

Adelaide

Dr Paul White, Jungle Dr No. 1, will be visiting Adelaide early in December. On Saturday, December 7, he will speak at the Jungle Dr Youth Rally, to be held in Holy Trinity Hall, and on Sunday, December 8, he will preach at a Guest Service in Holy Trinity.

The Reverend L. E. W. Renfrey, B.A., has been appointed Organising Chaplain of the Bishop's Home Mission Society. His appointment dates from December 31. He takes over from the **Ven. J. L. Bond** who retires from that position on November 30.

The Reverend J. H. Madden was instituted as Rector of All Saints', Hindmarsh, on November 5. **The Reverend R. P. Opie**, B.A., has tendered his resignation from the District of Tumby Bay, to date from December 31.

Gippsland

Two resignations have been recorded recently: **The Reverend Alfred Mourell** as Vicar of Wonthaggi and the **Reverend F. W. Cook** as Deacon Assistant at Korumburra.

The Reverend Edward Thomas Reynolds has been appointed Rural Dean of the Korumburra Deanery. **The Reverend John Stoddart** has been granted permission to officiate within the diocese.

Melbourne

Bishop Alfred Stanway, Bishop of Central Tanganyika, was welcomed to Melbourne, his home city, at a Public Rally on November 12. Bishop Stanway arrived in Melbourne on November 9 at the start of his visit to Australia. He will be spending time in other States as well as Victoria.

Bishop James Wong, Bishop of Jesselton, Sabah (formerly North Borneo) arrived in Melbourne on Saturday, November 9, for a 10-day visit throughout the State.

Miss Joan Waller, a C.M.S. worker from Umbakumba, North Australia, is due to arrive in Melbourne on November 23 for furlough.

Sydney

The Reverend Gregory and Mrs Blaxland, formerly of Sydney Diocese, are rejoicing in the birth of a son, **John Charles**. John was born in Santiago, Chile, on October 31.

The Reverend John Turner, Youth Director in the Diocese of Sydney, is due back in Australia on December 6 following his visit overseas.

The Reverend P. R. Watson, formerly curate at St. Paul's, Chatswood, has been appointed curate-in-charge of the Provisional Parish of Seven Hills.

The marriage took place at Balgowlah (Sydney) on November 9 of the **Reverend John Wyndham** to **Sister Jan McDougal**.

The Reverend J. F. W. Mason, B.A., Th.L., is resigning as rector of the parish of St. Mark's Northbridge, to accept an appointment to the staff of Trinity Grammar School. He will take up his new duties at the beginning of next year.

The Reverend Kevin and Mrs Engel, together with their family, arrived in Sydney on November 17 on furlough from Tanganyika. **The Archbishop and Mrs Gough** returned to Sydney on November 16, following their official visit to the Church in Western Australia. This is the Primate's first visit to Western Australia.

The Reverend W. K. Deasey, rector of St. Paul's, West Manly, has been appointed Rural Dean of the Manly-Mosman Rural Deanery.

The Reverend H. S. Kidner (whose appointment as Chaplain to Mowll Village was announced in ACR of October 25) will take up his new post from the beginning of 1964. Mr Kidner will combine his duties at the Village with a position as Assistant Minister in the parish of St. Paul's, Castle Hill.

N.W. Australia

The Reverend Noel and Mrs Hart, of Derby, are rejoicing in the birth of a daughter. The Harts already have a son, Stephen.

New Guinea

Canon J. W. Chisholm, B.A., Dip.Ed., Th.L., has been appointed Coadjutor Bishop of New Guinea, in succession to Bishop David Hand. Canon Chisholm was born in Bendigo. He was ordained deacon in London in 1947 and priest in 1948. His consecration will take place early in 1964.

Overseas

Dr E. Stanley Jones, 79, internationally known American Methodist missionary, evangelist and author, was awarded the 1963 Gandhi Peace Award for promoting Enduring Peace, presented by a national group with headquarters in Woodmont, Conn. (U.S.A.), at a ceremony in the Community Church of New York, November 7.

Canon Alan Richardson, Professor of Theology in the University of Nottingham since 1953, has been appointed Dean of York, in succession to the late Dr E. M. Milner-White. Dr Richardson is well known as an author of many books.

The wedding took place, at Gokasho, Japan, on November 9 of **Henry Porteous** to **Valerie Davis**. Mr Porteous is an Anglican from Sydney Diocese, now working with Christian Literature Crusade.

Canon Bryan Green left London on October 29 for his thirty-ninth visit since the war to Canada and U.S.A. He will be lecturing a mission in the Diocese of Virginia and will also lecture before returning to England on November 29.

Overseas News in Brief

CANADA — The Executive Council of the Anglican Church of Canada has called on its members for 3,000,000 dollars to help Anglican churches in "Emerging areas" outside Canada. At the outset, the Canadian Church will make an appeal for 500,000 dollars during 1964. This amount will be over and above the normal budget requirements. The appeal is being made in response to the plea of the Anglican Congress in Toronto held in August.

TANGANYIKA — Citizens of other countries who wish to do missionary work in Tanganyika will not be hindered by the East African nation's new Immigration Bill, government spokesmen at Dar es Salaam have declared. Under the new law, missionaries' Class A Permit no longer will entitle them to unlimited residence in Tanganyika, but the Minister of Home Affairs said such permits would not necessarily be restricted to two-year periods, as some have feared.

INDIA — The Madhya Pradesh State legislature has rejected a Bill that would have prevented conversions by Christian foreign missionaries. Introduced last April by a member of an extremist Hindu group, the Bill was defeated by a voice vote. The Bill accused foreign missionaries of spreading anti-nationalistic propaganda and making converts by offering money or illegal inducements.

CANARY ISLANDS — Noting in a bulletin of the Spanish Ministry of Information that "information for tourists about places and times of evangelical church services must be made available in hotels," a Baptist pastor in Las Palmas, Canary Islands, had a notice printed in three languages and sent it to all hotels, restaurants, consulates, and travel offices. Later, the chief of the Tourist Office, which is administered by the government Ministry of Information, wrote to the pastor, the Rev. Juan Torras, expressing his gratitude "for the information sent to this office about religious services in your church." Protestant churches until now were not allowed to publicise their work in any way, and were forbidden even to put the names of churches and announcement of services on the outside of church buildings.

LOURDES CLAIMS BISHOP AS VICTIM

ACCORDING to a report from England the Roman Catholic centre of Lourdes has turned the tables on one of its devotees.

It seems that the Roman Catholic Auxiliary Bishop of Birmingham has confessed that he always has a "croaking voice" after returning from pilgrimage. "I always develop this complaint," he says, "and it stays with me for a long time after I get back."

Claiming that the Virgin Mary is responsible the Bishop says: "It seems that Our Lady does her best to stop me from talking."

Scripture Teachers Observe Quiet Day

A PERFECT spring day and the bushland setting of Thornleigh Conference Centre combined to make an ideal background for the first Quiet Day for Scripture Teachers conducted by the Board of Education of the Diocese of Sydney on Saturday, October 26.

The morning session consisted of Morning Prayer which was followed by a Bible Study led by the Director of the Board, the Rev. A. A. Langdon, then those present formed into groups where prayer was made for various aspects of the work of Christian education.

The afternoon session commenced with a worship through music session which included vocal solos by Mrs P. Correy and Mr A. Haberfield and a piano solo by Miss W. Leahy. The Rev. K. McIntyre, Organising Secretary of the Board led the afternoon Bible Study which preceded the second prayer groups time. The day concluded with the service of Evening Prayer.

The encouraging response (some 80 to 90 people attended throughout the day) and the enthusiasm shown by those present suggest that this may become an annual occasion when Scripture teachers can meet for fellowship through worship, prayer, study and discussion.

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

November 24: Sunday before Advent. M: Ecclesiastes 11 and 12; John 19: 13-end, or Hebrews 11: 1-16.

E: Hagai 2: 1-9, or Malachi 3 and 4; John 20, or Hebrews 11: 17-12: 2, or Luke 15: 11-end.

December 1: Advent Sunday. M: Isaiah 1: 1-20; John 3: 1-21, or 1 Thess. 4: 13-5: 11.

E: Isaiah 2, or Isaiah 1: 18-end; Matthew 24: 1-28, or Revelation 14: 13-15: 4.

December 8: 2nd Sunday in Advent. M: Isaiah 5; John 5: 19-40, or 2 Peter 3: 1-14.

E: Isaiah 10: 33-11: 9, or Isaiah 11: 10-12; Matthew 24: 29-end, or Revelation 20 and 21: 1-8.

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Anglicans to Speak at Conventions

FOUR Anglicans, two of them bishops, are among the speakers at this year's conventions in N.S.W. and Victoria.

At the Katoomba Convention, which runs from Boxing Day to New Year's Day, the speakers include Bishop M. L. Loane, Coadjutor Bishop of Sydney; the Reverend Arthur Deane, an Anglican clergyman who is Vice-Principal of the Sydney Missionary and Bible College, and the Reverend John Reid, rector of Christ Church, Gladsville.

The Anglican who will be speaking at the Belgrave Heights Convention, held from Christmas Day to January 2, will be Bishop Alfred Stanway, Bishop of Central Tanganyika. Numerous special house-parties have been arranged to cater for those attending the Katoomba Convention and those attending will travel to the convention grounds, located near the Scenic Railway, on Cliff Drive.

Gatherings

Other gatherings to be held at this time of the year will be the annual C.M.S. Summer School at Katoomba, held from January 3 to 11 with Bible studies to be given by Bishop Loane and other addresses by the Reverend James Mundia, the Reverend Francis Dixon, Canon A. J. Dain, the Reverend Dudley Foord, the Reverend Donald Cameron and the retiring N.S.W. General Secretary, the Reverend G. M. Fletcher.

A wide range of accommodation has been provided for those wishing to attend this Summer School at the convention site, the C.M.S. Centre and at several guest houses.

In Melbourne, from December 28 to January 4, the fifth Annual Convention of the Overseas Christian Fellowship will be held at Caulfield Grammar School, with speakers including Bishop Stanway, the Reverend Dudley Foord and Dr Paul White.

Then, on January 9, the General Conference of I.V.F. will commence at the Belgrave Heights convention grounds with speakers including Bishop M. L. Loane, the Reverend Dr Alan Friend (President of I.V.F.) and Mr Harold Knight, Assistant Manager, Investment Department, Reserve Bank of Australia.

Prayer for Missions

The week ending Sunday, December 1, was observed in Melbourne Diocese as a Week of Prayer for Missions.

Daily intercessions were conducted in the city during the lunch-hour period from Monday, November 25 to Thursday, November 28. On Friday, November 29, the full day was given over to praying for the work of missions with half-hour sessions being devoted to particular countries.

DEATH OF DR C. S. LEWIS

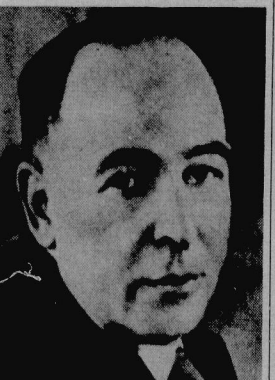
THE death has occurred in England of the noted Christian author C. S. Lewis.

Dr Lewis, who was 64 at the time of his death, had recently resigned from his post as Professor of Medieval and Renaissance Literature at Cambridge University owing to ill-health.

Dr Lewis' most famous book is "The Screwtape Letters," an allegorical work consisting of a series of letters written by an underling of Satan to his nephew, a junior demon on earth. Although this book has gone through 27 printings it has been described by Professor Lewis as the "only one I did not take pleasure in writing. Making goods 'bad' and 'bad' good gets to be fatiguing."

"The Screwtape Letters" was first published in 1942 yet C. S. Lewis already had a number of other worthwhile books to his credit before its publication, including "Pilgrim's Regress" (1935), "Out of the Silent Planet" (1938) and "The Problem of Pain" (1940).

Since "Screwtape" hardly a



• C. S. Lewis

CMS TO ENTER SOUTH AMERICA

THE Federal Council of the Church Missionary Society of Australia at its meeting in Sydney on November 20 unanimously agreed to accept an invitation to extend its fields of missionary service to include Peru, South America.

This is the first occasion on which C.M.S. has turned its attention to South America, a step taken after consultation with various interested parties, including the South American Missionary Society.

The decision comes as a result of a recommendation at a conference in Mexico in January of this year, under the chairmanship of the Archbishop of York, Dr Coggan. The conference recommended a new missionary front in Peru, but suggested that it should be undertaken by an agency of the Church not at present working in South America.

year has passed without one or more of the writer's books appearing. These have included the works of fiction (with a spiritual message) such as "Voyage to Venus" and "That Hideous Strength" and notable Christian books such as "Broadcast Talks," "Beyond Personality" and "Miracles." He has also written books for children and books on literary criticism. One of his most notable books was "Surprised by Joy," an autobiographical sketch of his early life.

Clive Staples Lewis (a pseudonym, his real name being Clive Hamilton) was born in

1898, the son of a Belfast solicitor. He was educated at Malvern College, privately, and at Oxford University, where he became a lecturer in 1924.

As a young man he drifted away from Christianity but discovered vital Christian faith when he was about 30 and something of his discovery is related in "Surprised by Joy" and reflected in many of his other books.

C. S. Lewis has made a notable contribution to Christian apologetics and philosophy in a materialistic age and he will be long remembered for the incisive quality of his writings.

Determined Opposition to Poker Machines in Town

IN conjunction with the churchwardens of St. John's, Pilliga (N.S.W.), the Bishop of Armidale and the Hon. C. J. Cahill, M.L.C., the Vicar of Wee Waa (in whose parish Pilliga is situated) has launched a campaign to prevent installation of poker machines in Pilliga.

The Vicar, the Reverend M.B. Burrows, has called the campaign "Operation Outlaw" and the campaign has special reference to a proposal to install the machines — well described as "one-armed bandits" — in the Pilliga Bowling Clubhouse (to be built shortly).

Supporting the campaign, the Hon. C. J. Cahill, State Labor "rebel," is to speak at a public meeting in the Pilliga School of Arts on Monday night, December 9.

The campaign has the wholehearted support of the Bishop of Armidale, the Rt. Reverend J. S. Moyes, who has expressed his support in a letter to the congregation at Pilliga.

"Gambling in all forms is regrettable," said Bishop Moyes. "This form of gambling is vicious as it causes in men and women such an excitement and obsession that they lose all

thought of the needs of their homes and in many cases bring their families to the level of poverty and even of dire need."

Bishop Moyes concluded: "I have nothing against the game of bowls . . . but I could not feel happy that any club should build its premises at the cost of suffering and poverty to members of its community."

Church Support For Gambling

IN sharp contrast to the stand taken in Armidale Diocese recent reports from Queensland indicate that church authorities in the Diocese of Rockhampton are seeking legal authority for operating raffles of motor cars to provide funds for educational purposes.

Following the closing of St. Faith's School at Yeppoon because of financial difficulties a move was made to commence an art union to raise funds for the school.

The Queensland Justice Department issued a permit for a St. Faith's School art union, thinking it was a Roman Catholic school. However, permission was withdrawn when it was learnt that the school was an Anglican institution. The reason for this action was a long-standing arrangement between Queensland's Anglican bishops and the Justice Department in not issuing permits to Anglican organisations seeking to conduct art unions, games of chance or guessing competitions.

Recently the Dean of Rockhampton, the Very Rev. John Hazlewood, issued an attack on this arrangement which he described as "intolerable and thoroughly illegal." Dean Hazlewood advocated Anglican fund-raising through gambling, which he said was a profitable and harmless amusement in itself.

Following withdrawal of permission by the Justice Department the matter was brought up

in the form of a motion at the recent synod meeting.

The motion was lost, but mainly on the ground that it should not be passed until the power of the Archbishop of Brisbane and other Queensland bishops to ban church gambling should be tested.

Dean Hazlewood said in his article that gambling in itself was not wrong unless it was done to such an excess that the gambler could think of little else than the shallow but exciting prospect of reward.

Morally wrong
Gambling could be wrong morally if by indulging in it a Christian was amusing himself without regard to the example his action might set in a gambling-ridden society.

"There is no reason to refuse to acknowledge that games of chance, lotteries, art unions, chocolate wheels, lucky numbers, T.A.B., and so on, are in fact recognisable aspects of our social behaviour problems," he wrote. "They exist as a source of entertainment and excitement very much as the cinema does. Individual people may abuse this entertainment as they may abuse other forms of amusement, but it would be a dull world if every form of potentially corruptible entertainment was declared illegal."

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THE AUSTRALIAN CHURCH RECORD

DECEMBER 6, 1963

Insubstantial Pageant

If ever there was a moment in human history when incredulity greeted the announcement of an event it was in that awful moment when from a million radios around the world the news was first heard of the assassination of U.S. President, John F. Kennedy.

How aptly did Britain's new Prime Minister, Sir Alec Douglas - Home, speak for us all when he said that there were times "when minds and hearts stand still and one such is now."

Even now, many days after the incident, it still seems incredible that this young man upon whom had been showered such an abundance of material wealth, political power and family happiness as is beyond the dreams of most other men could, at the stroke of an assassin's bullet, be plunged into eternity. And yet, it has happened, and the wealth is now meaningless and the power has faded (as all earthly power must) and the family has been left grieving.

President Kennedy is forever beyond the help of his fellow-man, whether surgeon or priest. He has gone to face the One Who "shall judge the secrets of men" according to the Gospel and in Whose presence wealth and rank pale into the insignificant things that they are.

And what of us who are still here, living out this "insubstantial pageant"? This event, with all its tragedy and with all its significance in the realm of world power politics, carries with it a warning for each of us.

Its sudden and unexpected character reminds us anew of the sudden and unexpected nature of our Lord's Return. "Of that day and hour knoweth no man . . ." is the word that comes to us with fresh urgency in this season of Advent. And another word comes — "Watch!"

And how hard it is for a Christian to watch in these days of rush and bustle. So many influences conspire together to draw us away from such a watch. There are the insistent demands of business, with all its competition and its eternal quest for bigger and brighter and better. Then there are the demands of social contact, with an ever-expanding complex of clubs and groups catering for man's every inclination. And lastly, there are the pressures of family life—the constant demands of small children and the one hundred and one everyday problems of family life.

And yet all this which seems so substantial, so insistent, so demanding, is seen anew in the light of John F. Kennedy's death to be the insubstantial pageant that it is—for man's life is "a vapour, that appeareth for a little time and then vanisheth away" and when that moment of time comes to each of us, whether at the moment of death or at "the glorious appearing of the great God and our Saviour Jesus Christ," then we shall enter into the ultimate reality.

This is the world described so beautifully by Francis Thompson in his poem "Thy Kingdom of God":—

"O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee . . ."

This world should be far more real to us than it is. In the recurring seasons of the Christian year Advent reminds us afresh of the purely transitory nature of this mortal life and of the eternal nature of the life of the world to come.

THE SEEKER FOUND

THE Advent of Christ, the incarnation and appearance in history of the eternal Son of God, is the crowning proof that in all our relations with God the initiative and the decisive action lie with Him, not with us.

The opportunities first to seek Him, and then to receive Him, are alike not man-made or man-devised, but God-given, and wholly unexpected and undeserved—in other words, all of sovereign grace. This is nowhere more strikingly illustrated than the record of Zacchaeus and his surprising discovery.

Let us read St. Luke 19:1-10; and, with the passage open before us, let us meditate on the abiding truth to which it bears witness.

"Jesus entered and was passing through Jericho."

Just as Jerusalem was the city of God and of peace, so to any Jew who knew the Old Testament, Jericho was the city under a curse, a place that had in the past been particularly doomed to destruction. See Joshua 6:21, 26. And of all the people in Jericho Zacchaeus apparently had least to commend him; his fellow-citizens described him as "a sinner."

Yet it was to this town, and for this man, that Jesus came. This incident reflects and expresses the essential wonder of the Gospel story; namely, that God Himself came in person to a world under judgment for the benefit of sinners like me, "to seek and to save that which was lost."

The advent of Jesus stirred Zacchaeus to action which, as far as he was aware, was entirely independent and wholly due to his own initiative. He heard the news—that Jesus was passing through Jericho—and he determined to see Him for himself. So "he sought to see Jesus who He was."

Double Handicap

Zacchaeus was the local Commissioner of Taxes and very prosperous, a man very successful in his own estimation. But in this quest he was confronted by a double handicap in relation to others who were equally keen to see Jesus. He was short of stature and he was unpopular. He was not one for whom the crowds would make way.

But in his own characteristic way he showed himself to be a man of resourceful independence. He asked no one for help. He did his own seeking. He found his own way of seeing. He gained a position of real advantage from which he was likely to see more than most. Here in a sycamore tree, on the very route he knew Jesus was taking, he waited to achieve his ambition and to see Him.

What happened must have been to Zacchaeus a complete surprise, at which he never ceased

to wonder. For he had come to see Jesus; actually he was seen by Jesus.

He had come on a quest; he found himself the object of someone else's quest. Jesus treated him as the very man He was looking for. Zacchaeus thought of himself as one of a crowd; he found himself confronted by One Who singled him out by name as if he were the only one there. He came to be a spectator of what Christ was doing; he was called to become a doer under the scrutiny both of Christ and of men.

Social Outcast

The crowd thought that Zacchaeus was the last man to have anything to do with; he was a social outcast, and he knew it. But Jesus chose him out from all

An Advent meditation by the Reverend A. M. Stibbs, M.A., Vice-Principal of Oak Hill Theological College, England.

the rest and said: "Today, I must abide at thy house."

He had come to where Jesus was passing by intending then to go home alone; he was confronted

by One Who insisted on coming where he lived and coming to stay.

Ordinarily Zacchaeus, like other men, would choose and invite his own guests, but this Jesus invited Himself. For other guests Zacchaeus would have time to get ready; but this Jesus took him all unawares, and simply said, imperiously and without warning, "Now, today, I must come in."

It was true enough that if Zacchaeus was to welcome Jesus, things both in his home and in his life would have to be different. But he was not asked to make them so before Christ came in. He was simply asked to receive Jesus. Change in his life spontaneously burst forth as a result of Christ's presence.

Zacchaeus found himself possessed by the desire to act differently. The Lord Who had sought him, now he became true "son of Abraham" through receiving Jesus. Cp. Gal. 3:26, 29. So Christ said, "This day is salvation come to this house." Christ also said in effect, "Let this man be an object-lesson. Here is practical evidence of the whole purpose of My mission. 'For the Son of Man is come to seek and to save that which was lost.'"

Let us sum up some of the lessons to be learnt. (i) The hope of our salvation lies not in the fact that we are seeking Him, for that by itself would not get us very far; it lies in the fact that He came seeking us.

Continued on page 8

Australia's First Church To Extend Gospel Outreach

St. Philip's Church, Church Hill, has launched a plan to extend its evangelistic outreach within the City of Sydney.

The church's minister, the Reverend Fred Taplin, is seeking to form a St. Philip's Task Force for witness and testimony to Christ by fellowship and prayer.

With the rapid growth of commercial life in the city St. Philip's has been left without parishioners in the ordinary sense of the word and the church's ministry has been more in the direction of lunch-time Bible study groups and other Christian activities.

Writing of this move Mr Taplin has emphasised that the church is not seeking financial support. "Incredible as it may seem," says Mr Taplin, "we are not looking for money. We are looking for St. Philip's membership. We are seeking to see this old church become a venue for the Christian evangelistic thrust

within the city—Monday to Friday—as God directs, blesses and enables."

St. Philip's has played an important part in the spiritual history of Australia, tracing its origins back to the first service held in Australia in the open air on February 3, 1788. The Bible and Prayer Book used at this service are preserved at St. Philip's.

Following his retirement as principal of Moore College, the late Archdeacon T. C. Hammond became the rector of St. Philip's. Mr Taplin is Archdeacon Hammond's son-in-law.

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Open Communion Move Defeated

THE English House of Laity, meeting in session in November, defeated a move to remove all barriers to Christian people of other churches to participate in Holy Communion services in the Church of England.

Although defeated the vote against was 95 to 72, indicating wide support for the move.

One speaker drew attention to the fact that "the 1604 canons were against notorious evil lives and schismatics, but it was not right to erect barriers against fellow Christians."

"By its vote," said this speaker, "the House would stand in the judgment of history and of God."

FATHER REFUSED

Another speaker drew attention to a situation where an Anglican incumbent had been forced to turn away his own father from Communion because he was a Baptist minister.

Others speakers referred to discussions between the Methodist Church and the Church of England. "It is right," said one such speaker, "to remove barriers, especially in view of the Methodists with whom we were discussing these things. Spiritual apartheid must be avoided."

Abbotsleigh School

The Council has awarded the following scholarships for 1964:
JUBILEE:

Jenny Munro

OPEN:

Gabrielle James
Nancy Milne

Church Chuckles by CARTWRIGHT



"A fine topic the very Sunday they vote on your salary increase." A good topic, despite the bad timing. Worldly goods can't harm us as long as we possess THEM — only when THEY begin to possess US. Scripture warns us — and we are wise to heed the warning — not to set too great a store by earthly treasures, which will prove of no avail in our hour of greatest need. All of us face a daily temptation to trust in THINGS rather than in the living God.

Bible a Fairytale?

"Is the Bible a fairytale?" was one of the many questions dealt with by Archdeacon Graham Delbridge, as part of the "Total Mission" conducted in the parish of St. John's, East Tamworth, in mid-November.

The mission was aimed at every department and organisation in the parish, with meetings for various groups, conducted by Archdeacon Delbridge as chief missionary and his assistants, the Reverend Alec Abbottsmith and Mr Rex Harris.

Careful and thorough preparation preceded the mission itself, under the leadership of the rector, Archdeacon Daunt-Fear. Every home in the parish was visited and prayer meetings were held twice weekly for some time prior to the meetings.

The mission was launched on Sunday, November 10, when the Bishop of Armidale (Bishop Moyes) commissioned Archdeacon Delbridge for the work. It was the bishop himself who had suggested the archdeacon for such a ministry.

Missioner answers

Some of the highlights were:—

- Average attendance at the children's meetings was 190 per day.
- A box provided for written questions was never left empty.
- 130 ladies gathered for a basket luncheon on November 13.
- 270 teenagers attended a barbecue on Saturday, November 16.
- 70 men met for dinner and heard an address on "Is Religion for Men?"
- Three times during the mission extra supplies of Decision Cards had to be flown up from Sydney.

It is estimated that attendances during the mission exceeded five thousand.

A noteworthy feature was the singing of the church organist, Mr Brian Winter, A.R.C.M., A.G.S.M., who has joined the parish staff from the Church of England in South Africa. Mr Winter has been the singer during many evangelistic campaigns in South Africa and is fast gaining a reputation as "the Beverley Shea of Australia."

A full follow-up program is in hand, including a "Keswick in Tamworth" Convention.

Tradition Ousting Scripture

SPEAKING at an Evangelical Conference in Sydney on November 29, the Ven. H. G. S. Begbie said that what was known as "Anglican tradition" was replacing Scripture as the standard of doctrine in the Church of England today.

"A large proportion of Anglicans today seem to be in a spiritual and doctrinal wilderness," said Archdeacon Begbie. "The danger today does not come from the Anglo-Catholic wing of the Church of England. Many Anglo-Catholics love God's Word and sincerely believe that what they do conforms to the Word of God."

Archdeacon Begbie traced the historic background to the present position and then went on to say: "Most false teaching in our Church today can be traced back to the doctrine of apostolic succession and bishops are constantly exalting themselves in many parts of the Church."

Following Archdeacon Begbie the chairman, Mr Justice Richardson, spoke on his impressions of his recent overseas visit. He said that there was a unity complex abroad in the world today, not only on the spiritual front but also in the political and social spheres.

This speaker gave some interesting facts drawn from his trip. In England most of the cathedrals he visited had more people passing through them as tourists during the hours of worship than there were participating worshippers.

On the other hand attendance of Anglicans in Canada was better, especially in the morning. In the evening people in Canada tended to stay home and watch their TV sets and a striking illustration of this trend was when the speaker attended an evening service in Ottawa Cathedral. Total attendance at this service was 23, including three visiting Australians.

"The Archbishop of Canterbury is a deeply spiritual man although an Anglo-Catholic. The real danger today is in exalting Anglican tradition rather than the Word of God."

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Report on Healing Retreat

RECENTLY an Anglican clergyman from Sydney, the Reverend A. J. Glennon, conducted a Spiritual Healing Retreat for Methodists in Melbourne. In view of the keen interest being shown in the ministry of healing we record the following extracts from reports appearing in the Methodist "Spectator" and the independent "New Life."

Reporting on the Retreat to "The Spectator," the Reverend Eric Derbyshire commented on Mr Glennon's grasp of Wesleyan tradition and doctrine. "His remarkable insight loomed so large, and so persistent is his leadership," said Mr Derbyshire, "that many of us sensed that he was calling us to 'possess our possessions'."

In our September 27 issue we reported news of this Retreat. We regret that, due to constant pressure on available space, it has not been possible to publish a more detailed account until now.

Mr Derbyshire quoted Mr Glennon as saying, "I mention the words divine healing less and less and the words holiness and wholeness more and more." Mr Glennon went on to stress that, if we were to be whole in body, mind and spirit then the prerequisite is to be filled with all

the fullness of God. Healing was a by-product of holiness.

Only as the energy and power of the Holy Spirit were known and experienced in the life of the body of Christ could it ever be God's instrument of healing. The writer concludes his report with the remarks: "The healing ministry is clearly no short cut to physical health—neither is it to be regarded as the last port in a storm . . . wholeness costs something — to many it will cost a great deal."

Revival Springboard

"It will demand that the wisdom of the world takes second place. It will demand obedience to the Holy Spirit. The body of Christ cannot heal until it absorbs the healing of its Head. This recognition could mean the springboard of revival."

"New Life" reported an attendance of 50 at the retreat, including 13 clergymen. The writer of the paper's report said that, it "was a joy indeed to sit at the feet of a man of God who has been called to expound so powerfully and plainly today the message of holiness. Could this be the time for the healing ministry to be revived?" asked the writer.

"Would anything be more likely to lead to revival in the Christian Church today than messages such as were heard during that weekend at Cheltenham?"

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Books

Christianity

A RELIGIOUS OUTLOOK FOR MODERN MAN

By Raynor C. Johnson, Hodder and Stoughton, pp.220, Aust. price 31/9.

Dr Johnson, a physicist who is Master of Queen's College (Methodist) in the University of Melbourne, makes no claim to orthodoxy in this book, nor does he evidence belief in any of the traditional concepts of Christianity.

As a book on religion, by the Principal of a Christian college, it is remarkable for its paucity of Biblical quotations or allusions. He presents what is, at best, a synthesis of Christian and Far Eastern religions.

It is doubtful if so-called "Modern Man" will find this book helpful; it is certainly unintelligible to a theologian. Dr Johnson abandons us in the bizarre world of mysticism, reincarnation, "astral bodies" and calls this mystic experience knowledge of God. From the point of view of Biblical religion, he makes statements that have no justification; he discounts traditional theology without paying any regard to the place it has played, and still does play, in "being saved or lost" (to quote the heading of chapter six).

A statement made on page 34 expresses the point of view of the whole book: "If we are looking for answers to the ultimate questions we must look within ourselves as deeply as possible." If this is so, then our questions will remain not only unanswered but all the more obscure.

—W. J. LAWTON.

HUGE CIRCULATION

Only nine months since it was launched, the "Winchester Churchman," monthly journal of Winchester Diocese, England, has reached a circulation of 56,000.

Readers of the journal are to be found in the U.S.A., Canada, West Africa, Australia, New Zealand, Norfolk Island and Tristan da Cunha. It is hoped that circulation will eventually reach 100,000.



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History

ISRAEL AND THE NATIONS

The History of Israel from the Exodus to the Fall of the Second Temple. By F. F. Bruce, Paternoster Press, 1963. Pp.254, Eng. price 16/.

It is all too rarely that we find a top-line scholar producing a book for the non-specialist in a popular and readable form. It is therefore an especially happy event when the author is Professor Bruce and his subject one about which there is too little good introductory writing.

Although this book is described as a History of Israel the author has taken seriously a fact which is often neglected in works about the Old Testament, namely that we are dealing primarily with God's revelation of Himself and of His purposes for men. Israel's history is thus a derived and secondary interest because it was God's purpose to reveal Himself through His election of and dealings with Israel.

The book will be particularly valuable to those students of the Bible who want an overall view of the world of events which lies behind the Old and New Testaments.

It is also the author's aim that it should serve as prolegomena to his volumes on the history of the Christian Church. Although the terms of the title do not require it, there is no treatment of the patriarchal period which lies at the base of the history of Israel. Many readers will regret this omission.

—G. GOLDSWORTHY.

Translation

THE AMPLIFIED OLD TESTAMENT

Pt. Two — Job to Malachi. Zondervan, 1962. Pp.1213, Eng. price 40/ (Marshall, Morgan and Scott).

This volume succeeds the companion work on the New Testament with the first part of the O.T. yet to appear. The need which the editors seek to meet is the same one which prompts the writing of commentaries. Our remoteness from the world and language of the Bible, as well as accidents of text transmission, leaves many details of the Bible text to be elucidated.

The stated theory is that the amplification (which is somewhat of a misnomer) merely makes the English reader understand what the Hebrew listener understood naturally, as a matter of course.

The method used is to place in the body of the text of the translation additional explanatory words and phrases so that the end result is a rather free translation with an abundance of parenthetical interpretations.

The claim is made that the version is free from private interpretation and this illusion is no doubt perpetuated by making the interpretations appear as part of the text. In fairness it must be said that a good proportion of these "amplifications" are nothing more than restatements of the meanings which are clear from the context. The reading of such a version can be both refreshing and informative.

On the other hand the frequent insertion of footnotes dealing with the fulfilment of O.T. prophecies in terms of atomic war, the partition of Palestine in 1947, etc., suggests that amplification sometimes reaches the point of distortion.

—G. GOLDSWORTHY.

Tempting the Police

A former British Attorney-General, Lord Shawcross, has suggested that English criminal law procedures (which are basically the same as our own) favour the accused too much and by their excessive caution and care to avoid injustice to him, tempt the police to indulge in strong-arm methods. Urging that an inquisitorial system similar to that found in most European countries should be adopted, Lord Shawcross said:

"As a result the police sometimes suffer not unnaturally from a sense of frustration and are occasionally led into using undesirable subterfuges, strong-arm methods, or even sometimes, but I believe most exceptionally, perjury."

It ought not to be forgotten, however, that English common law is based on Christianity. Reluctance to condemn without proof, realisation that the end (convicting a guilty man) does not justify the means, and willingness to let ten guilty men go unpunished rather than see one innocent man condemned, are fundamental both to common law and to Christianity. In the absence of proof that the Continental system advocated by Lord Shawcross leads to less resort by the police to objectionable methods, communities blessed with a common law background should be most reluctant to abandon it in this fundamental way.

He has referred to air-conditioning costing £60,000, a heated swimming-pool and four squash courts costing £120,000, and four bowling greens costing £100,000. However, there are obvious limits to this, as the club will probably find when it has built two or three ivory palaces like King

study, "The Small Sects in America," for example, lists hundreds of denominations which separated from their parent Churches during the last century or so over such issues as these:

Whether musical instruments, singing of hymns (as distinct from psalms), singing of hymns in parts (rather than in unison), lightning rods, life insurance, evening services, missionary boards and societies, Sunday Schools, and buttons (rather than hooks and eyes), are permitted by the Scriptures; whether in washing the feet of fellow-Christians (see John 13:14-15), the same person should wash and dry the feet, or one wash and another dry them; whether denominations should use any other title than the Scriptural one, "Church of God"; whether Christians should have private property; whether baptism should be in running water or calm, forward or backward, with one immersion or three; and so on ad nauseam.

"There but for the grace of God . . ." But let us not presume on that grace. May God preserve Australian Evangelicals from a neo-Precisianism that would stultify our witness and influence and reduce us to blatant disobedience to the will and mind of our Lord and Master.

This makes the signs of division among Evangelicals over minor questions all the more disturbing. Trivialities not only can but have divided the Church permanently. Elmer T. Clark's

At no time has unity among Evangelicals in the Church of England in Australia been more necessary than it is today. As Dr S. Barton Babbage said in his article in "The Churchman" of June, 1963, on "Evangelicals and the Church in Australia" (which ought to be read and pondered by all thinking Evangelicals):

"The Church in Australia is moving into a period of significant change which will inevitably test and challenge the resourcefulness and wisdom of all Evangelicals. An agreed constitution has now been accepted by the Church in Australia . . . The situation is highly critical, and the events of the next decade may well prove of decisive significance. Decisions are being made, and precedents established, which may well determine the character of the Church in Australia for generations to come."

SCOTLAND — The Baptist Union of Scotland has voted overwhelmingly against re-joining the W.C.C. The Union held membership in the world body until 1955. A report adopted by 316 to 59 votes said that "the unity which is envisaged in the N.T. is the gift of the Holy Spirit. The unity which Christ proposes for his people is neither external nor organizational—but spiritual, and this unity the community already has in Christ."

GENERAL decline in membership in the Free Churches in Sweden is reported in a survey made by Dr Berndt Gustafsson, director of the Institute of the Sociology of Religion, Stockholm. The survey shows that since 1950 the Swedish Mission Covenant Church has lost one-twelfth of its members, the Swedish Baptist Church one-sixth, and the Methodist Church one-sixth. However, during this period the Pentecostal movement increased its membership by 10 per cent.

Death of President . . .

The tragic death of President Kennedy has produced a shock which not even the pathetic TV private-eye assassination of his alleged assassin has diminished. Once again the world has been reminded that the most High rules in the kingdom of men, and gives it to whomsoever He will (Daniel 4:32).

The new President ended his first public speech in his new capacity by calling on God for help. Let not the people of God

fail in their duty to pray for kings and all in authority (1 Timothy 2:1-12), so that world tensions may not be increased nor the policies of inter-racial harmony and justice sponsored by the late President adversely affected.

Ahab's and feasted them with jewels so that they look like Aladdin's cave. Even the supply of luxury holiday flats and water-ski lodges in Australia is not unlimited.

The Federal Treasurer, however, might be able to help the club in its difficulty. It is true that they have defied his ruling that they declare their income from non-members for taxation purposes, but the Income Tax Assessment Act could easily be amended to tax not only these profits, but also those derived from members. If clubs of this kind cannot spend their money usefully, then the Government should take it and do it for them.

Such action by the Commonwealth would have the added advantage of spurring the New South Wales government to take some action to curb profits at this ridiculous level, if only for the reason that no State Government can bear to see the Commonwealth gaining revenue from a source within the State without making an effort to do likewise.

Evangelical Division . . .

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Notes and Comments

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FISH SIGN ON WINDOWS Secret Symbol

IN the early church the fish was a secret sign used by Christians to recognize one another. Next January the sign of the fish will again begin to appear—this time on the windows and doors of houses in the parish of St George's, Chesterton, England.

Each of the 2,500 homes in the parish is being circulated with a questionnaire asking householders a series of questions such as whether they are prepared to visit the sick or lonely or perhaps provide transport in cases of special need.

Late Delivery

WE apologise to the many churches where late delivery of bulk supplies of the last issue of A.C.R. was experienced. These were despatched by our printers to Sydney G.P.O., on the Wednesday preceding the date of issue but some distributors reported receiving copies up to a week later. The matter has been taken up with the postal authorities but we understand that this is not an isolated case and that other journals are sometimes delivered up to three weeks late. If A.C.R. does not reach you by Saturday morning it is quite possible that your bundle is in the local post office and could be collected personally.

The tabulated results will be passed on to area wardens. Townspeople will then be supplied with a Fish Card which can be placed in their window if help is needed and area wardens can then refer to their lists for suitable help.

The scheme was originally devised by two Oxford parishes where it is said to be operating with considerable success.

Big Attendances At Confirmation

OVER 600 packed St. Stephen's Coorparoo, on Sunday afternoon, November 17, for the 1963 Confirmation.

The Candidates had to be presented in two groups to accommodate them. During the afternoon 111 youths were presented to the Bishop Coadjutor of Brisbane, the Right Reverend W. J. Hudson. In the evening the church was again well filled for the 24 adults confirmed.

On Sunday, November 24, the 135 candidates received their first Communion after which the Parish Council provided breakfast.

At a Pre-Confirmation Service the Sunday before their Confirmation, the candidates and about 500 congregation were taken through the service by the Rector, the Reverend J. R. Greenwood.

Letters to the Editor

Evolution—1

Dear Sir,

I would like to thank Mr Henderson for his sincere and temperate statements upon the subject of "evolution" in reply to my letter of October 11. May I assure him that I endeavour to exercise all Christian care in dealing with those committed to me for religious instruction.

Judging from the Primate's statements to Sydney synod, the Church's concern over the moral welfare of children placed in the hands of State authorities by parents has apparently been disregarded, to the detriment of teenage morals.

Some clergy like myself feel we have a duty to point out to our children the difference between Bible teaching and the evolutionary theory. May I say that I have never raised this question in schools unless the children have asked for it to be dealt with. So often when teaching the Biblical truth that God created man, one is immediately confronted with " . . . we are taught that man came from monkeys." This invariably leads on to a discussion of the subject of evolution, and I have always given the children the right to decide for themselves whether this theory is correct or not.

My own view is that evolution is still in the "theory" stage, and I would agree with your correspondent Mr. A. Bryson on this point. Many Christians feel they can accommodate evolution into the Biblical framework. I myself find this is impossible for the following reasons:—

(1) Admittedly, there is room for the theory of evolution in regard to the question of how God made man, but there is no room in respect of the creation of woman. Gen. 2 states that God made woman from the rib of a man, and I find it impossible to fit evolutionary theory into the creation of woman. Either is a "myth" or it is fact. If the evolutionary theory is true, then this section of the Bible is myth, or an allegorical form of expression.

(2) Our Lord referred to this passage in Matt. 19:4, and referred his hearers to Gen. 2, saying "have ye not read . . . made them male and female." I find it difficult to believe that Our Lord would refer to Gen. 2 as fact, if He knew that woman was created not from a rib from Adam's side, but from primitive forebears.

(3) On the scientific side, I would direct your readers to study carefully the Introduction, written by Mr W. R. Thompson, F.R.S., to the Everyman Edition of Darwin's "Origin of the Species." Mr Thompson is Director of the Commonwealth Institute of Biological Control, Canada, and has written a most valuable critical analysis of Darwin's "Origin." Mr Thompson states (p. 12): "Darwin did not show in the Origin, that species had originated by natural selection; he merely showed, on the basis of certain facts and assumptions, how this might have happened, and as he has convinced himself, he was able to convince others."

It is not without reasonable justification that some of us take exception to the arbitrary manner in which evolution is taught, as if it was an established fact, instead of a compound of homology and fantasy.

Yours sincerely,
(Rev.) G. C. BENNETT,
St. Luke's, Adelaide.

Evolution—2

Dear Sir,

May I reply to Mr A. P. Bryson's letter (8/11/63) as he does not do justice to my position on Evolution. Nowhere in my previous short letter (25/10/63) did I say that "Evolutionists do not believe in God," nor did I indicate that there is "a conflict between Faith and Science."

The facts of my position are these: I am a Science graduate who not only realised many years ago the "error of theorising without data," but also spent a number of years in a large industrial laboratory supervising a wide range of scientific work, and have also demonstrated at university level.

I think, therefore, that I may know a little about scientific method, and I have sought to apply this method to a study of Evolution for over 20 years. The result has been that I have rejected it, as I am convinced that a great deal of what is put forth as "the assured results of the latest scientific research" on this subject simply cannot be proved by the sure principles of scientific method.

I am well aware of the fact that there are three general positions regarding Evolution . . .

(1) the thorough-going Evolutionist who does not accept the Christian Faith; (2) the Christian who accepts Scripture and also some form of Evolution; and (3) the Christian who rejects Evolution either because he thinks it is unscriptural and/or unscientific. Whilst the last view (an extreme one, certainly) is my own personal view, I do not mean that I accuse others who may hold the second view of being "unbelievers." We can agree to differ, as I have learnt over many years.

I fully agree with Mr Bryson that there is no real conflict between the Christian Faith and Science. Having studied the history of this so-called "conflict," we realise that grave mistakes and misunderstandings were made on both sides. May we also remember that Science owes a great debt to many Christians, both lay and clerical, not only in the past, but at present. All the more reason why we should take care that our young people do not grow up worshipping Science and Evolution instead of the Lord Jesus Christ.

Yours sincerely,
(Rev.) K. W. CAMPBELL,
Pitt Town, N.S.W.

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Personal

Sydney

The Reverend Ross Saunders, Th.L., at present Rector of Adelung (Canberra-Goulburn), is to join the staff of the Christian Broadcasting Association in Sydney. Mr Saunders will take up his new position at the end of January, 1964.

The Reverend A. J. Dain, Federal Secretary of C.M.S., has been appointed by the Archbishop of Sydney as an Honorary Canon of St. Andrew's Cathedral.

The Reverend C. M. Gillespie, Rector of St. David's, Arncliffe, has been appointed Rural Dean of St. George. The Reverend A. H. Funnell, Rector of St. Andrew's, Summer Hill, has been appointed Rural Dean of Peter-sham.

The Reverend W. A. Watts will be leaving Australia during December and will return as a voyage chaplain in April, 1964.

The Reverend Stuart Abrahams, at present curate at St. Michael's, Wollongong, has accepted the post of Home Secretary of the N.S.W. Branch of C.M.S. in succession to Miss Joan evett.

Sister Marjory Gilbert was commissioned in All Saints', Nowra, on December 1, for the work of the Chesalon Parish Nursing Service. Sister Gilbert will visit in the area from Berry to Huskisson, with occasional visits to Kangaroo Valley.

The Reverend J. A. Friend, who left Australia in October, is due to return as a voyage chaplain in December.

Dr Paul White's many friends will be pleased to learn that he is recovering from his recent operation. Although his activities have been curtailed, it is expected that he will be well enough to attend his son's Ordination and wedding in December, who has recently arrived back in Sydney, following a period of study at Oak Hill Theological College, in England.

New Jungle Dr Book

LATEST in the series of ever-popular Jungle Dr Books is "Jungle Doctor Spots a Leopard" released for sale in Australia recently. Although no review copy has reached us, we understand this book has been well received. Dr Paul White is reported to be working on the preparation of yet another book, to be called "Jungle Doctor Pulls a Leg," which will seek to indicate the amazing changes sweeping over East Africa today.

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Brisbane

The Reverend James and Mrs. Doust, of St. Stephen's, Coorparoo, are rejoicing in the birth of a son, David Martyn. Mr. Doust is to leave Coorparoo early in the New Year to take up Army chaplaincy work. His first posting is to Adelaide.

Melbourne

The Reverend Ron Marks, General Secretary of the Victorian Branch of C.M.S., is due back in Melbourne on December 8, following a visit to C.M.S. stations in Africa and South-East Asia.

Miss Irene Stanyer, a C.M.S. worker from North Australia, is due in Melbourne on December 14 for furlough.

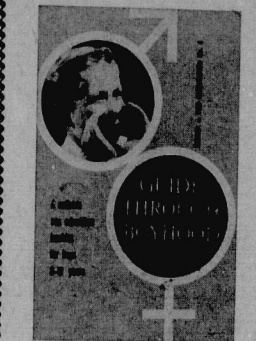
The Reverend Peter and Mrs. Wellock were farewelled at a Valedictory Communion in St. Paul's Cathedral on November 29, prior to their departure for missionary service in Fiji.

The Seeker Found

Continued from page 2
We cannot go where He is; He comes where we are. We have not chosen Him, but He has chosen us. (ii) Salvation—becoming a Christian, or fit to be one—is not something we do in order to make ourselves ready for His coming. It is something He does, and does by coming in to make us different. (iii) If in His Presence we have like Zacchaeus a sense of sin and shame and unworthiness, and a new desire to live differently, this is practical proof that "salvation" has begun. (iv) Reception of Christ and response to Him is something to be expressed in our homes and in our daily lives; it is not something we do only in a detached kind of way when we go for an hour to Church on Sundays. (v) Jesus Himself is salvation. It is His Presence that makes us different. It is when and where He is received that it is true to say, Now ("this day") and Here ("this house") salvation is come.

The Christian Medical College and Hospital at Vellore, India, has been awarded 290,000 dollars from the Williams-Waterman Fund of Research Corporation, a U.S. foundation. The grant will make possible construction of a five-storey laboratory building for research in nutritional and metabolic problems and the training of specialists in the prevention and treatment of dietary deficiencies.

BOOKLETS NEAR ONE MILLION



The well-known series of "Guide" booklets issued by the Father and Son Welfare Movement of Australia are now nearing the one million mark.

The Movement reports an ever-growing demand for these booklets and the constant reprinting has made possible continued revision in line with latest educational and psychological insights.

Reports indicate that recent introduction of the booklets to the English market by Arthur James Ltd. has proved successful and a total of 11,500 copies have now been dispatched to the U.K.

PRAYER TAPE—A very interesting Prayer Tape, well compiled, carrying the actual voices of missionaries working with S.A.M.S. in South America, is available for loan, free of charge. Suitable for Prayer Groups, Young People's Fellowships, etc., the tape is available from the Reverend Harry Bates, 73 Gannons Road, Carlingbah, N.S.W.

CATHEDRAL FESTIVAL—As part of the St. Andrew's Cathedral Festival (Sydney) the Cathedral Choral Society is presenting a musical program on Friday, December 6, and Saturday, December 7, commencing at 8 p.m. on both evenings.

BIBLE QUIZ—Closing date for entry in the International Bible Quiz (reported in earlier issues) has been extended to March 31. The State contests will be held during May. A study guide is now available to all contestants and this can be obtained by writing to: International Bible Contest, 201 Macquarie Street, Sydney.

(Moscow)—Russia's state pension system has been changed to bar payments to workers employed by churches or religious agencies.

This was disclosed by Science and Religion, an atheist publication which said the only exceptions involve cleaners and watchmen employed in churches. They benefit because church buildings are owned by the State and thus help "maintain state property."

Under the Soviet Union's pension laws, men over 60 and women over 55 receive payments amounting to almost 90 per cent of their final salaries. All pensions are subject to approval by the Central Council of Trade Unions.

For Christmas

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Opposition to Church Union

THE Society of the Holy Cross, a group of English Anglo-Catholic clergy, has joined forces with an organisation called "Voice of Methodism" in launching a campaign against proposals to unite the Church of England and Methodist Church.

The two groups oppose the plan from entirely different viewpoints. The Society of the Holy Cross is opposed on a number of doctrinal grounds and describes the scheme as merely "papering over the cracks."

The Methodist group is led by the Reverend A. E. Clipson, of the Whitechapel Mission, who has called the suggestions "entirely unacceptable."

"Speaking personally," said Mr. Clipson, "I would not go into a State Church at any price, and I am not going to go through an ordination or pseudo-ordination. I do not accept the attitude towards the Sacraments either. I offer the Sacraments to all believers. We do not believe in organic unity being forced upon us."

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.

Issued fortnightly. News of Church life in Australia welcomed.

Revised Lectionary

December 8: 2nd Sunday in Advent. M.: Isaiah 5; John 5: 19-40, or 2 Peter 3: 1-14.

E.: Isaiah 10: 33-11:9, or Isaiah 11: 10-12; end; Matthew 24: 29-end, or Revelation 20 and 21: 1-8.

December 15: 3rd Sunday in Advent. M.: Isaiah 25: 1-9; Luke 3: 1-17, or 1 Tim. 1: 12-2: 7.

E.: Isaiah 26 or Isaiah 28: 1-22; Matt. 25: 1-30, or Rev. 21: 9-25: 5.

December 22: 4th Sunday in Advent. M.: Isaiah 32: 1-18; Luke 1: 26-45, or 2 Tim. 3: 14-4: 8.

E.: Isaiah 33: 2-22, or Isaiah 35; Matt. 25: 31-end, or Rev. 22: 6-end.

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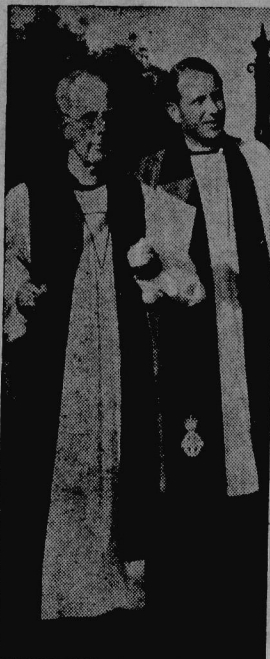
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DEATH OF FIRST BISHOP OF CENTRAL TANGANYIKA

THE death occurred at his home in Epping (Sydney) on Thursday, December 5, of the Right Reverend George Alexander Chambers, first bishop of Central Tanganyika and founder of Trinity Grammar School.



• A recent photograph of Bishop Chambers with the chaplain of Trinity Grammar School, the Reverend K. L. Sanders, taken during a visit to Trinity by the bishop.

Bishop Chambers had already served for twenty-six years in the Diocese of Sydney before accepting the call to serve as bishop in the new diocese of Central Tanganyika, carved out of the diocese of Mombassa.

During those 26 years he had served in several Sydney parishes, including Holy Trinity, Dulwich Hill, had founded Trinity Grammar School, and had spent eight years as Vice-Principal of Moore Theological College.

The nomination as bishop of Central Tanganyika coincided with an invitation to C.M.S. in Australia to assume special responsibility for the supply of missionary staff to the new diocese. Mr. Chambers was consecrated bishop in Canterbury Cathedral on All Saints' Day, 1927, by the then Archbishop of

Canterbury (the Most Rev. Randall Davidson).

The next 20 years during which the bishop led the diocese of Central Tanganyika saw great growth in the pastoral, educational and medical work of the diocese and the foundation of a strong African church.

Embassy Chaplaincy

In 1947 Bishop Chambers stepped down from leadership of the diocese and accepted appointment as chaplain of the Embassy Church in Paris where he served as both minister and Rural Dean of France until 1955. During this time he paid a brief visit to Tanganyika for the Silver Jubilee of the diocese in 1952.

In 1959 he returned once more to Tanganyika to take up an appointment as Chaplain to the English-speaking congregation at Iringa. He was, therefore, in Tanganyika for the inauguration of the Anglican Province of East Africa and witnessed the document which brought the Province into being.

He returned to Australia in

1962, and had since lived in retirement in Sydney. He is survived by his widow (formerly Miss Winifred Talbot Rice) and two sons.

On Wednesday, December 11, a memorial service was held in the chapel of Trinity Grammar School, Sydney, in memory of the late bishop. In June, 1962, Bishop Chambers was present at Trinity to open and dedicate a memorial drive and gates as part of the celebrations to mark the school's Jubilee.

The 36 years since the inauguration of the diocese of Central Tanganyika have been historic ones. Bishop Chambers' successor, the Rt. Rev. William Wynne Jones, died in office in 1950 and was succeeded by the Rt. Rev. Alfred Stanway, who is at present in Australia. By 1955 the work of the diocese had developed to the extent that an assistant bishop was needed to share the load; and so the Rt. Rev. Yohana Omari was consecrated bishop. In the following years two more assistant bishops were appointed, the Rt. Rev. Maxwell Wisnias and the Rt. Rev. Musa Kahuranansa.

In 1963 the diocese was divided into two, when the diocese of Victoria Nyanza was inaugurated and the Rt. Rev. Maxwell Wisnias became its first bishop. In September, the Rt. Rev. Yohana Omari died, and a replacement for him has yet to be made. Plans for the further division of the diocese in the next few years are in hand. All this has happened within the lifetime of the first bishop of Central Tanganyika, who so faithfully laid the foundations of the diocese.

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Church Title "Nonsense"

IN an address in Adelaide on March 9 the former Archbishop of Canterbury, Lord Fisher of Lambeth, described the title "Church of England in Australia" as "nonsense."

"Under your constitution, you have the power to change it."

"The title must bother many inside the Church, and those outside it must wonder if you are still in the colonial period or not," he said.

The Bishop of Adelaide (the Right Rev. Dr. Reed) said he was entirely in agreement with Lord Fisher that the name of the Church of England should be changed.

"I proposed this when the new constitution came in in 1960 but I was in the minority," he said.

"Drive Drink off Road" Says Rector

SPEAKING on the subject of road safety in a sermon preached in St. Michael's, Wollongong (Sydney), on November 24, the rector, Canon B. H. Williams, urged the adoption of a new slogan: "Drive Drink off the Road."

Canon Williams was supporting an invitation by the Australian Road Safety Council for Churches to join in emphasising road safety.

"Every positive step that can be taken to reduce this appalling toll should be taken in the interests of saving life," said Canon Williams. "It is felt in many quarters that the law is not being enforced adequately against drunken drivers, and other serious traffic offences. On the other hand, the State Gov-

ernment is making possible increased facilities for drinking and we know, unfortunately, what this leads to in many instances."

"Yet," Canon Williams continued, "the Government does not show a comparable concern to protect people's lives against this increasing risk. A car is a lethal weapon and the responsibility of driving it is a very great one indeed."

"Fifty Drunks"

"A lawyer friend of mine told me recently, of a young man who was engaging him to defend him in Court on a driving offence. The young man said something like this to his lawyer, 'I don't mind the cops picking up us when we're breaking the law. But why pick on us? If they called round at the club in Wollongong almost any night of the week, they could pick up about 50 drunks who drive off in their cars.'"

If this is a fact, we also ask why not? If there are not sufficient police, the Government should increase their numbers to show a comparable concern to handle these offenders or simply cancel the liquor licences. Many tradesmen and storekeepers in this and other areas would be glad if they did and our roads would be much safer.

Canon Williams also urged that those between the ages of 17 and 21, who qualify for a driver's licence should be given a "probationary" one and not a "full" one until they attain their majority.

Comprehensiveness Must Make Sense

COMMENTING on the Toronto Congress in an editorial in "The Churchman," Dr Philip Hughes says that "the tensions and contradictions in the Church of England today are becoming so marked that . . . unless an effective cure is applied, they will lead to disintegration."

"There are indications that the present moment is one of transition, if not the crisis, for the Anglican Communion. To begin with, however, it is not perhaps entirely otiose to affirm that to conceive of Anglicanism in terms of a global denominational empire—as Pan-Anglicanism—is wicked and unchristian, for such a concept, alluring though it may be in some respects, cannot fail to feed the flames of Anglican arrogance."

Dr Hughes continues: "Those who boast of the comprehensiveness of the Church of England must be hard pressed to justify the co-existence of antithetical and mutually destructive elements within the same fold. The present situation makes no kind of sense."

"The time was when a clergyman of the Church of England was expected conscientiously to assent to the Thirty-Nine Articles of Religion and loyally to use the book of Common Prayer in the conduct of public

Dr Philip Hughes Comments on Toronto

worship. But today every man does what is right in his own eyes, blithely resorting to the shift of mental reservation if it suits him.

Fundamental Issues

What is so serious is that the issues involved are of a fundamental nature. Matters such as the Deity of Christ, the authority of Holy Scripture, the supernatural character of the Incarnation, the objectivity of the Atonement, and the factuality of the Resurrection, which are the very marrow of Prayer Book and Articles, are not matters which may be affirmed or denied, ad lib., without plunging the Church into the most chaotic theological incoherence and evoking not merely the bewilderment but also the contempt of those who look on from the outside (whom the Church is supposed to be reaching with the clear and consistent message of the Gospel).

"The comprehensiveness of the Church of England must be a sense—doctrinally, liturgically, and evangelistically. But the way things are going the prospects of such a comprehensiveness

being realised are daily becoming more remote.

"There are those who, if they had their way, would turn the Church of England into a universalistic cult. They are, apparently, intent on abandoning the Christian absolutes in favour of an indiscriminating relativism which will comfortably accommodate the beliefs and unbeliefs of all and sundry."

"There is undeniably a wide comprehensiveness in the kind of Church envisaged by such people — so wide, indeed, that there will be room for the most incongruous membership, including those who deny the absolute uniqueness of God's revelation and redemption in Christ Jesus — but so wide that there will be no place in it for those who hold fast to the eternal absolutes of the Christian Gospel, and who are determined that these absolutes shall not be sucked under by the quicksands of a relativism compounded of antipropositional, antisupernatural, antitheistic, and humanistic ingredients.

"The better way for the Church of England is the way of the New Testament, which makes it clear that true apostolicity, and for that matter true catholicity, consists in uncom-

(Continued on page 2)