

## Mainly About People

### N.S.W.

Writing in the August issue of "The Chronicle," monthly magazine of St. Matthew's, Manly, the rector, the Rev. Ray Weir, says:

"Since announcing my acceptance of the position of Vicar of Moree, certain completely unforeseen circumstances arose. This matter was discussed with the Church wardens who unanimously advised that, in their opinion, the Parish of Manly would wholeheartedly welcome the suggestion that my resignation should be withdrawn. The Archbishop of Sydney is in agreement with this course and I have therefore withdrawn my resignation. As you will know my wife and I have loved working with you here in Manly and look forward with keen anticipation to a further period of service together."

Incidentally Mr Weir and his family will be visiting Lord Howe Island from mid-August until the end of September while Mr Weir acts as chaplain on the island.

Mr Francis James, chairman of the board of "The Anglican" newspaper, has been appointed honorary religious editor of the magazine "Oz."

The Rev. Geoffrey Moon, at present curate at St Mark's, Darling Point (Sydney), is to leave that parish at the beginning of September. Mr Moon is going to England for a period of study at Pembroke College, Cambridge. He will be farewelled by parishioners on Sunday, August 29. His place at St Mark's is to be taken by the Rev. Neil Macintosh, at present curate at Holy Trinity, Kingsford, At St. Augustine's Neutral Bay, on August 14, Mr Macintosh is to be married to Miss Denise Waddy, daughter of the M.L.A. for Kirribilli, Group-Captain John Waddy, and Mrs Waddy.

The Archbishop of Sydney has announced that Major General the Rev. C. A. Osborne has been relieved, at his own request, of all Church responsibilities in matters relating to the Press, radio and TV. General Osborne is 69. His work will now be undertaken by the diocesan Public Relations Officer, Mr John Denton.

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## MOORE COLLEGE CONVENTION

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Theme: Discipleship

WED., AUG. 11th — Rev. Bernard Gook.

THURS., AUG. 12th — Rev. Arthur Deane.

FRID., AUG. 13th — Dr. Paul White.

The Rev. Harry Robertson, assistant minister at St. Paul's, Chatswood, has accepted nomination as Rector of Wallerawang with West Lithgow. Mr Robertson will take up his new work in mid-September.

### Overseas

The Archbishop of York (Dr Donald Coggan) was the chief speaker when a number of prominent English musicians were presented with fellowships of the Westminster Choir College, Princeton, New Jersey, U.S.A., at a private luncheon in the Savoy Hotel, London, on August 3. Among the recipients were Dr Gerald H. Knight, director of the Royal School of Church Music; Sir William McKie, formerly organist of Westminster Abbey; Sir Thomas Armstrong, principal of the Royal Academy of Music; and Dr W. Greenhouse Allit, retiring principal of the Trinity College of Music. Westminster Choir College is a leading Presbyterian institution.

### Victoria

The Archbishop of Melbourne, Dr F. Woods, was due to arrive back in Australia on August 2. Archbishop Woods has been in Geneva for meetings of the Executive of the World Council of Churches and has also visited England.

## IVF WRITING COMPETITION

A competition for articles and pamphlets which will explain or commend the Christian Faith to persons indifferent to the Church or even hostile to it has been announced by the Inter-Varsity Fellowship.

No prizes will be awarded, but 25 guineas and a royalty on sales will be paid for all manuscripts of 15,000 to 20,000 words which are accepted for publication, and 10 guineas for manuscripts of up to 5,000 words which are similarly accepted.

Details of the competition, which closes on December 31, may be had from the Publications Secretary, I.V.F., 39 Bedford Square, London, W.C.1.

## DRUMMOYNE'S MISSIONARY THRUST

SUNDAY, August 15, sees the start of a major Missionary Exhibition and Convention at St Bede's, Drummoyne (Sydney). It will run to Sunday, August 22.

This is the first time such a function has been held at St Bede's.

As well as the Anglican missionary bodies — C.M.S., S.A.M.S. and B.C.A. — exhibitions will also be provided by interchurch bodies such as W.E.C., the Bible Society, Overseas Missionary Fellowship, Gospel Recordings, Missionary Aviation Fellowship, Mission to Lepers and others.

A special feature of the week's program will be a Missionary Poster Competition. Prizes are to be awarded for the best general Missionary Poster in four sections.

An unusual aspect of the Convention is that the committee has used regular services and meetings in its programming. There will be visiting speakers at all services on both Sundays as well as at the Sunday school

gatherings on the first Sunday.

Other speakers will address the regular gatherings of C.E.B.S., Bible Study Group, Women's Fellowship and other meetings throughout the week.

Further details may be had from the rector of St Bede's, the Rev. Ken Roughley, 81-1653.

## CANON WEBSTER TAKES NEW POST

THE Council of the Selly Oak Colleges has appointed the Rev. Canon Douglas Webster, M.A., Theologian-Missioner of the Church Missionary Society, to the chair of Mission at the Selly Oak Colleges, Birmingham, from January 1, 1966.

In consequence, Canon Webster has tendered his resignation to the Church Missionary Society, with effect on December 31, 1965.

It is hoped that his Selly Oak duties will still from time to time permit him to undertake overseas research projects and teaching missions of the kind he has pioneered with notable success in recent years.

The Selly Oak Chair of Mission is the only one of its kind in Britain. Canon Webster will be a member of the central staff of the Colleges with responsibility for research and teaching on the world-wide mission of the Church.

The Selly Oak Colleges are a federation of eight independent colleges representing all the major non-Roman Catholic communions in this country.

One college (Fircroft) provides courses for selected industrial workers who have no particular religious affiliation. The largest is Westhill, mainly devoted to the training of teachers, but with courses on youth leadership, community service and religious education.

In a comparatively short time, Canon Webster, probably the most widely travelled Church of England minister, has achieved an international reputation as teacher, preacher, lecturer and author.

### TO THE POINT

A new carpet had been laid in the pulpit and a workman was being admonished by the minister for leaving tacks lying around. "See here," said the minister, "what do you suppose would happen if I stepped on one of those tacks right in the middle of my sermon?" "Well, sir," came the reply, "I reckon there'd be one point you wouldn't linger on."

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AUGUST 26: August 19.  
SEPT. 9: Sept. 2  
SEPT. 23: Sept. 16

## Courses in Sydney on Lay Leadership

Four six-week Courses in Lay Leadership have been conducted by the Sydney Diocesan Board of Education Adult Educational Officer, the Rev. K. McIntyre, B.Ec., Th.L.

They have been held at Wahroonga, Miranda, Mosman and Moss Vale. A total of 120 people have attended.

Each course has consisted of six sessions, four on the Understanding of Group Methods and the Role of the Leader, a session on the Use of Material, and a final session on Preparation for Leadership of Christian Education meetings held in homes.

Mr McIntyre believes that these courses have been highly successful and will arrange further courses according to the demand.



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## VERY URGENT ORDER GIVES "VERY HEALTHY HEADACHE"

THE Ghana Government has just presented the British and Foreign Bible Society in London with what the general secretary, Dr. Norman Cockburn, calls a "very healthy headache".

Ghanas' official book-supplying agency has placed an order marked "Very Urgent" for more than half a million Bibles to be included in the 1965-66 distribution of textbooks to schools.

About half the order is for copies of the Authorised Version in English and the rest is made up of various English and vernacular versions.

They want 235,000 in the English Authorised, 108,500 in Twi (Asante dialect), 76,500 in Twi (Akuapem dialect), 47,500 in Fante, 25,000 in Ga, 23,500 in Ewe, and 6,000 in the English Revised Version together with 45,500 New English Bible New Testaments.

Twi, in one dialect or another, is a language spoken by three million West Africans.

### First instalment

To meet the demands of the Ghana educational year, a substantial instalment has to be on its way by December and it is the organisation needed for adding a huge load to a full production plan which has given the "healthy headache" to the Bible Society's Publishing Secretary, Mr Norman Bratt, and Sup-

ply Secretary Mr Stanley Kelting—a headache which they confess they welcome.

It means fitting in, as an extra, the equivalent of three-months' output to the programs to which they are already committed. It means finding 150 tons of additional suitable paper, quite a problem in itself, apart from finding the necessary printing facilities.

Mr Bratt and Mr Kelting are aiming to send 120,000 volumes on their way to Ghana by mid-December, as part of a first instalment of 216,000 volumes.

The Bibles will be charged at the normal catalogue prices, less the booksellers' ordinary discount.

In accordance with their usual policy, the Bible Society's prices are less than actual cost, based on an assessment of what the individual buyer will be able to pay to local sellers or bookshops. Thus the more Bibles they sell, the more it costs the Society.

The Society estimate that, including a proportion of freight charges, the 216,000 books will cost Ghana £48,915 and the Bible Society will have to find £28,000.

This order, which is for students in schools—"not to be taken away"—will not affect the normal distribution of Bibles by the Societies in West Africa where there is a rapidly growing demand.

In Nigeria, for instance, the number of Scriptures circulated doubled from 1963 to 1964, and the upward trend continues.

## THIRD ANNIVERSARY OF WOMEN'S CONVENTION

A BEAUTIFUL warm spring day greeted the Third Anniversary of the Northern Beaches Convention held at St. Matthew's Church, Manly, N.S.W., on August 5, 1965.

Among the 400 women attending were visitors from as far away as Liverpool and Blacktown.

The Central Chairman, Mrs G. Collins, welcomed the women in the spirit of unity as all one in Christ Jesus.

Mrs Enid Crowther gave her testimony based upon the words of Christ, "I am the Bread of Life, he that cometh to me shall never hunger and he that believeth on me shall never thirst."

Inspirational singing was given by the Rainbow Trio.

Mrs Coulson from the Central Committee conducted the singing.

The Convention Speakers

were Miss F. M. Cook, who gave a meditation on Martha and Mary, and Mrs A. M. Chambers led the Session "What the Bible says."

### Answers given

Mrs Chambers answered such questions as:

The Christian's attitude to the pill? Are Christians presumptuous? Is physical healing in the atonement? Are there guardian angels? and many others.

The Local Committee did a wonderful job in providing cups of tea and the creche for the children.

Miss Lorna Smith, a Bible College student, rendered two beautiful messages in song and the testimony of Miss Rosemary Allsop was a challenge to all.

The ladies are looking forward with great expectations to the Southern Highlands Day Convention to be held in the Memorial Hall, Mittagong, N.S.W., commencing at 9.45 a.m. on Thursday, September 23, 1965.

## Dr GOUGH SPEAKS ON SUNDAY OBSERVANCE

WRITING to the N.S.W. Chief Secretary, Mr E. A. Willis, the Archbishop of Sydney, Dr H. R. Gough, has said that he recognises that "the Churches represent only a minority of the population and have no right to enforce their own principles upon the majority who do not hold them."

The Archbishop was replying to a letter from Mr Willis which disclosed that a State Government survey had revealed support for the opening of theatres and the charging of admission fees to sporting fixtures on Sunday.

Similar letters have been sent by Mr Willis to other church leaders in N.S.W.

The full text of the Archbishop's statement reads:—

"Members of the Church of England in Australia believe that Sunday should be observed as a day for worship of Almighty God and of Rest for as many people as modern conditions of life allow.

"There can be no question that a weekly day of quietness and restfulness is of great benefit to all people whether they are Church attenders or not.

"We would regret, therefore, any developments which would tend to destroy the traditional observance of Sunday and to take away from others their chance of rest with their families.

### Minority

"Having said this, I would make it clear that I fully recognise the fact that the Churches represent only a minority of the population and have no right to enforce their own principles upon the majority who do not hold them.

"Moreover, it is obvious that the present situation in the State of New South Wales is anomalous and inconsistent, giving unfair advantages of trade to some whilst imposing restrictions upon others. Some reform of the law is then to be desired.

"Whilst I believe that what I have said would be in conformity with the opinions of the majority of Anglicans, yet I would emphasise that there is considerable variety of thought on the subject and that I am speaking for myself and not for any group or committee of the Diocese of Sydney or for other Dioceses in the Province of New South Wales."

## Gas demonstrations

Principals of church schools, homes and other institutions should note that Wednesday, September 22, will be a special day of interest to them during Gas Cooking Week, 1965.

The Australian Gas Light Company will conduct working demonstrations of the latest heavy-duty gas cooking, heating and laundry equipment at its Commercial Gas Centre, 477 Pitt Street.

Demonstrations will be continuous from 11 a.m. to 4.30 p.m. The A.G.L. Co., cordially invites representatives from organisations who would be interested. They are assured of an enjoyable and informative visit.

## MOODY BOOKS STOPPED BY COLOMBIANS

THE director of the Moody Bible Institute's Literature Mission has reported that Government authorities in Colombia have refused to issue an import licence for the entry of 25,000 religious books into the country.

Peter F. Gunther, head of the Moody Literature Mission, said that because the permit has been denied the books have remained in Bogota customs since January of this year.

The books were being shipped to Literature Crusades, a non-profit Christian group in Bogota, for sale or other distribution.

The Moody Bible Institute is well known for its development of an extensive range of good Christian literature in cheap paperback editions.

## BELLS RING FOR SYNOD OPENING

THE first service at which the new St. Andrew's Cathedral bells will have been heard was that held to open this week's meetings of Provincial Synod on Monday, August 23.

During the service the bells were to be dedicated by the Archbishop of Sydney and the bell rope handed to the captain of the tower by Mr F. E. Trigg.

Immediately after the dedication and before the service continued, the bells were to have been rung for approximately one minute. They were to be rung again for three-quarters of an hour after the service.

Provincial Synod was due to meet at the Chapter House on Monday, Tuesday and (if necessary) on Wednesday of this week.

In this article, reprinted from "The Church of England Newspaper", the Rev. Gordon Harman examines the moral problems raised by the Old Testament massacres.

# GOD OF BATTLES

THE Old Testament teaches dogmatically (and the New Testament endorses it) that God once commanded the extermination of seven tribes of the land of Canaan.

In this century of world wars and now The Bomb, it is not surprising people get worked up over it, as shown in recent correspondence. It is certainly a problem — let us examine the two main attempts to solve it.

"We must not think that God actually commanded the Israelites to destroy the Canaanites," says the first answer.

"The Old Testament shows a gradual progress in the Hebrew conception of God. In the days of Moses and Joshua every nation associated its god with its battles. In the light of the New Testament and of our own moral consciousness, we must judge for ourselves which parts of the record to accept."

## Valid answer?

But is this a valid answer? Far from it. It actually deepens the problem.

For it is beyond serious dispute not only that the Hebrew nation did actually invade Canaan, exterminating large numbers of the inhabitants, but also that their possession of the country was a major factor in their religion and history and in their preparation for the coming of Jesus Christ.

So the problem has changed to this: the massacres took place as an act of gross injustice and

barbarity based on a tragic misunderstanding; and God permitted this injustice, even though it arose directly out of His special dealings with the Israelites.

Can this answer be reconciled with the record.

The extermination of the Canaanites is so closely interwoven with the whole story, that if we reject the divine command behind it, the whole structure falls.

According to the Bible it was only by God's supernatural aid that the Israelites were able to enter Canaan at all. A revolt against the proposed conquest was clearly in defiance of God's command and in unbelief of His promises.

In the actual campaign, the miraculous element predominated. The military leaders were guided by God.

Obedience to the divine command brought success as certainly as disobedience brought defeat. It was men who were conspicuous for their devotion to God who were the most thorough in destroying the Canaanites.

All of which suggests either that God was behind it all, or that we must abandon the whole story of His preparing a people and a land for the coming of His Son.

What about the other, more traditional, answer? It is the answer of the Bible itself. We must take the whole of what the Bible says. The rejection of part of the Bible as a solution to a problem only increases the difficulties. The acceptance of the whole of the Bible solves many a problem.

It was God who commanded the extermination. And the Bible view of God is often very different from man's. He is sovereign Lord, all-knowing, all wise, all righteous. Man, on the other hand, is a fallen creature. It is of God's mercy if man is not consumed.

"But, surely not even a very wicked man would order the extermination of seven tribes."

No, we should hope not, for even the best of men are sinners.

It would indeed be "villainy" and "rape" for even a very righteous nation to take it upon itself to pass the death sentence on another. But God is neither a very wicked nor a very good man. We must beware of comparing the moral behaviour of our Creator with that of a sinful creature: the whole approach is wrong.

It was for the Canaanites' wickedness that God commanded their extermination. They had gone all lengths in insulting God, in cruel superstition and in the abuse of nature, even involving animals (Lev. 18, 21-27).

## Wrong approach

That the annihilation was a judicial sentence for sin is further endorsed by the clear command that the Israelites were not to treat any other nation in the same way.

Nevertheless, God gave them time for repentance and a means of escape.

"The iniquity of the Amorites is not yet full" indicates that He spared them till they put themselves beyond redemption. He gave them clear indications that He, the God of Israel, was the true God.

Reports of His works put fear into the hearts of the Canaanites long before the slaughter began. They could acknowledge and adopt the God of Israel and share in the blessings and privileges of His special revelation to them. Rahab, the prostitute, was thereby saved. Any who joined her were likewise to be spared, of which at least her own kindred took advantage.

Further, the destruction of these nations was for the benefit of the whole human race.

As a wise surgeon will amputate an incurably poisoned limb to prevent the contamination of the rest of the body, so did the Creator of all things cut off these depraved nations for the benefit of others.

## Sober truth

Perhaps in this light we can understand why the extermination was to be so thorough. The sparing of civilians in human warfare is based on the fact that its aim is to conquer and control other nations.

But the invasion of Canaan was not human warfare, based on man's desire for domination; it was God's war, based on His divine judgment, though accompanied by His offer of mercy to the penitent.

There could be no fair distinction, therefore, between men and women, young and old, civilian and warrior. No doubt in the final judgment God will deal with the children according to His inscrutable righteousness, as indeed He will with all others.

The alternative was to let them grow up as orphans with the sickly memory of the idolatry and ultimate extinction of their parents.

It is worth noting also that the method of warfare, though extreme, was not unnecessarily painful. In accounts of ancient warfare there are records of the most shocking tortures. There is

scarcely a trace of this in the history of Israel.

Further light is thrown on the matter by the disastrous consequences of Israel's failure fully to carry out God's command.

They were repeatedly warned that any compromise with the Canaanites would be fatal to themselves. That is why the extremity of the divine requirement received such emphasis. The nations were so sunk in sin that the slightest connivance with their abominations would be a moral poison.

History proved this warning to be based on sober truth. Many Canaanites were left unmolested out of indolence and cowardice when the first rush of conquest was passed.

This explains why ruthlessness was so often a sign of faithfulness to God. The more the Israelites spared the Canaanites, the more they became contaminated themselves.

In the record of God's dealings with the Israelites themselves, we find that though they were blessed with a special revelation from God, there was no absolute favouritism shown to them.

If severe in punishing these wicked nations, God also punished the Israelites when they followed their ways. The God of the Old Testament is no respecter of persons.

Above all, we must remember that behind God's command was His purpose in man's salvation. God gave Israel the land where, in the fullness of time, the Saviour of the world was born of her race.

The towns and cities which had to be cleansed by fire and sword ultimately became the scene of the gracious ministry of the Son of God.

And in order to provide a way of salvation for a fallen world, God did not withhold His only Son from a death incomparably more painful than that of any Canaanite.

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## EDITORIAL:

### SUNDAY OBSERVANCE

The Archbishop of Sydney may have stirred up controversy both within and outside the Church on the vexed question of Sunday Observance but at least he has been frank in the expression of his views.

The crucial questions involved are two in number: firstly just what the Lord's Day should mean to the Christian, then having answered this question, whether Christians should seek to impose their views on the community at large.

Everyone has the obligation to obey the will of God; and Christians, to whom the knowledge of God's will has been given through His word and His Spirit have the obligation to witness to that will, and to exhort their fellow citizens to obey that will. This obligation and duty to God is not affected in any way by Christians being in a majority or a minority in the community. John the Baptist was in a minority of one.

It is not a question of a minority seeking to enforce its will on the majority (which in fact is not possible in a democracy), but of Christians testifying to the revealed will of God, which all His creation has an unwavering obligation to obey.

The rapidly increasing secularisation of Sunday demands both clear thinking and a careful examination of Scripture by Christians on this subject.

There is as much division of opinion in the Church on the question of Sunday Observance as there is on many other matters. Under the circumstances, the Archbishop did well to emphasise that the views were his own, though it is doubtful whether it is a possibility open to a leader to speak privately in a letter communicated to the Press.

Space and time do not allow, at this stage, a full discussion of the question in these columns. We propose to take the matter in the near future at fuller length.

### WE ARE PROTESTANTS

Recently we drew attention to the growing trend to use the term "Anglican" and "Protestant" as though mutually exclusive.

The trend continues, particularly in handouts from the Australian Council of Churches and in many newspaper reports. The newspaper usage is understandable when all the material coming from the A.C.C. and other similar sources perpetuates this error.

In the tradition of our Protestant heritage we protest most strongly against this usage. If the reformed Church of England has no right to the term "Protestant" neither has the Baptist Church, which existed before the Reformation era.

Again, if the Church of England has no right to it, neither have the Methodist Church, Salvation Army or Churches of Christ, all of which came later.

It would be good if the diocese of Sydney, which is not ashamed of being called "Protestant," entered an official complaint with the A.C.C.

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## Soviet softens towards Jews

SOVIET authorities have told leaders of Moscow's Jewish community that three specific grievances will be redressed.

They have assured them they can now bake as much unleavened bread as they like; that 10,000 copies of the Hebrew prayer book may be printed, and that the Jewish seminary may enroll 20 students from Moscow and 10 from other parts of Russia.

Commenting on the report, Edward Crankshaw, writing in the Observer, London, said that it "offers the first ray of hope for a long time to the mass of Jews in Russia . . . but it is only the beginning of a promise, not fulfillment, and promises have been made before."

In fact, he commented, "there was no ban on unleavened bread: it was only made impossible for it to be obtained. Similarly, there was no ban on the Moscow seminary, all that happened was that residence permits for would-be students were refused."

"The agreement, so far as it goes, touches only the fringe of the problem. So far it applies only to Moscow. There is still no sign that the many synagogues closed down in past years all over the Soviet Union will be reopened . . ."

(EPS, Geneva.)

## LEADING ADELAIDE EVANGELICAL TO CONDUCT MELBOURNE MISSION



THE Rev. L. R. Shilton of Holy Trinity, North Terrace, Adelaide, will be conducting a parish mission in St. Paul's, Fairfield, Melbourne diocese, from October 18 to 25.

Commenting recently on the proposed mission, the vicar of St. Paul's, the Rev. R. C. Brooks, said, "Mister Shilton is no stranger to Melbourne evangelicals."

"His ministry at St. Jude's, Carlton, in the 1950s was outstandingly successful, and we expect his presence here will draw hearers from all over the diocese. There are a number of men serving in this diocese and beyond who were greatly influenced by his evangelical principles at that time."

Situated in Fairfield's busy Station Street, shopping centre for a large working class area, St. Paul's has had a long evangelical tradition.

Bishop A. Stanway, the Rev. Geo. Rees and the Rev. W. Spencer (the latter both having been Sydney Diocesan Missionaries) spent earlier years in this parish.

Preparations for the Mission include the widespread solicitation of prayer partners from Victoria, S.A. and N.S.W. churches, the zoning of the parish for intensive personal visitation, and the visitation of shoppers with personal printed invitations on the Saturday morning.

This month is a busy one for the people of St. Paul's. On Sunday, August 22, special services marked the Eightieth Anniversary of the church. On this occasion visiting preachers were the Rev. Jack Shilton and the Rev. G. Tooth.

Next month a special occasion will be a Modern Service on Sunday, September 25, when young people of the church will conduct the service and provide the music.

Photo: St. Paul's, Fairfield prayer secretary, Mr D. Perkins, discusses prayer vigils with the Rev. L. R. Shilton, of Adelaide.

## Cammeray's mops and buckets help sick Africans

MOPS and buckets form the basis of the response of one Sydney parish to a pressing missionary need.

Recently the N.S.W. General Secretary of C.M.S., the Rev. Ken Short, said that one of the most pressing needs in Tanzania was money and medical supplies.

The people at Cammeray (Sydney) decided there was at least something they could do about this. Until now cleaning the church had been paid for. Now a team of volunteers take it in turns to do this work.

The money saved goes to help the work at Mvumi Hospital, where Dr Juliet Backhouse, of Sydney, and Dr Bob Weedon, of Melbourne, are working.

Mr Errol Hodge, of 100 Cammeray Road, Cammeray, would like to hear from folk in the district who would care to join the mop-pushers.

## Youth comment on alcohol

A twenty-year-old reader of the magazine "Christian Youth" has called on fellow young people to take a strong stand on alcohol.

Writing to the magazine the correspondent, Ralph Byles, of Randwick, N.S.W., said that although much is being said about the foolishness of going too far in sexual relations little is being said about the menace of drink.

"We should be fighting against this evil which is recognised as a disease, known to upset the body and brain which God has given us and which is the temple of the Holy Spirit."

The writer concluded: "For me, beer is best . . . left alone."

## OFF THE RECORD

### PRAYERS IN BOOKS

One of the stories to emerge from this year's Salvation Army celebrations concerns an Anglican curate who had occasion to visit Mrs Bramwell Booth, General Booth's daughter-in-law. She was hospitalised at the time and he was on his rounds of the wards. She asked him to say a prayer with her. Immediately he felt in his cassock pocket for a Prayer Book while she, a large lady, turned over under the bedclothes to fall on her knees. After he had read the Prayer Book collect and given the blessing, Mrs Booth graciously returned her thanks for the visit and added: "Next time, young man, use your own words when you pray."

### FIFTY YEARS AGO

From "The Church Record," August 27, 1915: "A Diocesan Conference was held in the Sydney Chapter House to consider the important subject of 'The Church and War' . . . Mr W. R. Beaver was the selected speaker. He said that the war spirit was in human nature, both savage and civilised. Some thought it worked for good, and certainly good results had already been the outcome of this war. War was not justifiable to defend our country. He had great hope that England and Australia would be purified by the war, and that the baptism of blood would bear good fruit in social and religious reformation."

### VERBAL OBSCURITY

From a recent issue of "Christianity Today": As the evangelical inheritance has been dissipated by supranationalism, ecumenism, interest in transdenominational evangelical co-operation has widened . . . This quote is, however, surpassed by one in a letter to the editor of the same journal: "But, on the other hand—his position is not exactly clear—if he meant a synthesis with the doctrine of polygenesis and pre-sapiens raction . . ."

### FREE PASSAGE

A small child in church for the first time watched the collection plates being passed up and down the rows of people. When they neared the place where he sat, the youngster piped up in a loud voice: "Don't pay for me Daddy, I'm under five."

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## THE KING'S SCHOOL PARRAMATTA

An examination for the award of two "Violet Macansh Scholarships" will be held on 17th and 18th September, 1965. All candidates must be under 14 years of age on 1st February, 1966. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £400 to £500 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 3rd September, 1965.

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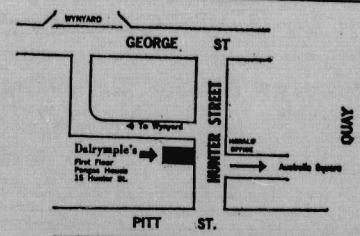
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## The Modern Library of Church Handbooks

REVIEWING the first two volumes in a new series of Church Handbooks released by Jordan Books Ltd.

### Books

**THE ART OF CHRISTIAN BROADCASTING**, by Vernon Turner. Jordan Books Ltd. 150 pages of text with 20 pages of illustrations. 20/-.

**THE PRINCIPLES AND PRACTICE OF RELIGIOUS ACCOUNTING AND TAXATION**, by B. Ward Powers, B.A., B.D., B. Comm., A.S.T.C. (Act.), A.A.S.A. 258 pages. 20/-.

The Rev. Vernon Turner is well qualified to write a book on Christian broadcasting. He has been a pioneer and leader in this area and the Christian Broadcasting Association is the fruit of his initiative.

This book is a by-product of his years of experience and it surveys the opportunities that broadcasting presents to Christians. Often the representative of some unorthodox sect sees the opportunity clearer than the orthodox.

One small group on the "lunatic" fringe have a program on 20 Australian stations which costs £250,000 to maintain. They raise all but £90,000 in Australia. Their membership increases at the rate of 30 per cent per annum.

The book covers a great deal of technical information about wavelengths, transmission, microphones, etc., which would be invaluable to those taking a share in this ministry. Devotional broadcasts and the preparation of scripts are also included.

The book contains relevant details about the Broadcasting and Television Act, station 2CH and the Council of Churches in N.S.W.

Despite the tremendous impact of TV, radio has a strategic place. Ninety-six per cent of dwellings in Australia have radio and 37 per cent of people listen out of doors—a great tribute to the ubiquitous transistor. On any one day more people hear the Gospel by radio than heard it during the first three centuries of the Christian era.

It is a most strategic weapon in the battle of communication. It suffers, of course, from a great weakness in that it divorces the voice from the personal presence and cannot engage in dialogue and interaction between the speaker and the recipient.

"The Art of Christian Broadcasting" is a valuable handbook for those who are in any way concerned with broadcasting.

—JOHN R. REID.

A great deal is said from the Christian pulpit and penned by the Christian author regarding stewardship as a Biblical doctrine to which every believer should submit himself and by which every local congregation of Christians should conduct its financial affairs.

Little consideration, however, has been given to the way in which money can be saved in the everyday finances, either of the Christian individual or of the Church, in order that more funds may be available for the work of God.

Although the title of Mr Powers' book, "The Principles and Practice of Religious Accounting and Taxation," does not at first suggest to the reader what we might call a "spiritual" subject, one sees after perusing the pages of this valuable volume just how much money has been and is being mismanaged by Christian people; acting either as individuals or as a Church.

Parts I and II are directed particularly to the Christian minister, who, despite the much more realistic approach to stipends in recent years, is still often faced with pecuniary problems—the responsibilities of a growing family, the necessity for entertainment in connection with his work and the problem, in a far-flung parish, of coping with expenses related to transport.

Part I is full of practical suggestions on personal financial affairs and a careful application of these suggestions should enable the minister's stipend to go further. Particularly helpful are the notes regarding the financing of motor vehicles.

The section dealing with income tax sets out the information in such a way as to facilitate the compiling of income tax returns for the unskilled in this sphere. Another important section of the book, entitled "Tips for Treasurers," Part III, should provide useful information for many folk who have become involved in the financial affairs of Church life without having had any training in the realm of accountancy.

Mr Powers concludes the volume with Part IV, entitled, "Your Guide to Religious Accounting," comprising chapters where all the necessary aspects of Church accounting are discussed, including the all-important subject of budgeting.

Even those who are accountants often experience difficulty in applying their knowledge from the world of commerce to a Christian organisation and this book will be invaluable for them.

Christian ministers and Church officers, especially treasurers, will, I am sure, find this book a useful addition to their libraries.

—J. J. TURNER.

### Sunday School Teaching Courses

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## Orr Biography

WRITE THE VISION, Edwin Orr's 30 Years of Adventurous Service, by Bishop A. J. Appasamy (of the Church of South India). 242 pages, 11/6.

This is the biography of Edwin Orr, the much-travelled evangelist who has been in Australia several times.

Edwin Orr was born in Belfast, Northern Ireland, in 1912 and has visited many countries preaching "revival." He lived "by faith," and when Billy Graham in 1954 offered his fare to London from India, he refused.

He never felt led to join with Billy Graham in his organisation, but they remained close friends. He prayed for Billy daily. Blessings attended Orr's campaigns and the book tells of high-level spiritual experiences.

Whence came Orr's theology? He studied in Anglican, Baptist, Brethren, Lutheran and Methodist schools of theology. He even completed courses in a Jesuit university. But he was a convinced Baptist. I well remember hearing him say to a gathering of Church leaders, during one of his visits to Australia, that he "did not think that the divergent views on baptism could be reconciled." He studied for his D.Phil. degree under the supervision of Professor Jenkins, the Regius Professor of Ecclesiastical History at the University of Oxford.

Orr's published thesis was entitled, "The Second Evangelical Awakening in Britain." It was well received. The book, "Write the Vision," is one to excite attention and is sure to find many readers.

—R. B. ROBINSON.

## "Preparation for Marriage" - are facts enough?

"YOUNG people need more than facts. They need help in interpreting the facts." So writes Dr David Mace, a veteran marriage counsellor.

Dr Mace continues: "Fairy tales don't provide youth with an adequate approach to marriage, because they belong to the world of dreams. But biology alone doesn't meet the need either, because it completely ignores our dreams. The true approach lies somewhere in between..."

"The best interpretation," he says, "combines realism with idealism." It is this approach which the Father and Son Movement uses in its "Thinking of Marriage" courses, which have proved so popular over recent years.

Already 85 couples have passed through the Movement's two earlier courses this year.

Registration can be made at the first session attended.

The Spring Series will begin at the Movement's Headquarters, in the Harvey Sutton Memorial Hall, 15 Goulburn Street, City, on Thursday, September 2, at 7.30 p.m., continuing for the following four Thursdays.

## Notes and Comments

### Some facts and figures to ponder

With world population growing at a prodigious rate the following figures, published in a recent issue of "New Life," and originally compiled by the U.S.A.'s Interdenominational Foreign Missions Association, make for sobering reading.

In relation to the English-speaking peoples of the world the figures are:

Nine per cent of the world's population speak English.

Ninety-one per cent of the world does not speak English.

Ninety per cent of the world's Christians come from the 9 per cent who speak English.

Ten per cent of the world's Christians come from the 91 per cent who do not speak English.

Ninety-four per cent of the ordained preachers in the world minister to the 9 per cent who speak English.

Six per cent of the ordained preachers in the world minister to the 91 per cent who do not speak English.

Ninety-six per cent of the Church's income is spent among the 9 per cent who speak English.

Four per cent of the Church's income is spent among the 91 per cent who do not speak English.

### Fewer missionaries

Some further facts collated by the study show that:—

● 43,000 Protestant missionaries of the world occupy some 130 fields.

● Due to a lack of missionary candidates the percentage of missionary personnel compared to world population has been shrinking every decade.

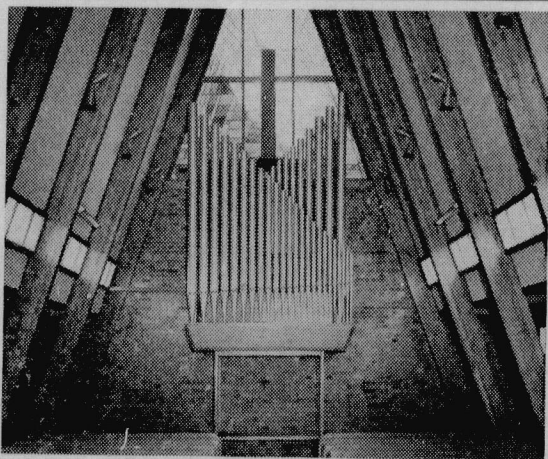
● There are approximately 3 million villages in the world without a resident Gospel witness.

● More than half the people in the world do not know the Way of Salvation.

● The Bible still waits to be translated into more than 1,500 languages and dialects. At the present rate of progress this would take at least 150 years.

● Something like 2 million people are reached with the Gospel each year—only about 1 in 30 of the world's population increase.

Those of us who believe in the sovereignty of Almighty God believe also in His sufficiency for such a situation. Though this has been said, we are not excused from facing up to our own individual responsibilities before God as to what we are doing with our lives. Perhaps a start can be made by responding to the call from Mr S. John Bacon, published in our last issue.



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## Dean prayed while man with sub-machine gun looked on

IN "Around the World in Seventy Days" the Dean of Perth, the Very Rev. James Payne, tells of worshipping in Washington Cathedral with a nearby security guard holding a sub-machine gun at the ready.

The incident occurred during a service at which the President of the U.S.A., President Johnson, was in attendance.

Writing of the service, Dean Payne says: "The security men were in evidence at all points. One in cassock and surplice, sitting in a Canon's Stall, with a sub-machine gun on his lap."

"Another," continues the writer, "gazed down from the choir loft and never appeared to take his eyes off we 'dignitaries.'"

"Some of you know that I usually carry a handkerchief in my cassock sleeve, but, if I forget, then I have a series of openings in my robes which enable me to extract the said handkerchief from my trousers pocket. On this occasion, it wasn't in my sleeve."

"While the President was speaking, I was but a few yards from him. I instinctively began to reach in for the piece of linen, but the penetrating gaze of the security man in the loft convinced me that if I did I would be a 'dead duck.'"

"In due course, the President took his leave, everyone appeared to have a sigh of relief and the Washington National Cathedral returned to normal."

### Met President

"The Cathedral and its grounds literally swarmed with police and security men. On roofs a distance away I spotted marksmen with rifles. I learned that extraordinary precautions had been taken during the week. Ramrods had been jammed down the altar vases to check for bombs. Every person connected with the Cathedral or scheduled to attend the service had been 'screened.'"

Earlier, Mr Payne met the

President who "expressed great pleasure at meeting an Australian, and his delight that Australian troops were in South Vietnam, and then proceeded to tell me about a lady (Mrs Brooks), in Melbourne, who had been kind to him and other Americans several years ago! He said that Australians and Americans have so much in common, then added with a twinkle in his eye, 'Texans especially like Australians. We both have big cattle stations, etc.'"

"This led me to say, 'Mr President, I come from the State of Western Australia, and that State is far, far bigger than Texas.' To which he replied, 'Maybe, but with far, far less population.'"

These incidents are among many fascinating glimpses of Church life overseas recorded by Mr Payne in this 53-page offset-printed book.

## Christmas cards help refugees

"Our four Christmas cards, designed by Christian artists in Hong Kong, are now for sale," said the Rev. Robert Sprackett, secretary for Inter-Church Aid in New South Wales.

"These attractive cards present four themes—manger scene, shepherds, wise men and wonder of creation."

The cards sell at 6d each. Proceeds are for refugees. Telephone Inter-Church Aid 26-3789, or write to 511 Kent Street, Sydney.

"I hope that families in congregations will buy some and commend them to others. They are fine cards and the cause is a worthy one," said Mr Sprackett.

## SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, REDLANDS

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### SCHOLARSHIPS

An examination for the award of Council Scholarships covering full tuition fees for the Six-Year Secondary School Course will be held on Saturday, 25 September, 1965.

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## Letters to the Editor

### Good Friday Witness

As a Christian layman and subscriber to A.C.R., I appreciated very much the interesting article by Mr Milton Myers on the Good Friday Procession of Witness in Sydney.

Thank God we have such men in our coming generation of clergy. I would like to express my appreciation also for the A.C.R. It is reassuring to know that we have a new paper with the true spirit of Christianity, that can, when the need arises, publish such a self-critical letter of the Anglican Church and its Witness.

Following issues of the A.C.R. have shown the widespread interest in the Good Friday Witness, and has confirmed that we have Christian Churchmen as well as just Churchmen. One excellent letter (from R. Retallick) coming from South Australia shows the wide scope of A.C.R.

I would like to say at this point that except for the uniforms, robes and banners, I completely agree with Mr Myers.

Let the robes and uniforms be worn and the banners carried. We are soldiers of the Lord's Army, fighting a vital battle for the souls of men, a battle no less grim because it is being fought on the unseen spiritual level.

The uniforms are certainly a help to our various church units, and no doubt a great help and encouragement to our younger folk of the boys' and girls' groups, helping to hold their interest until in later years they advance spiritually in the Christian Faith. Would we wish our Deaconesses, Nursing sisters, the Salvation Army to step out of uniform? Of course not.

### "Lack of faith"

The Brass and Gold Crosses are a pitiful witness of our failure to face up to the reality of the Plain Wooden Cross. When man cannot face God, he turns to symbols of his own image, the pomp and splendour of his own desires.

The collection of money on Good Friday is sad. What a demonstration of our lack of faith, that on the day that we commemorate Our Saviour's sacrifice for us we take up a collection.

Would we on the day that we remember the loss of our earthly parents, take the opportunity to have a collection in their name? Shame would prevent us from doing so—why then this collection on Good Friday?

Have we as Anglicans the right to occupy the city streets, with resulting tie-up of traffic and police man-power, for ourselves alone? Are we honestly trying to point man to Our Saviour or to the Church of

England? The procession has deteriorated from a sincere effort of protest by Christians against the Easter Show opening on Good Friday to a narrow-minded exhibition of the strength of the Church of England. Jesus Christ did not suffer for the Church of England alone, but for all sinners, and if we love Our Lord, let us on this day unite in one great procession of repentant sinners, all that truly accept the Lord Jesus as Saviour, organised in love, unity and fellowship by a joint committee from all the denominations of the Christian Faith.

We should invite all, from Bishops to Beatniks, from prominent people to the less fortunate of our highways and byways, for the Gospel Message is for the rich and the poor.

Let us put our Christianity before our Churchmanship on this great day, working in fellowship to show a true Witness of our love and faith in Jesus Christ.

HARRY JONES,  
Cronulla.

### Reverence in church buildings

May I venture to disagree with the comments of the Editor in reply to Kenneth Webster's letter (A.C.R., July 15).

I am not interested in "processional crosses and coloured cassocks," though they may help some people. But I cannot see that reverence in church and particularly in the sanctuary (or chancel, if you prefer) could suggest "erroneous ideas about the nature of the Lord's Supper." See Leviticus 26:2.

M. E. JONES,  
Chatswood, N.S.W.

### Pro-Communist trend in Church

It is good to read the letters of your correspondents who deplore the present trend of thought and activity by some Church leaders. It proves at least that some notice is being taken.

I well remember a certain amount of criticism of the late Dr Cyril Garbett, when after his visit to the U.S.S.R. 20 years ago, he stated that we must cultivate more friendship with Russia.

Like this great prelate, who became ambassador-at-large for the Church of England, the life and work of Dr E. F. Carpenter and Dr J. S. Moyes will doubt their intense love of humanity. It is this attitude alone which will ultimately conquer.

Those who are bedevilled by the spread of Communism have not given much thought to the present world situation. The corruption of the Russian Orthodox Church was partly responsible for the revolution of 1917.

The introduction of opium into China by the British has had untold diabolical effects. To state now that we face anti-Christ in these nations is at least unrealistic. There are as many Christian worshippers in Moscow as in London.

Mankind is being driven to destruction, not by the humanitarians, but by the despots of power politics.

When we pray for the peace of the world, we do not mean that Western civilisation should triumph. We mean that the Kingdom of God should come.

We mean further that China, Russia, and Vietnam should be allowed the Governments of their choice, and not be bombed into submission on grounds of strategy or Western solidarity.

We send wheat and wool to feed and clothe the Chinese. We send our best athletes to Russia. We send economic aid to Indonesia, and our troops to Malaysia, but when we talk of religion we deplore the trend of thought and action which could procure at least the first steps towards the peace of mankind. Strange

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

### "Walled diocese"

As a matter of fairness and Christian courtesy I must retract a sentence in my letter to A.C.R. dated 8/4/65 and under the heading, "Sydney a walled diocese."

The sentence stated, "a solid wall of PROPOSED stipulations was erected when approached by another diocese."

The word "proposed" is a transcribing error of my own when typing from my scribbled notes. The sentence should have read "possible" stipulations. This fact was based upon the tradition of the parish and the policy of previous men concerning vestments, etc.

(Rev.) JACK DERRETT,  
Caringbah.

### A reader's view

I have noticed with pleasure the growing "warmth of witness" of the Church Record as opposed to a limited militancy or coldness of doctrine.

I am wondering whether it would not be possible to include more often devotional or other material which would make it an inspiration and help whenever it is opened.

"READER,"  
Epping, N.S.W.

### Clergy pensions

In reply to an appeal, our Archbishop has written, "We have, of course, in recent years done a great deal to improve the pensions for clergy who are at present still working. But unfortunately we have not really been able to do anything to help those men like yourself who have already retired."

This is a home thrust. We are the legion of the forgotten. In my 89th year, 62 years after my ordination at Worcester, I find myself with a clergy pension and allowances of £269 to meet all expenses. This is, of course, arguing as we used to say at school, "as absurdum."

I am not entitled to the Social Services pension as my wife's small private income makes us both ineligible. Similarly, we are not entitled to the medical benefits or supply of medicines.

I entered the service of the Church in my youth at the age of 26 and I hold that it is the Church's duty—and not that of the State—to attend to my needs at the present time.

The Clergy Provident Fund, to which I subscribed from 1909 onwards, according to its last Balance Sheet, has a capital of £746,672, a regular income of approximately £61,000 of which some £26,000 is regularly transferred to the capital account.

I ask again, WHY not use this surplus in bonus payments to aged and infirm members? The Archbishop states he has not a fund for such a purpose. Why not take the surplus of our own funds and distribute it in bonus payments to old members?

I will not trench further on your space than to ask that this matter may be taken up by your readers during the debates of Provincial, General and Diocesan Synods.

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

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### WANTED

PIANO, iron frame, in good condition, needed for Moore College, Sydney. Do you know of one available at a low price, or (dare we suggest it) as a gift? If you can help, please ring 27-1839 (A.H.).

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## CHARACTER GUIDANCE FOR NATIONAL SERVICEMEN

**THE first Character Guidance Course for trainees undergoing Selective National Service was held at 2 Recruit Training Battalion, Puckapunyal, Victoria, July 26 to 30.**

Young men from Sydney, northern N.S.W., Victoria, South Aust., West Aust. and Tasmania are training at Puckapunyal. Approximately 200 Anglicans were in this first course and a further 300 will attend courses in August.

The Course Supervisor was Chaplain General A. E. Begbie. The Church of England group was supervised by Chaplain D. C. Abbott, assisted by Chaplains B. Ashworth, J. F. Campbell and R. J. Hobby, of the Regular Army.

During the same week a course was held at 1 RTB Kapooka, N.S.W., supervised by Chaplain J. H. Darlington, assisted by C.M.F. Chaplains J. R. Noble and F. J. Rice, with Chaplain J. McElveney of 1 RTB.

Further courses are being held at Officer Cadet School, Portsea, and 2 RTB Puckapunyal, Vic., under the supervision of Chaplain D. C. Abbott, and at Officer Training Unit Scheyville, N.S.W., under the supervision of Chaplain J. H. Darlington, during the month of August.

The Church is being offered a unique opportunity of evangelism through Army Character Training. Instruction, discussion, open forums and questions time held on a denominational level enable a vital contact to be made with these young men, as well as through weekly church services.

The response has been most encouraging, and personal assessment forms, the signing of which is optional, indicate that over 90 per cent appreciate the value and relevance of this spiritual training.

### Value appreciated

Two comments from the most recent course assessments are indicative. One recruit wrote, "I didn't think that the Army runs courses like this. It's good to think this is included in their program."

Another recruit wrote, "I think this course was excellent, and I received by the power of the Holy Spirit working through the Chaplains a great spiritual blessing and understanding."

Every man is offered a New Testament with Psalms (RSV), and a Prayer Card with prayers for various circumstances of life, with a Message

from the Primate and from the Chaplain General.

Of the 330 Protestant recruits on the last course at Puckapunyal, 312 chose to accept a New Testament on the last night of the course.

### New Testaments

The Anglican Church in the Army is on the alert to buy up every opportunity to minister more effectively to its men in the Army.

To this end a 200-page Manual of Character Training for Anglican Chaplain Instructors has recently been completed by the Rev. D. C. Abbott, Th.Schol., M.A.C.E., to incorporate lecture notes and background material found to be effective in this work over the past six years.

Rectors could help to make the pastoral work of Chaplains more effective by referring to Chaplains any young men from their parishes who are being called up for Army training.

One rarely hears the men of the Armed Forces prayed for in the Services of the Church. This is all the more serious when so many men are now serving under active service conditions.

## EAST SYDNEY ANNIVERSARY

**ST Peter's, East Sydney, this year mark its 98th Anniversary with two main functions.**

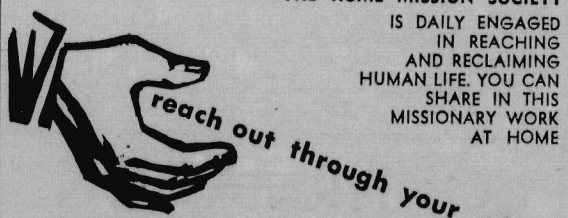
At the 11 a.m. service on Sunday, August 29, Bishop Marcus Loane will preach and lessons will be read by the Hon. H. D. Bridges, Minister for Child and Social Welfare, and Senator Douglas McClelland.

Then, one month later, on Wednesday, September 29, the church will be holding its Banquet and Festival, commencing at 6 p.m. The speaker on this occasion will be the Rev. Vernon Turner, director of the Christian Broadcasting Association.

The rector of St. Peter's is the Rev. Bernard Judd, secretary of the N.S.W. Council of Churches.

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## Certificate in Theology EXAMINATION RESULTS

MOORE Theological College, Sydney, has released the following results for June examinations for the Certificate in Theology (Th.C.). Other results will appear in our next issue.

### OLD TESTAMENT I

#### Distinction.

Devine, Mr J. I. like Heights, N.S.W. 80; Myers, Mr J. I. like Heights, N.S.W. 77; Sanders, Mr C. P. Pung, N.S.W. 77; Deck, Mrs M. B. Becroft, N.S.W. 76; Whiting, Mrs J. H. Moyes, N.S.W. 76; Barbour, Mrs B. East Lindfield, N.S.W. 75; Carmichael, Mrs D. Becroft, N.S.W. 75; Carroll, Mrs O. Panania, N.S.W. 75; Mendham, Mr P. Manly, N.S.W. 75; Rodgers, Mrs R. East Hills, N.S.W. 75.

#### Credit.

Carter, Mrs S. Manly, N.S.W. 74; Brotherton-Jennings, Mr R. Turramurra, N.S.W. 73; Cameron, Dr J. Dee Why, N.S.W. 73; Johns, Mr D. Panania, N.S.W. 73; McCann, Mrs A. Wollongong, N.S.W. 73; White, Mrs J. K. Wollongong, N.S.W. 73; Coulson, Mrs C. Sorell, Tas. 72; Ikin, Miss W. Moree, N.S.W. 72; Blount, Mr J. Panania, N.S.W. 71; Moyes, Mr R. S. Casula, N.S.W. 71; Horne, Miss B. North Bondi, N.S.W. 70; Paddison, Miss J. Wentworth Falls, N.S.W. 70; Tierney, Mr J. Bomaderry, N.S.W. 70; Joyce, Mr K. R. Oatley, N.S.W. 69; Fulford, Mrs C. Roseville, N.S.W. 69; Lawson, Mrs B. Cronulla, N.S.W. 69; Freestone, Miss R. Kiama, N.S.W. 69; Scarborough, Miss P. Mervlands, N.S.W. 69; Endean, Mr G. Mascot, N.S.W. 68; Morris, Miss K. Como West, N.S.W. 68; Bassett, Mr W. G. Nowra, N.S.W. 67; Borrell, Mrs V. Kingsgrove, N.S.W. 67; Cooke, Mr K. Panania, N.S.W. 67; Harris, Mr K. H. Granville, N.S.W. 67; Johnston, Mr R. Loftus Heights, N.S.W. 67; Welch, Mr L. S. Randwick, N.S.W. 67; Armstrong, Mrs G. Allambie Heights, N.S.W. 66; Buckpitt, Mr M. J. Canley Vale, N.S.W. 66; Dadds, Mrs M. Como, N.S.W. 66; Appleby, Mr D. Kingsgrove, N.S.W. 65; Brique, Miss J. Wentworth Falls, N.S.W. 65; Bowra, Miss K. Hurstville, N.S.W. 65; Fethers, Mrs J. St. Ives, N.S.W. 65; Fox, Mr P. N. Croydon Park, N.S.W. 65; Rooke, Mrs S. Como, N.S.W. 65; Pass.

Gregory, Mrs J. Blacktown, N.S.W. 64; Jennings, Mr G. Mascot, N.S.W. 64; Sheedy, Mr J. T. Seaton, S.A. 64; Dodd, Mr G. Jannali, N.S.W. 64; Fox, Mr D. J. Moorebank, N.S.W. 63; Fox, Mr A. R. Westmead, N.S.W. 63; McGuire, Mrs N. Fivedock, N.S.W. 63; Wingate, Miss B. Oak Flats, N.S.W. 63; Strong, Mrs J. Vaucluse, N.S.W. 62; Wade, Mr K. Eastlakes, N.S.W. 62; Weaver, Mr D. A. Mona Vale, N.S.W. 62; Heslop, Miss G. Cars Park, N.S.W. 61; Hockley, Mrs D. J. Artarmon, N.S.W. 61; Lees, Mrs V. Belconnen, N.S.W. 61; Thomas, Miss F. Liverpool, N.S.W. 61; Crawford, Mr J. C. Wallerawang, N.S.W. 60; Sutherland-Edwards, N.S.W. 60; Ryde, N.S.W. 60; Faase, Mr H. Tambor Springs, N.S.W. 59; Hayes, Mrs E. Northmead, N.S.W. 59; Strachan, Mr A. G. Bodgemania, N.S.W. 59; Alton Park, N.S.W. 59; Alton, Miss D. L. Lithgow, N.S.W. 58; Craig, Mr A. A. French's Forest, N.S.W. 58; Bridger, Mr K. R. Sandgate, N.S.W. 57; Worthington, Mr A. S. Carlton, N.S.W. 57; Hilditch, Mrs J. J. Como West, N.S.W. 56; Orange, Mr G. Alton Park, N.S.W. 56; Smith, Mr S. F. Ashfield, N.S.W. 56; Coleman, Mr J. J. Green Valley, N.S.W. 55; Cornish, Mrs F. Allambie Heights, N.S.W. 55; May, Miss G. Mt. Pritchard, N.S.W. 55; Taylor, Mr F. Kingsgrove, N.S.W. 55; Watson, Mrs

M. East Hills, N.S.W. 55; Boyle, Mrs A. Como, N.S.W. 54; Bate, Mr H. Blenheim, N.Z. 53; Austin, Mr R. L. Rydalmere, N.S.W. 52; Green, Mr A. Rosebery, N.S.W. 52; Hicks, Miss N. Homebush West, N.S.W. 52; Holle, Miss Ceduna, S.A. 51; Oliver, Mr L. Belmore, N.S.W. 50.  
Eighty-seven candidates sat for the examination; 85 passed, two failed.

### ELEMENTARY GREEK I

McKay, Dr M. H. Jannali, N.S.W. 96; McCormick, Miss S. J. Punchbowl, N.S.W. 93; Warwick, Mrs N. K. Castle Hill, N.S.W. 90; BEATH-FLIBBY, Mr J. R. Seven Hills, N.S.W. 88; STEBBINS, Mr J. Cronulla, N.S.W. 78; 78/2.

PHILLIPS, Mr R. G. Rose Bay, N.S.W. 51.

Nine candidates sat for the examination; six passed and three failed. Additional Results for Third Term, 1964

### ENGLISH CHURCH HISTORY

Eurell, Miss J. Chatswood, N.S.W. 63.

Two additional papers were marked; one of these candidates passed and one failed.

### DOCTRINE II

Credit.  
Sorenson, Mr W. M. Mt. Colah, N.S.W. 79; Foran, Mr J. W. Castle Hill, N.S.W. 75; Allen, Mrs M. T. Westmead, N.S.W. 70; Dickens, Mr R. C. Westmead, N.S.W. 68.

Pass.

Nine additional papers were marked; eight of these candidates passed and one failed.

### M.R.I. and a refrigerator

IT all started when the Parochial Council of Wee Waa decided to buy a new and larger refrigerator for the Vicarage to replace the old and inadequate model then in use.

Arrangements were made to purchase a unit through church offices in Sydney.

Then, however, the drought came. Offerings began to fall off. The Church was, and still is, "feeling the pinch" like many other country parishes. The Parochial Council decided to halt all capital expenditure. The order for the refrigerator was cancelled.

The very next day, the Rev. Harry Cieretko, rector of St. Andrew's, Sans Souci, rang the vicar of Wee Waa, the Rev. M. Burrows, to say that his parish would be pleased to make Wee Waa a gift of an 11 cubic foot refrigerator.

He said that his people were concerned at the plight of sister parishes in the country because of the drought, and that his city parish would be grateful if our country parish would accept the gift in the spirit of M.R.I.

### Vaucluse church to be opened

The Archbishop of Sydney, Dr H. R. Gough, will open and dedicate the new Wentworth Memorial Church, Vaucluse, on Sunday, September 19, at 3 p.m.

The Wentworth Memorial Church is linked with St. Peter's, Watson's Bay. The rector is the Rev. N. C. Bathgate.

An interesting feature of the new church building is the modern styling of the 20 feet long, solid Tasmanian Blackwood pews.

## WORLD REPORT PROTESTS AGAINST SUDAN PERSECUTION

A JOINT letter strongly protesting against religious persecution in the southern Sudan has been sent to Sudanese Government officials and the general secretary of the Organisation for African Unity by the Anglican and Roman Catholic Archbishops in Uganda.

Catholic Archbishop Joseph Kiwanuka, of Rubaga, and Anglican Archbishop Leslie W. Brown declared that "much blood has been shed" and that "the faithful taking refuge in mosques and churches have been struck down."

They urged the Sudanese Government to permit the Organisation for African Unity to investigate the situation.

In Rome, Vatican Radio, reporting the letter, appealed to the "human and Christian conscience of mankind" to take action against the persecution.

It noted that a round table conference last March in Khartoum gave hopes that religious persecution would end but that "these hopes were dashed down the Government clamped down on the southern Province and guerilla warfare and merciless massacres became the order of the day."

It reported the Roman Catholic seminaries at Tor and Kit had

N.T. RESEARCH—An inter-church foundation for N.T. research has been founded in Munster, West Germany. On the Board are Chancellor Erhard, Foreign Minister Schroeder, two Lutheran Bishops and the president of the Central Committee of Roman Catholics.

ONE-IN-THREE—More than one out of three babies born in the Soviet Union during 1963 were baptised. In 1964, however, the number had dropped to one in five.

ON TOUR — A 14-member delegation of Roman Catholics from Spain will visit Orthodox leaders in the U.S.S.R. and the Middle East this month and next. The delegation, including Spanish and Argentinian clergy, will spend 11 days of the tour in Russia.

TO RUSSIA.—A group of English Roman Catholics, who for many years have been praying for Christian unity, joined by an Anglican group, will make a pilgrimage to Russia where they will keep an all-night vigil of prayer for unity on August 28 in the Trinity-Sergius Monastery at Zagorsk.

been raided and 1,000 persons put to death, and that both Roman Catholic and Protestant missions and churches had been burnt down and Christian leaders have been forced to flee.

—(E.P.S., Geneva)

STILL IN — Members of St. John's Episcopal Church in Georgia, U.S.A., have been informed by the bishop of the Episcopal Diocese of Georgia that they are still Episcopalians despite their congregational vote to leave the denomination. The congregation, in objection to a church law that Negroes be admitted to worship and membership, had voted overwhelmingly to disaffiliate from the national church.

BURMA MOVES. — Five well-known private hospitals in Burma have been taken over in recent weeks. Included have been two run by Baptist groups and one run by Roman Catholics. The move is in line with the socialist policies of the Revolutionary Government and follows the take-over of mission-run schools there.

HIGH LEVEL — High level talks between representatives of the U.S.A.'s Roman Catholic and United Presbyterian Churches have just taken place. They dealt with "reform and renewal" and were said to be between "separated Christians" who faced together a common task "as believers bearing witness to Christ before all mankind." The talks follow similar contacts between Lutherans and Episcopalians and Roman Catholics.

Clergy in school  
The Spring School of Theology was again held at Moore College, Newtown, this year. Chairman for the major part of the period was Bishop A. J. Dain, with the Archbishop of Sydney presiding at one evening session.

Nearly 60 clergy from all parts of Sydney diocese attended the school, which was residential and lasted for two days.

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## ROMAN TRIBUTE TO WALDENSIS

A DECLARATION underlying their firm support of the principles of religious liberty and paying tribute to their "Waldensian brothers" was made by three Roman Catholic participants from Pinerolo taking part in a recent discussion in Italy of "Religious Liberty on Trial."

"We who are from Pinerolo, the diocese which includes those valleys which once were the theatre of bitter religious wars, feel ourselves to be a party called to appear at the trial, to answer the tremendous accusations which such wars constitute . . . they said.

"True history, that wise teacher and terrible avenger, recognises in each one the right and the wrong which is attributable to him."  
"In humbly recognising the wrong of our forefathers, who have abused the name of Catholic we also pay homage to and are grateful to our Waldensian brothers who have suffered persecutions in order to establish the principle of religious freedom . . . (E.P.S., Geneva.)

## Salvationists in N.G. lose vehicle

THE Salvationist mobile medical unit operating in the rugged highlands of New Guinea is damaged beyond repair.

Captain Beryl Cunningham, the Salvation Army's nursing sister, was travelling from Kainantu to Goroka, a distance of 50 miles of winding rugged road, when loose earth fell away and the ambulance tumbled 100 feet, overturning four times.

Captain Cunningham and her companion, an officer school teacher, scrambled from the wreckage with relatively minor injuries. The vehicle, which is a "write off" now has to be replaced.

## Mainly About People

### N.S.W.

The engagement has been announced of the Rev. John Henderson, Sydney Diocesan Immigration Chaplain, to Miss R. M. Orr, of Ryde.

The Rev. Frank Cuttriss, rector of St. James', King Street, Sydney, is to be the accredited observer for the Australian Council of Churches at the forthcoming session of the Vatican Council. Mr. Cuttriss will also visit the United Kingdom and the U.S.A. while overseas.

Visiting Sydney and other parts of Australia this month has been Dr. Clyde Taylor, of the National Association of Evangelicals (U.S.A.). Dr. Taylor, who is also Executive Secretary of the Evangelical Foreign Missions Association, conferred with missionary executives and other evangelical leaders during his visit. Dr. Taylor had previously been in London to confer with the Rev. Gilbert W. Kirby, Secretary of the World Evangelical Fellowship.

Now in Sydney after a period of parish visitation in Victoria are Archdeacon and Mrs. F. Chidosa. They are in Australia on a visit from Tanzania under the auspices of C.M.S.

The Rev. Leslie Monaghan and his wife, Ruth, are rejoicing in the birth of a daughter, Robin Louise. Mr. Monaghan is curate-in-charge of Villawood (Sydney).

Miss Jennifer Hillier, a triple-certificated nurse, who has been accepted for missionary service in Chile by the South American Missionary Society, will be farewelled from St. Luke's, Liverpool, on Monday, September 13, at 7.30 p.m. Miss Hillier comes from St. Luke's. Speaker on this occasion will be Canon A. W. Morton, chairman of S.A.M.S.

The Rev. K. N. Grisdale, rector of St. Alban's, Corral (Sydney), has accepted nomination to the parish of St. Martin's, Kensington (Sydney).

The Rev. B. G. Marsh, curate-in-charge of the provisional district of Padstow with Revesby, has accepted nomination as rector of St. Paul's, Harris Park (Sydney).

We record with regret the death of Sister Gladys Hemple, who has been associated with C.M.S. for a long period of time and in recent years has been working at the Bathurst Street H.Q. in a voluntary capacity. Miss Hemple's funeral was taken by a visiting African clergyman, Archdeacon Chidosa. A fuller obituary notice will appear in our next issue.

### Victoria

The Rev. J. Wills, at present vicar of St. Luke's, North Brighton, will take up his new appointment as vicar of St. Stephen's, Greythorn, on September 15, 1965.

### Elsewhere in Australia

Mr and Mrs David Hassall, working with C.M.S. in Darwin, N.T., are rejoicing in the birth of a son, Andrew David.

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## KOREAN CHURCH'S DIVISION HEALED

THE following report has been received in Australia by airmail from the U.S.A. headquarters of the Oriental Missionary Society. The church referred to is that working under the auspices of O.M.S.

Five years ago there came a division in our Korean church—a church that had been born in revival, that had had more than fifty years of revival history, that had once been dissolved by the Japanese government because it refused to bow at their Imperial shrines, and once again wiped out by almost unparalleled persecution by the Communists when twice they swept over the land in conquering, crushing power.

From both of these seeming extinguishing experiences, God had rescued and revived them to a radiantly victorious church and in both cases revival movements resulted in growth and enlargement in both organisation and spiritual power. But the devil relentlessly continued his onslaughts against this church of God's own planting. Then came the day when that which could not be accomplished by torture, governmental dissolution, and unprecedented martyrdoms was brought about by inward jealousies and sinister workings of church politics.

Our brethren who had laboured and suffered together were divided into two camps that eventuated into two churches, two separate seminaries, and two sets of district conferences throughout this work, which had had not only the highest of spiritual standards and revival results but also had become the third largest denomination in the land and a fully self-supporting and self-governing indigenous body of more than 500 congregations.

But, praise God, on both sides there were stalwart, deeply spiritual men of leadership. Within their hearts was an unceasing cry to God that His name and cause in Korea be glorified by a reunion of the church whose motto was "Holiness unto the Lord."

### United

Nevertheless as the five sad years passed the division became stronger by organisation and growth. Though our prayers and tears were unending, there was naught outside the Word of God to encourage our hearts; no, not even "a cloud the size of a man's hand."

"But God!" And suddenly God began and accomplished His work of love. So suddenly and so spontaneously did God work in hearts on both sides that there was no time for "church politics" to plan a hindering work.

A movement of God's power and presence was evidence in the birth of a warmth of love and desire for coming together. In less than a month both sides called separate special general conferences on July 23 to consider the matter of a united general conference for unification, which was unanimously and with great demonstration of joy consummated that same evening.

July 23 was the fourth day of a united convention of both groups. They were such wonderful days of "God in the midst" that organic union seemed a foregone conclusion.

The glory of God as in former days came down upon the congregation that packed the auditorium and overflowed to the balcony, aisles, and front yard of our Hazel Mae Kilbourne Memorial Church on our Seoul Theological Seminary campus.

In the 5 o'clock early morning prayer meetings the seating capacity of the large auditorium was taxed with a praying and praising people. All nights of prayer were held by these who had been apart so long.

There are a few, perhaps a half dozen or so on each side, among some of our leading men who have not yielded to the voice of God at this time. We covet your very earnest prayer for these men. If they, too, surrender to the will of God, they can be mighty in the purposes of God in the Church in Korea.

During the past decade every major denomination in Korea has suffered from division in their ranks, and these divisions continue until today.

Many missionaries and even the public Press have expressed the hope that what God has done for our Church will be a challenge to these other denominations to have the same work of God in their midst. For this we also are praying and ask your prayers.

We firmly believe that in our case throughout the years of separation and disagreement, there was never, on either side, a divagation from the fundamental doctrines of The Oriental Missionary Society and its Korean Church. This was a binding tie that gave the Holy Spirit an easier access to hearts in His day of visitation—July 23, 1965.

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SEPT. 9: Sept. 2  
SEPT. 23: Sept. 16  
OCT. 7: SEPT. 30

God's day and our day of miracle in Korea.

Rejoice with us and continue to pray more than ever with and for us in this suffering and, perhaps, the world's ripest harvest field.

—E. L. Kilbourne.

## BRAZIL 19TH

The formation of the Episcopal Church of Brazil, which embodies the former missionary dioceses of Southern, Central and South-western Brazil and will become the nineteenth of the regional churches of the Anglican Communion, was formally announced in a letter received this week by the Archbishop of Canterbury from the Bishop of Southern Brazil, the Rt. Rev. Egmont Krichke.

Bishop Krichke, who has become the Primate of the new church, states that it will be a national, self-governing branch of the Anglican Communion. Its establishment was approved last year by the House of Bishops of the Episcopal Church in the United States, of which the three dioceses in Brazil were formerly overseas missionary dioceses.

There are about 40,000 Anglicans in the three Brazilian dioceses, which cover only a fifth of the country's total area. The population of Brazil is about 70 million.

—(E.P.S., Geneva)

# THE AUSTRALIAN CHURCH RECORD

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## CHRISTIANS MASSACRED IN SUDAN

*A massacre of Christians on the steps of Juba Cathedral (Anglican) in the Southern Sudan took place on July 9-10, according to reports only now reaching the outside world.*

A further dispatch records that practically all organised Church life in the South has ceased to exist; that parish churches are deserted; and that the Bishop Gwynne training college has been burned down.

The Roman Catholic Cathedral at Juba was also used for refuge by the fleeing population. But the priest-in-charge managed to bolt the door before the Army could enter. Bullet marks were discovered on the west door after they had left.

According to our source of information, services at the Anglican Cathedral were resumed on July 18. But what makes the incident more significant is that, "according to eyewitnesses, not a single armed rebel was found among all the dead and dying" in Juba after the massacre was over.

The Bishop in the Sudan (the Right Rev. Oliver Allison), who was in England earlier this year has returned to Khartoum and is seeking to be a pastor to his people in any way that still remains possible to him. He has not, on the other hand, been allowed to visit the South for several months.

Both Bishop Dotiro and Bishop Ngalamu, the two Sudanese assistant bishops in the Southern Sudan, have had to "flee for their lives." It is believed that they have now joined thousands of other Southern Sudanese refugees who have crossed the country's frontiers and are now in the Congo or Uganda.

Apart from Juba all official Church life in the South has ceased to exist. Parish churches are deserted, and no information can currently be obtained as to the whereabouts of their pastors and congregations.

### C.M.S. Comment

The Juba massacre followed a night of terror which occurred on July 9-10, when well over a thousand Southern Sudanese living in the native lodging area of Juba were shot down indiscriminately or burned to death in their homes by Government forces.

An observer writes: "Very early in the morning (July 10) people escaping from the terror in the town made their way to various churches in the hope that at least the houses of God would be places of refuge. Many came to the Cathedral and to the Provost's house. "Soon after six o'clock the

Cathedral compound was surrounded on three sides (north, east and south) by tanks and armoured vehicles. The small gate on the west side was left open, and a Bren-gun, or similar weapon, was placed at the entrance."

At this time, so we understand, the Provost was sitting in his stall inside the Cathedral with the people around him. Suddenly an Army unit entered the building, and the man in charge ordered the Provost to give the names of all those present. At first he refused, saying that all were members of his congregation. But, when a revolver was held to his temple, he proceeded to name all those known to him.

"The others — about ten men — were then ordered to leave the Cathedral, and as they left the main west door, they were shot at by the soldiers at the west gate. Seven were killed on the spot, one was wounded and two escaped."

### Bishop Excluded

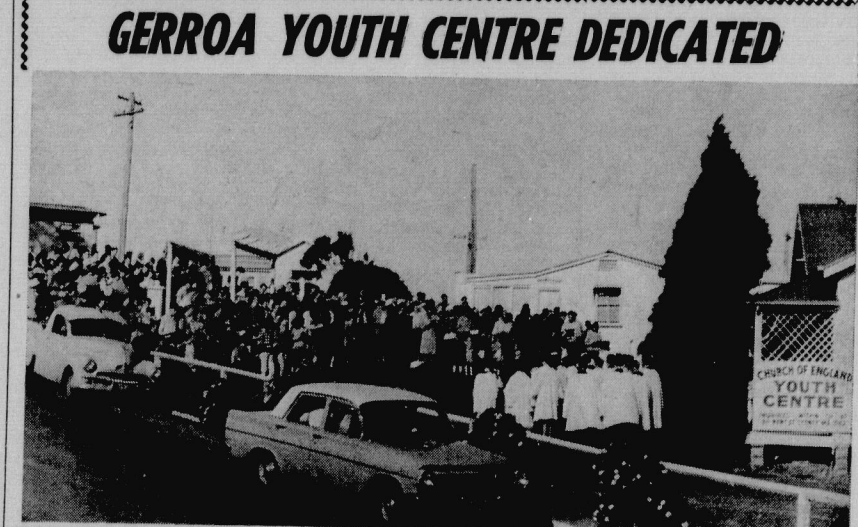
Bishop Gwynne College, the diocese's training college in the South, was entered by the Army recently. The staff and students fled, and the College was burned down.

The Sudanese troubles, which stem from racial differences between the Africans in the South and the Arabs in the North have been going on for many generations. Since Independence was granted, the Government of the country has been trying to unify the two peoples.

Democratic government was soon abandoned, however, in favour of a military junta and Southern representatives were refused admission to Parliament. As a consequence "illegal" political parties and rebel "gangs" were formed in the South; the gangs began to make trouble and the Government, intent on stamping them out, sent troops into the South.

"Unfortunately the situation is now becoming very much worse," says Canon John Taylor (general secretary of the Church Missionary Society). "It seems almost certain that the rebel gangs are acting largely independently of control by responsible Southern organisations, and, similarly, units of the Armed Forces appear to be quite out of the control of Khartoum. Killing is going on indiscriminately, and thousands of innocent people are suffering."

"The wonderful thing to discover, on the other hand, is that, in spite of all this, Christians



## GERROA YOUTH CENTRE DEDICATED

In the Southern provinces are remaining faithful, and are carrying on their worship and their work wherever they may be."

Pope Paul VI has appealed to the Sudan Government to end attacks upon Roman Catholics and other Christians in southern Sudan.

In cables to Government officials he urged "a cessation of this violence and shedding of blood . . . and creation of conditions for the establishment of normalcy and trust."

In Khartoum last week the Sudanese Minister of Information denounced allegations that the Government was warring against Christian communities in the South. He said action against all the missionaries who had been deported was taken because they had interfered with internal politics.—EPS, Geneva.

### Bishop's Appeal

An appeal for prayer for the Sudan is made by the Bishop in the Sudan (the Right Rev. Oliver Allison) in a letter received in London from Khartoum on Monday, August 23.

The Bishop refers to the sudden recrudescence of violence in the Sudan in the month of July, and described incidents in Mundi, where the Bishop Gwynne College was burnt down, and Juba, where people sheltering in the cathedral were forced out into the open compound and seven lives were lost.

"May I therefore appeal," he writes, "to all those who care for the Sudan and its peoples, both North and South, in his hour of its agony and deep distress, to pray constantly and earnestly that this present state may soon be brought to an end, and then an era of concerted effort be begun by all men of goodwill to find a lasting settlement to the pressing problem of the Sudan?"

"We who pray within the Sudan," he concludes, "shall value more than ever the prayers of those outside for the Government of this land and its peoples — God's beloved Sudan, — and for the Church, which is part of His Body, broken and wounded, but still seeking to love and serve in His name."

There is still no news of the two Assistant Bishops in the Southern Sudan who had to flee for their lives when, in company with thousands of refugees, they were attacked by rebels recently.

Situated at Gerroa, some 30-odd miles south of Wollongong, the new Church of England Youth Centre was dedicated by the Archbishop of Sydney on Saturday, August 21.

The Centre was acquired by the Sydney diocesan Youth Department in June, 1963, and was officially opened by Bishop R. C. Kerle in the same year.

Various improvements have been made to the property since its acquisition and working parties, under the

supervision of the Rev. R. Clout, rector of All Saints', Nowra, have done wonders on the property.

The Centre still has an amount of £9,500 owing on it and the Youth Department would welcome gifts towards the reduction of this debt.

With accommodation for 80, the Centre is being well used. It has been booked for 36 weekend houseparties and conferences this year, together with seven weeks of Camp Howard.

## VAUCLUSE'S MISSION ADVANCE

ST. Michael's, Vaucluse (Sydney), is holding its 2nd International Missionary Conference in the Church and Hall from September 24 to 26.

### Vatican Council Criticised

EDINBURGH.—"The glaciers are melting, but the alps still stand firm. One may speak of 'aggiornamento' (updating), but not of renewal." This was the evaluation of the work to date of the Second Vatican Council by the Rev. Allan McArthur, observer of the World Alliance of Reformed Churches to the Council's Third Session in an address here.

### No modification

On the debit side, Mr McArthur said, is the fact that there has been no modification of doctrine concerning the Virgin Mary or the Saints, or the primacy of the Pope. Similarly, the schema on ecumenism, "while generous is ambiguous" in speaking of the Protestant Churches. More positive progress has been made in the sphere of the lay apostolate and in the draft statement on religious liberty which, if adopted by the next session, would be a definite step towards "genuine dialogue and encounter."—EPS, Geneva.

Mr Kevin Bewley, recently returned from South America as a missionary, will address the meeting and there will be a colour film, "Winds Of God," shown.

The Sunday services will be led by the Rev. Ian Morrison, from Chile, in the morning and in the evening by the Rev. Norman Bissett.

To any friends who are interested in missionary work, this Conference will give them an opportunity to renew old acquaintances and make new friends, also to get up-to-the-minute information about widely spread mission fields.

For further information phone Dr Howard Guinness, 37-7099.