition saw the tiki in a full-colour reproduction in a woman's magazine. Readers were told that the "lucky charm" didn't let the girl down.

We see it continually on our TV screens. Popular as a prize on a certain national TV children's show is a troll doll. What is a troll doll? The explanation comes from pre-Christian Scandinavian folk lore. Trolls were ogres "wit' evil powers exercised in darkness."

## Trouble in Tanganyika

TROUBLE was still simmering in Tanganyika at the time of going to press. In spite of the numbers dead and injured as a result of the army revolts there has been no word of any danger to missionaries working in the country.

Tanganyika has an area of about 360,000 sq. miles. This is almost that of South Australia and a little more than that of N.S.W.

For many years Australian C.M.S. missionaries have been working in the central area of the country. The Bishop of Central Tanganyika, Bishop Alfred Stanway, has been touring Australia over recent months telling of the work of C.M.S. in that country. Earlier this month he was Chairman of the Katoomba Summer School of C.M.S.

## Revolutionary report issued

A REVOLUTIONARY report on "The Deployment and Payment of the Clergy" just published in England, calls for sweeping changes in some aspects of Church life and organisation.

Its author, Mr Leslie Paul, who prepared the report for the Central Advisory Council for the Ministry, calls for abolition of the traditional "parson's freehold," the reorganisation of parish units, the elevating of the work of rural deans and retirement for vicars at 70 (later 65).

The report has come forward with some 62 proposals and has caused much debate in England and elsewhere. A fuller account of the proposals, some of which have relevance to our Australian situation, will appear in the next issue of ACR.

We see it on our roads. Tiny dolls dangle in front of the eyes of countless Australian car drivers. Their purpose? To some they are mere decorations but to so many they are "charms," or "mascots."

And paganism peeps from the pages of popular magazines. "Be lucky" cries a typical ad. "Win lotteries! Back winners! Win prizes!" Source of all this "luck"? A "lucky membership card" in a certain club.

Paraphernalia Add to these the regular "bringers of luck" — the lucky horse-shoes, the pins that you see, and pick up "and all that day you'll have good luck," the spilt sugar, the St. Christopher medals and all the paraphernalia of lucky-this-and-that-the-other.

Well did Dr. Barton Babbage say that Australians are a race of "attractive goddess pagans."

And this outward manifestation of paganism only serves to highlight the underlying paganism of a people sunk in gambling, drinking and pleasure seeking.

Australia's gambling bill is fast approaching £1,000 million per year. Beer consumption stands at an average of 22½ gallons per head of population. Poker machines are eating into the economy of the household and the economy of the nation. Sexual promiscuity is on the increase.

The nation needs a revival of spiritual religion. And such a revival can only begin with its Christians.

## Anglicans sign hanging petition

TWO girl members of the W.A. Anti-Hanging Committee earlier this month netted the signatures of three Anglican leaders on a petition aimed at stopping the hanging of condemned murderers Robinson and Cooke.

Supporting the move were Archbishop George Appleton, Archdeacon T. B. McDonald and Dean J. R. Payne.

The girls solicited signatures while standing behind a placard in the grounds of Wesley Church.

Many women refused to sign when asked. They were not happy when they learned that a reprieve was sought for Cooke as well as Robinson. (Cooke was convicted of murdering an eighteen-year-old student and was also charged by police with three other murders.)

Hostility to police — is it justified? . . . see page 2

## WHEN WEST MEETS EAST



Members of the forty-strong contingent of C.E.B.S. from Western Australia participating in a friendly tug-of-war with camp rivals. See report of the C.E.B.S. camp this page.

## Boys vote camp big success

"MIGHTY," "Terrific" and "Tremendous." These were some of the words used by campers attending the C.E.B.S. National Camp earlier this month.

The camp was the biggest yet held by C.E.B.S. It marked the Society's Jubilee. It was attended by about one thousand young men and boys from all Australian states. Three young men came from Papua-New Guinea.

Victorian C.E.B.S. attending the camp numbered 450. This outnumbered the combined totals of the N.S.W. and South Australian contingents.

C.E.B.S. was founded in Victoria. It has functioned as a strong body within the Victorian Church for many years. It has held numerous large camps.

However, despite these advantages, the N.S.W. attendance was disappointing. With some 200 campers under canvas it only equalled South Australia's total. Population of N.S.W. exceeds four million. Population of South Australia is one million.

Other states had smaller contingents. Forty came from Western Australia, thirty-five

from Tasmania, twenty from Queensland. In a statement made to A.C.R., Mr Kenneth Stephenson, C.E.B.S. National Secretary and Executive Officer of the camp, described the camp as highly successful. "The co-operation received from the officers," said Mr Stephenson, "has been most gratifying."

### Statement

"This camp has proved how necessary it is — as a national body — to stage such camps regularly. I would recommend one such camp every three years, camp sites to be divided between N.S.W., Victoria and South Australia."

"I feel by holding such triennial camps we would strengthen the Society as a whole and we would be more united."

"The invaluable aid given by Sir Robert Menzies assisted me greatly in gaining the co-operation of the Services, the Prime Minister's own department, public bodies and business houses."

"The fellowship and witness achieved during the ten days was most gratifying."

Mr Stephenson also made reference to the food at the camp. However, the testimony of the boys was sufficient. "Cooking is

terrific," said one. His remark was warmly supported by a group of boys nearby. • Another photograph appears on page 3.

New in this issue... Mainly About People . . . p. 8

# CHURCH RECORD

JANUARY 30, 1964

## A matter of money

Church finances are under discussion again. Money may be a root cause of all manner of evil but we have to live with it, like it or not. This is painfully true in Church life.

We are indebted to the Rev. David Livingstone, of Ryde, for raising the whole question again. Whether we agree with Mr Livingstone or not the matter needs airing. We are now sufficiently removed from Promotion's early days in Australia to view the question in perspective.

The heart of Mr Livingstone's contention is that Promotion has not failed the Church. Rather, the Church has failed Promotion.

Evangelicals differ from one another in many matters. Few cause such divisions as the matter of money. There are two poles of opinion and endless shades in between.

At one extreme are those who will have nothing to do with Promotion, by whatever name it is dish up to them. These men take the view that the whole business places an altogether wrong emphasis upon money.

The preaching of the Gospel is all that matters. Put the horse on the right track and the cart will follow.

At the other extreme are those who appear — to the outsider, at least — to have forgotten that there is a spiritual work to be done at all.

Sometimes the impression is given that the Church is a sort of financial institution whose sole function is to heap to itself material possessions or praise for philanthropic works.

Surely somewhere between these extremes there is common ground upon which the feet of Evangelicals might rest.

Those who neglect the instruction of their people in Christian stewardship

—in particular, the stewardship of money — neglect an important aspect of Christian teaching. The Scriptures have much to say in this regard. As Mr Livingstone has well pointed out, many of these texts are quite familiar to us.

Close contact over a number of years with Christians of other denominations leads to the conclusion that we Anglicans have not yet plumbed the depths of sacrificial Christian giving. We are learning, but very slowly.

But we must never forget the order of priorities. All the money contributed, the buildings built, the work done (albeit even missionary work) will profit nothing for the extension of the Kingdom if the spiritual is not uppermost.

Probably the point at issue more often than not is to whom should stewardship teaching be directed? One answer is — and it's a trite answer — to the Christians, the true believers. But Anglican parish churches are not Brethren assemblies. Who is going to determine the question of whether or not a member of the congregation comes into this category?

Others claim that all who call themselves Anglicans (on the census forms), should be approached. After all, so this argument runs, these people are always ready to call upon the Church to perform such ceremonies as the burial of the dead or weddings. Why shouldn't they contribute to the Church's support?

There is room for much discussion on these questions. Elsewhere in this issue of ACR there is a request for letters from lay-people on this subject of church finances. Too often only the names of clergy appear in our correspondence columns. ACR would like to hear from more lay-people.

# Policemen ARE human

*THERE is often, in the public mind, a hostility towards members of the country's police forces that is usually quite undeserved.*

Such hostility was seen recently in a wave of criticism of the N.S.W. Police Force. It is seen in the sporadic outbreaks of hostility when a lone policeman seeks to make an arrest in the face of crowd hostility. And it is seen in the statement often passing the lips of Australian: "Once a policeman, never a man."

The truth is, rather, that policemen share, like all men, in the fallen nature common to mankind. There are good policemen, just as there are good lawyers or good plumbers.

And there are bad policemen, just as there are bad lawyers and bad plumbers. Goodness or badness is not a function of being a policeman, any more than of being a taxation official.

This article relates something of the work of the N.S.W. Police Christian Fellowship. One of the aims of this work is to see brought about in the lives of men—and women—that change which can only come through the finished work of Christ, Who makes all things new.

### Crusade break

Early efforts made by a few Christian members of the N.S.W. Police to form a Christian fellowship were unsuccessful. However, the break came, as it did in many other aspects of Christian work, at the time of the Graham Crusade.

Evidence of the moving of the Holy Spirit was seen in the way two Christian members of the Force were prompted independently — almost on the same day — to contact the Rev. Harry Orr, Follow-Up Conventor for the Crusade.

Names of a number of referals were gathered together and these, together with a number of other interested members, were contacted. Then, late in September, 1959, in the old CENEFF building, the first meeting was called, and so the Fellowship was formed.

Modelled on the lines of the

Police Christian Association in Great Britain, the Fellowship had as its first speaker the then I.V.F. general secretary, Charles Troutman. This was at a meeting on October 28, 1959, when the first officers were elected.

### Primary objects

The Fellowship has two primary objects:—

● To bind members together in a bond of Christian love, fellowship and prayer.

● To place before members of the Force a high ideal of life and service, made possible to everyone through the redeeming grace of Christ and the indwelling of the Holy Spirit.

**A.C.R. is grateful for assistance received from Detective F. J. Kitto, of Sydney's Criminal Investigation Branch, in the preparation of this article. Detective Kitto is Vice-president of the Police Christian Fellowship.**

Membership is open to all men of the N.S.W. Police Force, members of the Women Police, and those men and women employed as Public servants attached to the N.S.W. Police Department.

One Sunday afternoon each quarter, the members of the Fellowship meet with their families at the home of some member and have tea together, and then later attend church where that member attends.

Members of the Fellowship then conduct the service and one of them preaches. Commissioner Norman Allan, has attended such a service and the Fellowship is grateful for his support and interest.

Speaking of his work with the Force, Detective Kitto said:

"For the past 13 years, during which I have been a member of the Criminal Investigation

Branch as a Detective, it has become apparent that there exists a tremendous need to reach those men and women and young people that come into Police hands.

"They can only be reached successfully I believe, through the power of the Holy Spirit, and so the members of our Fellowship strive to interest other men and women within the Department in the things of Christ. In so doing, we believe that they may subsequently come to know Him, and, of course, become able to assist and counsel these people in real need."

## Human Interest

### THIS IS MY STORY

By William Purcell, II, & S., 1963. Pp. 128. Aust. price 6/9.

Seventeen personal accounts of Christian experience derived from narratives told on B.B.C. Television, including Geoffrey Bull, Hugh Redwood, the Bishops of Coventry and Birmingham, Father Potter, and others from all countries and walks of life. Much human interest. God is seen at work in many ways.

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## Assisted in the catering



SOME of the boys from St. Philip's, Caringbah, taken at the C.E.B.S. Camp, Loftus. The Caringbah group was the largest of the Sydney contingents. At the time this photograph was taken some of the boys were away carrying out duties.

The group's leader was Mr Jack Hawtin, Esquire Leader (front row), who was Quartermaster of the camp and as such was responsible for catering arrangements. In this work he was assisted by the Caringbah boys.

Also in the photograph is Mr Claude Eldridge, Assistant Page Leader from Caringbah (back row).

During the camp these lads took over the organisation of souvenir sales.

CHRYSOSTOM, when summoned before the Roman Emperor and threatened with banishment, is said to have replied: "Thou canst not banish me, for the world is my Father's house."

"Then I will slay thee," exclaimed the Emperor. "Nay, but thou canst, for my life is hid with Christ in God," came the reply.

"Your treasures shall be confiscated," said the Emperor. "Sire, that cannot be," said Chrysostom. "My treasures are in heaven, as my heart is there."

"But," went on the Emperor, "I will drive thee from men and thou shalt have no friends left."

"That cannot do either, sire, for I have a Friend in heaven Who said, 'I will never leave thee, nor forsake thee.'"

## Migrants need help

DURING the months of January and February more than 7,000 assisted British migrants are due to arrive in Australia.

Some 5,450 are due by sea. Another 2,000 will come by air. On top of these figures are the many who will have paid their own fare.

Sydney's Immigration Chaplain, the Rev. J. R. Henderson, is seeking help at this time by

way of accommodation. For many migrants this is not a problem but for many more assistance is needed. Chaplains, not only in N.S.W. but elsewhere, are constantly looking for suitable accommodation.

Furnished houses or flats at a reasonable rental are required. Single people need private board as also do some married couples.

Mr Henderson would be pleased to hear from any who can help. The office number is 26-2371 (Sydney exchange).

## Teenage radio program

In Between, weekly religious program for teenagers and young adults, will begin on 2FC-2NA, 3CY, 3AR, 4QG, 5CL, 7ZL and regionals on Saturday, February 1.

The new program will replace Daily Devotional every Saturday morning at the following times:

● 10.00 a.m. in N.S.W., Vic., Qld., Tas.

● 9.30 a.m. in South Australia and Broken Hill.

● 9.10 a.m. in South Australia Regionals.

New hymns, and modern arrangements of well-known hymns, will be featured in this program, which will include interviews with people who have something unusual to say about religious matters.

Regularly taking part will be the Rev. Roger Bush, Methodist minister in a Sydney suburb. After six years abroad with

the R.A.A.F. as a pilot and engineering officer Mr Bush, worked in engineering and industrial psychology before deciding to become a minister.

He spent two years at Buldelah and four years at Grafton in the service of the Methodist Church, and since his ordination in 1961 has been in charge of Forestville circuit.

He has always had a special interest in working amongst teenagers and young adults and sees In Between as another expression of this interest.

The program will be produced in Sydney, but material for the "interview" segment will come from states.

## Sydney Clergy Wives' Meeting

THE secretary, Mrs Marjorie Mills, writes:— "This is A PERSONAL INVITATION TO YOU to join, with any of your women who are interested, in a floral demonstration and lecture by Mrs Gehrig, at St. Philip's, Church Hill, on Friday, February 21, at 10.30 a.m.

"Special attention will be given to arrangements for use in church decoration. For any inquiries ring Marjorie Mills, St. John's, Campsie — 78-2879. Donation 3/."

All interested clergymen and laymen are invited to attend a

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ON MONDAY, FEBRUARY 17, 1964

Various papers and discussions on the subject: "CHRIST AND HIS CHURCH"

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## Overseas News in Brief

IRAN — The Bishop in Iran has issued the following call: "We here in the Diocese of Iran are in imminent danger of having to close one of our two remaining hospitals, unless help can be found in the very near future in the form of a missionary doctor (male) possessing the F.R.C.S. or equivalent higher qualifications in surgery. The position is that we shall very shortly have only one experienced missionary doctor to run our two hospitals which are situated in towns 300 miles apart... a quite impossible task. With the closing of a hospital not only is a valuable piece of Christian work and witness lost for ever, but also the position of the whole Church is weakened and the existence of every individual Christian made considerably more difficult." Inquiries regarding service should go to the nearest branch of C.M.S.

PHILIPPINES — The Christian broadcasting organisation, F.E.B.C., in the Philippines, is currently receiving from 6,000 to 9,000 letters a month from listeners. A recent survey conducted by the organisation showed that 22 per cent of their audience was in the 10-19 years of age group and 31.5 per cent in the 20-29 years of age group. Students formed the highest proportion of listeners (almost one third). Other substantial groups were teachers (8.9 per cent), business workers, etc. (20.3 per cent) and Christian workers (12.6 per cent). 8.9 per cent of the audience resided in Australasia.

ENGLAND — The Archbishop of Canterbury (Dr Michael Ramsey) announced on January 3 that he has set up a new body to be known as the Archbishop's Commission on Roman Catholic Relations. The Archbishop's statement, which was issued on the eve of the Pope's visit to the Holy Land, was, in part, as follows:— "The Church of England, while adhering to its doctrine as a Church Reformed as well as Catholic, has already taken the initiative in informal friendly discussions of theological questions with Roman Catholics both in this country and on the Continent. In order to continue these initiatives in view of whatever new opportunities the Vatican Council may bring I have appointed a body to be known as the Archbishop's Commission on Roman Catholic Relations. It will make use of opportunities in this country through representatives in different regions and being attached to the Church of England Council on Foreign Relations, it will continue Anglican contacts with the Continent."

Very quickly they said that they were in no position at this stage to discuss doctrinal differences, and indicated that they wished to proceed slowly—even though I had indicated that we were divided, not on points of social interest, but of doctrine.

To us it is apparent that "reunion" can only ever come, as far as the Roman Church is concerned, when those who have held dear the Truth of the Gospel, are prepared to bow down before the obnoxious doctrines of Rome.

As a parting gesture, they invited us to attend a special "Holy Hour" of prayer for church unity, the highlight of which is nothing less than an exhibition of the reserved Sacrament!

Those who still place high hopes on Rome's present overtures, should reconsider the grounds upon which our Salvation rests; the FINISHED work of Christ upon the Cross. Here her harmonies cannot ever but repulse those whose ears are attuned to the Truth of God's Word.

Nevertheless, we pray for the great number of Roman Catholics in this country, who are encouraged to read their Bibles today, the same Union Version as our own congregations have, for we know what real power of "reformation" this Word has, power to form a union in very different terms from that envisaged by the Papal See.

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"Think on these things..."

## Ecumenical Encounter

The Rev. Brian Higginbotham writes from Tanganyika:—

Dear Sir, This week our Archdeacon and I had an illuminating meeting here in the chaplaincy house, with two of the local Roman Catholic priests, a Jesuit and a White Father.

The invitation to "get together as they are doing all over the world," came from the Jesuit with the approval of his bishop. As he put it, "Our aim is to discover what we have in common, and show our desire for unity by working together."

This movement in the Roman Catholic Church has come very quickly in Tanganyika, and is widespread, at least in this Lake District. Where in some areas of our work, there has been open hostility especially in the fields of schools and church buildings, now there is at least a show of friendliness.

The progress of our conversation was from informal chat to the general organisation of the Roman work out here with the different orders, and then the points at issue in the Vatican Council. They were careful to steer clear of clearly defined doctrinal issues, until personally tackled about them.

Quoting Cardinal Bea's recent statement (A.C.R. 22/11/63) that "There can be no question of seeking a compromise on dogma, or divinely revealed doctrine," I asked if this was their own personal position. They agreed that this was so as far as they and the whole Roman Communion was concerned.

Very quickly they said that they were in no position at this stage to discuss doctrinal differences, and indicated that they wished to proceed slowly—even though I had indicated that we were divided, not on points of social interest, but of doctrine.

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# Books

## Coventry Sermons

### A VISION OF DUTY

Sermons preached in Coventry Cathedral. Edited by H. C. N. Williams. H. & S. 1963. Pp. 126. Aust. price 6/9.

Eleven sermons or other addresses given in, or in connection with, Coventry Cathedral are edited by the Provost.

As preaching, they are mostly pretty thin; but the volume is part of the "Salt of Coventry", in which an expensive and elaborate (and, in the opinion of many, unnecessary) new cathedral has become a focal point in modern ecclesiastical symbolism (the Chapel of Unity is "the sacramental expression in stone of all our ecumenical hopes").

The best sermon is that by Bishop Stephen Bayne, who reminds us that although church is a place to come to, "it is also a place to leave, having seen what God and life are really like, having renewed our obedience once again. For He is principally at work in the world . . ."

## Bible Atlas

### BEHOLD THE LAND

A Pictorial Atlas of the Bible. Written by F. H. Hilliard. Illustrated by Mary Sims and Mary Camidge. London: George Philip and Son, 1963. Pp. 64. Aust. price 25/.

This is a good deal smaller than the many de luxe Bible atlases in use at present. It has maps, diagrams and illustrations of various kinds, including photographs of archaeological remains as well as of modern scenes in Palestine.

It deals with the Biblical story in chronological sequence, and is useful for Bible study although the material is rather too crowded on the page.

## Exposition

### THE LIFE OF ELIJAH

By A. W. Pink. London: Banner of Truth, 1963. Pp. 313. Eng. price 6/.

The author has sought to give an up-to-date and comprehensive exposition of the Bible narratives of Elijah. It is refreshing to find this great prophet, who seems to have become the almost exclusive prophet of the Sunday school class, taken seriously as he deserves. The book is written

in a style which is reminiscent of the puritans and with the obvious aim of coming to grips with the spiritual lessons to be learnt from the Elijah stories.

Mr Pink shows that the old style of puritan exegesis lacks nothing in our own day and age, in fact it is books such as this that should encourage us to go more frequently to the works of the great Calvinist writers to drink deep of their inspiration. It ought, however, to be said that the author's zeal for a spiritual exposition provides the book with both its strongest and its weakest features. It is not always easy to discern when exegesis gives way to a spiritualising which reads into the text rather than reads out of it; Mr Pink would appear to pass this point on not a few occasions. A somewhat doubtful form of typology is evident in at least one place. Notwithstanding, the book succeeds admirably.

— G. GOLDSWORTHY.

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# Notes and Comments

## Smoking Scare

The latest report on the dangers of cigarette smoking has apparently led to quite a perceptible falling off in smoking. But whether this will become a permanent trend remains to be seen; past experience suggests not.

The basic reason for this, of course, that nicotine is a habit-forming drug. The regular smoker is not really a free man where smoking is concerned.

The temporary scare produced by facts and figures about lung-cancer has no effect on his craving for the drug he has habituated himself to consuming. Giving up smoking is quite a different matter from giving up drinking Coca-cola or chewing gum.

This is the main reason, let us remember, why advertising of tobacco in its various guises should be restricted, if not forbidden altogether. Smoking is a habit that is easy to acquire but hard to give up.

The government has a duty to the younger generation to see that it is not encouraged to adopt this dangerous habit, and it is the height of irresponsibility (and inconsistency, in the light of its attitude to other narcotics, such as opium and cocaine) for it to ignore this duty because it is frightened to offend powerful tobacco interests.

## Beach Debris

The latest hazard to safety and the convenience of the public on beaches, broken glass, is another symptom of the irresponsible, "Blow you, Jack, I'm all right" attitude so prevalent in Australia. It has been well summed up in a cartoon in a Sydney paper showing a couple leaving their broken bottles on the beach and saying to a protesting beach-inspector: "Oh, that's all right; we won't be coming here tomorrow."

Sharp penalties, imposed and enforced against those guilty of leaving broken glass on beaches, would almost certainly reduce this practice.

It is, however, unlikely that this will be done when municipal authorities refuse to enforce the law forbidding dogs on beaches against people who allow these dirty and sometimes dangerous animals to run wild on them.

But something much more drastic will be needed before the state of mind that expresses itself by strewing broken glass around is changed. In fact, only a sense of responsibility to God and our neighbour will make us automatically careful in such matters.

## ACR DONATIONS

The members of the Board of Management wish to express their appreciation to following readers for their donations: Rev. B. Richardson, 10/-; Mr H. Young, £4; Rev. R. E. Lamb, £5; Mr A. Tholler, £1; Rev. K. McIntyre, £1.

## Jobs for Convicts?

It has been suggested that the New Zealand system under which selected convicts are allowed to leave gaol to work at ordinary jobs during the day may be adopted in New South Wales.

There can be no objection in principle to such a scheme, provided discretion is used in selecting and supervising those allowed to benefit from it.

It is unfair that a man's family should have to suffer financially for a crime that is his and not theirs, and this system would alleviate the situation. The essential retributive element in punishment would be retained, and after all, that is what really matters.

## Clergy choir at anniversary

A CHOIR made up of some of the students who trained under the late T. C. Hammond, together with other clergy friends and associates, will sing in St. Philip's, Church Hill, at a service on February 2.

The service will mark the 176th anniversary of the first Christian service in Australia. It will be conducted by the Archdeacon of Sydney (the Ven. Clive Goodwin). Preacher will be Bishop Marcus Loane.

At the service a new Bible for use at the lectern will be dedicated.

Heads of other Churches, or their deputies, will attend. Also present will be representatives of government and civic activities and historical societies. The service will commence at 3.00 p.m.

**MISSION INCOME:** Money received by A.B.M. during the past year has reached new levels. Big increases in support were recorded by the dioceses of Riverina, Canberra - Goulburn, Adelaide and Gippsland. In spite of the disastrous floods in the area the diocese of Grafton was able to contribute a substantial amount to A.B.M.'s work.

## CHOIR SCHOLARSHIPS

A Cathedral Choir has a constant demand for boys with good voices and musical promise. Saint Andrew's Cathedral, Sydney, provides its choristers with scholarships available at the Cathedral School till the end of fourth year (Secondary).

Applicants must be primary school pupils in 1964. Inquiries should be addressed to the Precentor, St. Andrew's Cathedral, Sydney. MA2927

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# LIVING BY FAITH

**JEROME records the story of a monk who for 40 years drank nothing but muddy water. Marcus of Alexandria slept in a swamp for six months, and on another occasion carried on his back 80lb of heavy metal.**

Another classical story tells how Simon Stylites lived with a rope bound tightly round him and slept in a dry well. Finally for a long period he took himself to a high pole and was exposed to all the rigours of the weather.

Why did they do these things? In order that they might win forgiveness!

We may laugh at these stories today, but man's heart has never changed, for he still believes he must do something to win acceptance before God. For this, man is willing to do almost anything.

And Christians will often do anything — except face their sin, look at the deceitfulness of their heart, and turn in true heart repentance to God.

Forgiveness in Christ is based on God's justice. God chooses to forgive us, not because He is indulgent or tolerant, or because He wants to overlook our failures, but because He has made forgiveness consistent with Justice.

Sinful man in consequence can believe in the forgiveness of his sins, not by convincing himself that his sins are forgivable or excusable at all, but by faith in that sacrifice which enabled God justly to forgive.

This is so breathtaking that man has often stumbled in the darkness. God forbid that we should ever lose our sense of awe when we stand before the Cross and see the mercy of God demonstrated in this way. It is so breathtaking; let us pause to think about it and magnify the grace of God.

### Pilgrimages

"My soul was sick," said Bilney of Cambridge, over four centuries ago, "and I longed for peace but nowhere could I find it. I went to the priests and they appointed me penances and pilgrimages, yet by these things my poor sick soul was nothing profited. But at last I heard of Jesus."

He tells how, in Erasmus' Latin Testament, he chanced upon the text: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." And that sentence, said Bilney, "did so lift up my poor bruised spirit that the very bones within me leaped for joy. It was as if after a long dark night, the day had suddenly broke. This was the truth which Bilney succeeded in imparting to Latimer, and between them they made history.

What matters is whether we are accepting God's rule in our lives or whether we are living according to the dictates of our own hearts. There are two possibilities before us as we look out on the world today. As we observe and meditate on what we see in the world, read all the books of the political experts and the military experts, we may draw our own conclusions. That is one way — the self-dependent way.

The other way is this: that having read those, we then turn to our Bible to see what it says and despite what the experts may say, we then take the bare Word of God and base our whole life on it, not because it tallies with reason, but because it is sufficient that God has said it. Habakkuk is given no argument, no reasons — and yet the prophet believes it and acts upon it! Why? Because God said it, and that was sufficient.

### Worldly wisdom

Now either we are accepting the rule of the Word of God in this way, or we are not. The tragedy for many Christians today is that they are not.

I must decide this matter. Either I take the bare Word of God, and live under its authority or I do not. And that is what faith really means. I take the Word of God, and I act on it because faith is active.

What is the controlling principle in our lives? Worldly calculation, worldly wisdom, a shrewd balanced view and judgment of our life, or is it that we are taking the Word of God, that we are heeding the warning of the Word of God which tells us that all of this life round about us, and this whole material world, is but transitory. Even now in the midst of life we are in death, and our life is even as a vapour that appears and then vanishes.

Am I submitting myself to what I read in the Word of God? Am I willing to stake everything on it, or am I hugging my life to myself?

Habakkuk was a man living by faith and declaring a message out of his own life by faith, concerning the permanence of life by faith.

It was also a message concerning the self-consuming nature of a self-centred life. Jesus Christ said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matthew 16:25). On the other hand, the message of Habakkuk is that of the absolute triumph of the God-centred person, the living-by-faith person, over circumstances and over all enemies. But the truth is that deep within our hearts we still want to run our lives.

Wouldn't it be strange if you began to drive your car to work, and found the car suddenly talked back at you and said, "Look here, you're not going to drive me to work, I'm going to drive you somewhere else!" Now I imagine that you'd trade-in that car! Why? Simply because the car is there to be your servant. You drive it as you please and where you please.

Will the clay say to the potter, "Stop, I want to be moulded this way; I will not be moulded in the way that you want to mould me. I will not fall the conditions of the Word of God!"

This is the faith principle and it cuts deeply. Oh, that Christians would launch out and live the full-orbed life of faith, drinking freely from the clear, pure wells of Scripture and being led on to personal holiness and the honour of Christ in the salvation of the souls of men. "The just shall live by faith."

# Letters to the Editor

## Promotion

Dear Sir,  
I have been following the debate in your columns about Promotion with deep interest.

It seems to me that it is time for this discussion to be brought down to earth.

When Promotion was introduced some years ago the methods adopted resulted in a huge increase in Church income, increased interest in the Church generally, and amongst many other blessings, a large increase in the attendance of men at services and other gatherings.

There quickly followed a remarkable increase in Church building activity, comparative prosperity for the clergy and a certain increase in missionary giving. A new movement began in the Church with promise of boundless development.

It is a plain, undeniable fact that the increased income of the clergy, the comparative financial ease with which theological students train for the ministry, the lightening of the financial burdens of Church officers, have been due to the direct or indirect impact of Promotion.

**ACR wants to hear from LAY PEOPLE on this subject. We want your views in no more than 3 or 4 paragraphs. Write TODAY.**

Even some who have objected to Promotion being adopted in their parishes, have not hesitated to ask for handouts from the Home Mission Society which has benefited by Promotion!

Then — something happened. We are told that "Promotion backfired," that "Promotion is unscriptural," that "Promotion is that boggy of some kind or another."

In Sydney Diocese this came to a head in a Synod Debate

for which Synod and the Diocese will live to rue the day.

What did happen? A majority of clergy stated "that anyone can run a campaign." A large number of laymen said the same thing. So campaigns are still being conducted by methods which are ten years out of date.

And ten years is a long way out of date in 1964. Is it any wonder that so many campaigns are failures?

Blinded by the money and absorbed in the erection of buildings most parishes did not follow up the financial effort with the evangelistic and pastoral effort as always recommended by Promotion leaders.

In effect, the Church as a whole said that God can give us no more than £150 or so per week, nor can He bring any more men and women into the Kingdom.

In a word, the Church failed Promotion, Promotion has not failed the Church. If we had followed the lead — and it was only a lead — given by Promotion, by now the Church would have been infinitely stronger in spiritual power, faith, men and Christian witness than it is today.

We have all lacked the faith and the courage to press on from what was only a beginning.

It is too much to hope that in 1964 we will have the grace to repent and to confess our faithlessness and go on in the power of the Holy Spirit, not only to regain what has been lost but to pass over to the attack which began so well and is now bogged down, let me repeat, for one reason only, lack of faith in the power of Almighty God and in the presence of the living Christ with His Church.

I have not given Scriptural references re Promotion for everyone is familiar with them and they have been argued ad nauseam. For the sake of perishing souls everywhere, let us wake up and take some positive action before our faithlessness brings upon us the judgement it deserves.

Yours sincerely,  
(Rev.) D. G. Livingstone,  
Ryde, N.S.W.

## Criticism

Dear Sir,  
The comments of Dr Philip Hughes on the comprehensiveness of the Church of England (A.C.R. Dec. 20) will surely be welcomed by many who have viewed with growing misgivings the tendency to accommodate differences in doctrine to a superficial unity.

The editorial in "The Churchman," from which it was taken, deserves the widest publication.

The same cannot be said, however, for the A.C.R.'s editorial in the issue to which I have referred. To refer to the Archbishop of Canterbury, however we may differ from him personally, as being "on the 1963 Anglican merry-go-round" is, to say the least, cheap and unbecoming to a Church publication which has pledged itself to uphold true Anglican ideals.

A similar criticism may be made of the "Church Chuckles" cartoon in the same issue. Let others make light of prayer if they will. But please let us keep our sense of propriety.

Yours sincerely,  
(Rev.) A. Deane,  
Croydon Park, N.S.W.

(Our criticism of the Archbishop of Canterbury was mild compared with much that he received—and deserved—for conducting such a service. As regards the cartoon no similar criticism has been received of this or any other in the series. This particular one was carried by several other denominational journals. Appreciation of humour is, after all, a somewhat individual matter. —Ed.)

## Carol Singing

Dear Sir,  
May I, through the columns of your Church Record, express appreciation for the wonderful carol singing heard over Station 2FC of the A.B.C. on Christmas morning.

In thirty years, I have not heard such inspiring and expert singing as displayed by the Sydney University Musical Society under John Winstanley. (Later in the day, I heard music from Adelaide and carols arranged in a rather "lollipop" fashion with string orchestra, by Michael Brymer of Perth, but nothing compared with the purity and conviction of the morning broadcast.)

Yours sincerely,  
BRENTON HARPUR,  
Glebe, N.S.W.

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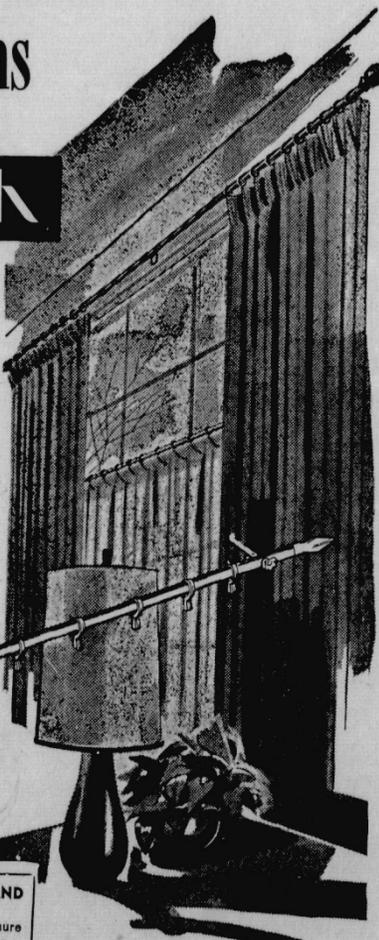
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# Mainly About People

## Sydney

Just off the busy presses of Jordan Books is "Faith and Crisis"—an extract from which appears in this issue. Its author is the Rev. Dudley Foord, rector of St. Thomas, Kingsgrove.

Anyone familiar with an incumbent's busy life will wonder where a rector finds the time to write a book. Mr Foord's life is a particularly busy one. Apart from family responsibilities (three small children), he has many contacts with the academic world.

Chaplain to the University of N.S.W. since 1958, Mr Foord's name will be seen from time to time as a speaker at meetings not only in N.S.W., but elsewhere in Australia. He is just back from an engagement in Victoria and will shortly start out on a series of visits to some of Australia's northern neighbours.

A busy life? Yes, but, somewhere sandwiched in the middle of it all he's finding time to prepare a second book—title secret as yet.

This is YOUR column. We want to hear from YOU. Send news to:— "Mainly About People", Australian Church Record, 511 Kent Street, SYDNEY.

Before going to Kingsgrove, Mr Foord was assistant minister at Christ Church, Gladesville. Mr Foord's old position in that parish has been the subject of a change recently with the Rev. Maurice Lee off to a country appointment (Moss Vale) and a countrysider, the Rev. Philip Oliver (ex-Mittagong—only nine miles from Moss Vale) coming back to city life at Gladesville. Incidentally, the new assistant minister at Mittagong is the Rev. Brian Telfer, just recently ordained deacon.

One of the busiest men at the big C.E.B.S. camp was Detective Fred Kitto (whose invaluable assistance was appreciated in connection with an article in this issue). Mr Kitto had the unenviable task of being security officer and from what he tells me this has been no mean job.

Detective Kitto is well known for his work with the Police Christian Fellowship. Married, with one small child, he comes from the provisional district of Jannali-Como. Somehow, he and his wife manage to keep up with the local work, although, on a recent tally, the detective notched up 47 outside speaking engagements during last year.

Born at King George V Hospital early in January, Stephen Lloyd Bennett is doing well. He is the son of Youth Department worker Lloyd Bennett and his wife, Isabel. Lloyd has been specialising in children's work with the department (especially D.V.B.S.), so young Stephen Lloyd should have a father experienced in handling children. Lloyd has been waiting for age

to catch up with him and will be ordained in March. He will then go as curate at Seven Hills.

Canon Alan and Mrs Begbie left Sydney en route to London on the "Himalaya" earlier this month. They expect to be away for about four months. The Begbies' youngest boy, Timothy, recently gained a very high pass in the annual Leaving Certificate examinations, when he was placed among the top 200 students in the State. Another son, Richard, expects to commence studies at Moore College this year.

## Melbourne

Melbourne Diocese has seen numerous clergy moves in recent months—our last issue carried news of some fourteen such moves. This issue we have only one to report, that of the Rev. K. E. Neve, Mr Neve, who is at present Curate of St. Augustine's, Moreland, is to go to St. Mary's, Warburton, as Vicar, and will be inducted on March 20 next. Mr Neve was Curate of St. George's, Bentleigh, from 1960 to 1962.

By the time this issue appears Mrs P. W. Stephenson, wife of the late Bishop Stephenson (who died last year) will be on her way to N.S.W. The late Bishop and his wife were workers with C.M.S. in Pakistan. Mrs Stephenson will be living at Mowll Village—the beautiful church property at Castle Hill for retired church workers.

## Overseas

Bishop Yoshino, Bishop of Kobe and Presiding Bishop of the Anglican Church in Japan, has been awarded a special Medal of Merit by the Japanese Emperor in recognition of the part played by the Bishop in "the spiritual and educational life of the Japanese people." Dr. Yoshino has been Bishop of Kobe since 1940 and Presiding Bishop since 1947.

The retiring Archbishop of Cape Town in the Church of the Province of South Africa left South Africa for England on December 31. Dr de Blank is returning to England for health reasons.

The death has occurred in England of Mr Hugh Redwood, well known for his books. A memorial service will be conducted by the Bishop of Tonbridge at Kensington Temple, Notting Hill Gate, on February 6.

Bishop P. J. Brazier, Bishop of Ruanda and Burundi since 1960, is to resign in May, after 33 years with the Ruanda Mission of C.M.S.

## Lord's Prayer

Dear Sir, Is any reader able to quote an authentic opinion as to whether the original of The Lord's Prayer could, or might have, implied a comma after "lead us," rather than run the whole phrase as one petition? Though the latter is general, a pause after "lead us" appears to be the logical rendering; which one rarely hears.

Similarly, in the exhortation to H.C., a pause, though not necessarily a comma, after "try" would discourage the very general use (or misuse) of the ill-gotten phrase "try and" (do something), notwithstanding that the meanings of "try" in these cases are entirely different.

The words would undoubtedly be omitted as superfluous in a modern revision of the exhortation.

Yours truly, S.M.G.

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# Missionary competition

IN September, 1962, the Banner of Truth Trust sponsored an Open Competition in which awards were offered for popular biographies of one or more of eight missionaries—John Eliot, David Brainerd, William Carey, Henry Martyn, Robert Morrison, Adoniram Judson, William C. Burns and John G. Paton.

The first prize was to be £100, the second £50 and there were to be five lesser prizes of £10.

The reason for the Competition was stated in the following terms:

"It is hoped that this competition will not only provide material for publication but also stir up latent literary gifts which we believe to be present in the church today. We are convinced that much could be done if those with such talents were given encouragement and incentive to exercise them.

"At the same time this competition should bring to light facts of interest and importance in missionary biography. A further advantage, in the light of the contemporary situation, would be the interest in the missionary work an enterprise of this kind would stimulate.

"It is significant that not a few missionaries have received their call while studying the lives and labours of their forerunners."

## First Prize

There were in the first instance, approximately 200 entries for the Competition, and in the outcome 72 Biographies were submitted for assessment: 16 on Martyn, 14 on Paton, 13 on Brainerd, 8 on Burns, 7 on Eliot, 6 on Morrison, 5 on Carey, and, surprisingly, only three on Judson.

First Prize is now awarded to R. T. France, of Tyndale Hall, Bristol, who wrote on Henry Martyn, and Second to John Thornbury, of U.S.A., who wrote on David Brainerd.

£10 Awards went to N. B. Cryer (Eliot), John Legg (Paton), W. G. Howe (Martyn), R. S. Strang Miller of New Zealand (Burns), and J. T. Orrell (Paton). (Mr Strang Miller was also runner up, with a second Biography on Paton.)

The general standard of the Competition was good and the spiritual objective of the competition was recognised by a large number of competitors.

A number of the submitted biographies suffered from a lack of true literary finish, and in some cases the material was given an unbalanced treatment.

## Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.  
Principal: Rev. J. T. H. Kerr, B.A.  
Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S.

There is a Correspondence Course in New Testament Greek. Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

The Australian

# CHURCH RECORD

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

Australian Church Record, 511 Kent Street, Sydney, N.S.W. Phone 61-2975.

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# English CMS under fire

IS Henry Venn turning in his grave? This question is asked by the "English Churchman" in an editorial comment on the January issue of C.M.S. "Outlook".

Quoting comments from the magazine, the paper asks: "How any Evangelical can with C.M.S. 'thank God for his truths revealed through . . . the Roman Catholic Church, with its glorious traditions, its disciplines in holiness, its worship rich with religious passion of the centuries . . . is beyond the author of this article."

"How a member of the Reformed Church can thank God 'For the Eastern Orthodox Churches preserving their treasure of mystic experience, their liturgies, their regard for the collective life and their common will as a source of authority,' is an equal mystery."

The paper was also critical of the front cover of "Outlook" for displaying a photograph of Japanese Anglican nuns.

Calling on members of C.M.S. to protest, the paper says that "if they count themselves true heirs of Henry Venn" they should "take to heart this deadly encroachment of the ecumenical fever on Salisbury Square" and send their protests. If these fail they should give earnest consideration to the question of whether or not they can continue to identify themselves with such compromise.

## Broadcasts

Just how long can the Religious Broadcasts Department of the A.B.C. continue to include the singing of St. Peter's Cathedral, Adelaide, in its weekly Friday session of "Evensong?"

The standard of choralism is at an all time low for any church in Australia. Let alone a Cathedral. Apart from loose ensemble and unusual voice production of the trebles, the meaning of the words is completely overlooked.

Surely it is time that those responsible for the music of St. Peter's Cathedral made a study of Psalm 47, the second-half of Verse 7, which extols us thus: "SING YE PRAISES WITH UNDERSTANDING."

Yours faithfully,  
Eric Goodman,  
Roseville.

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# Sydney Changes

CANON R. G. Fillingham, general secretary of H.M.S. in Sydney Diocese, is to be Archdeacon of Parramatta. He replaces Archdeacon G. R. Delbridge, who has been appointed senior chaplain to the Archbishop of Sydney.

The moves are consequent upon the retirement of Miss Olive Gibson, the Archbishop's secretary, last December.

The Archbishop has decided, with the concurrence of Standing Committee, that it would be of greater help to have a senior clergyman as a full-time chaplain.

Archdeacon Delbridge will, therefore, resign his present Archdeaconry of Parramatta, except for the two Rural Deaneries of North Sydney and Manly-Mosman.

## New appointment

Canon Fillingham, who has been secretary of the H.M.S. since 1949, will take up his appointment as from March 1, the date on which Archdeacon Delbridge will take up his duties at Bishopscourt.

Canon Fillingham was Rural Dean of Cook's River from 1957-61 and was made an Honorary Canon of St. Andrew's Cathedral in 1960. Canon Fillingham is married and has three sons and one daughter.

Archdeacon Delbridge will continue his membership of certain committees. In particular he will continue as secretary of the Ecumenical Affairs Committee of General Synod.

# Welcome to Dr Morton

Canon Morton is back from his world trip. He will be welcomed home by the N.S.W. Association of S.A.M.S. on Friday, February 14.

The Chapter House will be the location of the meeting which starts at 8 p.m. Highlight of the evening will be an address by Dr Morton on "South America—Continent of Contrasts," illustrated with colour slides. Bishop Loane will chair the meeting.

During his world tour Dr Morton has covered 170,000 miles by air, visiting 5 continents and 22 countries.

In particular, he has made a survey of Anglican missionary work in South America and taken 700 pictures of native life in Northern Argentina and Southern Chile.

## Th.L. Examinations

# WOMEN DO WELL

ONE woman candidate was awarded a First Class pass in this year's Th.L. examination results just released. She was Miss Margaret Rogers, who trained at Deaconess House, Sydney. Another woman candidate, Miss Mary Walker, topped the list of Second Class passes. Miss Walker is a candidate for Ballarat Diocese and received her training in Melbourne.

Altogether the names of eight women figured in the Th.L. lists—one First Class, four Second Class and three Pass awards. Five of these women trained at Deaconess House in Sydney. The others were from Victoria and Tasmania.

Two women candidates passed in single subjects in the Th. Schol. examinations, Miss Marjorie McGregor (Melbourne), who passed in Old Testament, and Miss Edith Waddington (Sydney), who passed in Church History. The Pass degree in Th.Schol. was awarded to three men. They were the Reverends John Lance and Alan Nichols, both of Sydney, and Peter Thomson, of Melbourne.

## First Class

A student of the Society of the Sacred Mission, South Australia, topped the list of First Class awards in the Th.L. examinations. He was Mr Thomas Brown, a Sydney candidate, Mr Geoffrey Grimes, who studied at Moore College, and a Brisbane candidate, Mr Graham Ross, who studied at St. Francis' College, were also awarded First Class passes.

# Age and Race not Barriers



The Rev. James Mundia (from Africa) with some of the leaders and children at one of the morning children's meetings at the C.M.S. Belgrave Heights Summer School. SEE REPORT, P. 4.

For FULL RESULTS, including passes in individual subjects, please turn to p. 6.

# A weekend for women

## Talks replace house chores

As women look forward to the 6th Central Convention, to be held on the weekend of March 6-8.

Theme will be "New Life in Christ" and subjects "In Christ: Unified—Justified—Sanctified—Crucified—Satisfied."

The convention's five sessions will hear addresses by Mrs A. M. Chambers, Mrs M. Fewchuk and Miss F. M. Cook. Opening address on Friday evening will be given by Mrs G. Collins, the chairman.

Special features include a missionary session with women missionaries to bring the challenge of missions world-wide and the "Leave it to the Girls" session when a panel of Christian women discuss pertinent and perplexing problems relevant to practical Christian living.

Questions answered In "What the Bible Says," Mrs Chambers answers questions placed in the Question Box during the Convention. Early on Sunday morning a spirit of praise pervades a short session when women tell how "God answered prayer."

The movement had its beginning just over six years ago, when a small women's Bible class felt the need for deeper teaching from the Word of God and asked Miss Cook to be their speaker at a weekend house-party.

Following a second house-party, a committee was formed

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and the Thornleigh Centre booked in faith for a weekend in the June a few weeks following the Billy Graham Crusade. Many new Christians attended and the teaching by Mrs Chambers and Miss Cook was signally blessed in the lives of numbers of the women.

As women from outlying districts attended Thornleigh and caught the vision, requests came for conventions in other districts, and last year these were held in nine centres in N.S.W. and Queensland (Thornleigh, Tumut, Toronto, Dee Why, Brisbane, Sutherland, Morphet and Canberra), while requests and inquiries have come from other districts in N.S.W., South Australia and Tasmania.

Translate the Gospel Hundreds of testimonies have been given of lives having been blessed and changed as women have been helped to translate the Gospel into their daily living.

The leaders, speakers and committees come from many denominations and at Women's Christian Conventions, differences are put aside, and as believers in the Lord Jesus Christ, all are united under the convention motto: "All one in Christ Jesus."

Details of the conventions and items of interest are published quarterly in the "Women's Christian Conventions Newsletter" (1/3 per annum) obtainable from: Mrs P. Henderson, "Ormond," Thornleigh, N.S.W. Further information concerning conventions and Thornleigh brochures from the same address or phone 84-0227.