

# Personal

## SYDNEY

The Reverend B. J. Slamon, Th.L., has been appointed Curate-in-Charge of the new Provisional District of Forestville with Belrose and French's Forest. He was instituted on September 13. Mr Slamon was ordained in 1959 after training at Moore Theological College and has also served a Curacy in the Parish of St. Luke, Liverpool.

The Reverend S. F. Lees, B.Ec., has been appointed Curate-in-Charge of the new Provisional District of Narraweena with Oxford Falls and

Beacon Hill. Mr Lees was ordained in 1960 and is at present Curate in the Parish of St. Andrew, Wahroonga. Mr Lees will be instituted September 21.

The Reverend W. R. Townend has been appointed Curate-in-Charge of the new Provisional District of St. John, Mona Vale, which has been cut off from the Parish of Pittwater.

Mr Townend has been serving with the Church Missionary Society in Malaya since 1959, and from 1958-1959 was chaplain on Norfolk Island. He was ordained in 1957 and served a Curacy at Port Kembla.

The following C.M.S. missionaries are on furlough at the present time:—The Rev. Eric and Mrs Bellingham and

The Rev. Stan and Mrs Skillicorn, from India; The Rev. Barry and Mrs Bryant and Miss Jean Webber, from Tanganyika; Dr Alwyne Coster, from West Pakistan; Mr and Mrs David Fry and Miss Mary Harris, from Northern Australia, and The Rev. George and Mrs Townend, from Malaya, and Miss Elisabeth Knox, from Tanganyika.

## MELBOURNE

Miss Dorothy Armstrong is on furlough from C.M.S., Kenya; Dr David and Mrs Rodda and Miss Barbara Hannah are on furlough from Tanganyika, and Dr Judith Terry, from West Pakistan.

The Rev. Laurie and Mrs Green will return to C.M.S. work in North Borneo on September 16.

## OVERSEAS

The Rev. E. G. Newing has been awarded the Master of Theology degree of the University of London. He is the first student to sit for the M.Th. examination from Moore College. Since taking the examination, he and his family have left to join the staff of the United Theological College, Limuru, Kenya.

The Bishop of Aston (the Right Rev. C. G. St. Michael Parker) has been nominated Bishop of Bradford in succession to Dr Coggan, who is now Archbishop of York. Dr Parker is a graduate of Christ Church, Oxford, and did his theological training at Ely Theological College.

## The Australian

# CHURCH RECORD

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

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## "SOUND AND FURY—SIGNIFYING NOTHING"

A call to consecrated witnessing on the part of every Christian was issued by the Archbishop of York, Dr Donald Coggan, in his enthronement sermon at York Minster on Wednesday, September 13.

The new Archbishop was preaching on the text of I Corinthians 9:16— "Necessity is laid upon me; yea, woe is me if I preach not the Gospel."

"Every generation," said the Archbishop, "has to learn afresh that activity apart from worship, organisation divorced from prayer, life without communion with God, is fatuous, so much 'sound and fury, signifying nothing.' That is not pious talk. It is hard, down-to-earth fact.

### Priceless Treasure

"Here in this text, however, the Apostle's glance is not vertical but horizontal. He was concerned with the world around him, in relation to the Gospel of Christ. That Gospel he regarded as a treasure of the most priceless value. As he pondered it, he felt a kind of awed surprise that God should have allowed him to preach the unsearchable riches of Christ. It was a miracle—he, the least of all saints, put in trust with this!

### Centrality of Christ

"But that was neither here nor there. He had been entrusted with the Good News of God's advent among men in Christ, of the great saving acts of history centred in Jesus; and necessity was laid upon him—'Yea, woe is me if I preach not the Gospel.' There are parallels between the world of St. Paul's day and our own. If we had time, we might trace many such parallels—the uneasy peace, the mania for pleasure, the desire for security, the cynicism of an age which was losing its grip on the old faiths and had not yet grasped a new one adequate for its needs.

### Open-air Witness

"Push on, and out, and forward. Into the homes and factories and streets of England—I would like to see a revival of open-air witness here at home, in spite of the difficulties of modern traffic.

"Into the lands where the younger Churches are still very young, and under-staffed and inexperienced, and where there is still great need of those who have skills which they are prepared to use as servants of the local Christians.

"Into the lands where Christ's Cross has as yet not been firmly planted, and where broken bodies and minds and unlit souls need the Gospel. 'Go forth.'

"A confirmed Christian who has no missionary passion is not worthy of his commission by the Head of the Church.

### The Holy Spirit

Dr Coggan went on: "Very humbly I would suggest two things:—  
"1. We need a fresh awareness of God and the Holy Spirit. It is in and through the Body of Christ that the Holy Spirit moves and works. But what if the members of that Body are deaf, their minds stagnant, or their wills lethargic? What if they are so set in their ways that they are not prepared for the risk and venture?"

"The Holy Spirit is spoken of as wind and fire—and these are uncomfortable elements. What if the Holy Spirit is seeking to move us into untravelling paths, to show us the unexpected in the realm of reunion, to challenge us to trust Him and to experiment as we have not dared to do before if that is the cost of ending the scandal of disunity?"

"Come as the wind . . . Come as the fire . . . So we pray. What if God answered that prayer in unforeseen and unusual ways at your next Parochial Church Council meeting, or at the next gathering of Convocation or Church Assembly? Should we be prepared to go forward? Or would fear or over-caution hold us back?"

### The Bible

"II We need a fresh understanding of the Bible. Our generation is the generation of new translations. Thank God for that. Bible circulation is higher than ever before. That is all to the good. But no one in his wildest moments of optimism would say that the England of Queen Elizabeth II's day is the people of a book and that book the Bible, as it was said of the people of the reign of Queen Elizabeth I.

"One result of that sad fact can be seen in the record of crime and of moral lapse which is ours. It is nothing to be proud of.

### Necessity

"We began with St. Paul—'Necessity is laid upon me; yea, woe is me if I preach not the

## Probationary period in Deaconess training

The Archbishop of Sydney (Dr H. R. Gough) has announced a probationary period of up to five years in full-time work for graduates of the Deaconess Training Institution in Sydney.

Dr Gough was speaking at the opening and dedication of the newly completed Archdall Wing at Deaconess House, Newtown, on Saturday, September 16.

In his address, the archbishop stressed the need both for young women to enter training such as that provided at the institution and for a more serious approach to the seeking of ordination as a deaconess. The new plan would, it was felt, provide a period of "vocation testing" prior to actual ordination.

The new wing, built at a cost of more than £60,000, contains a large and attractive lecture hall and library, with two upper floors containing 28 student bedrooms, together with bathrooms and laundry facilities.

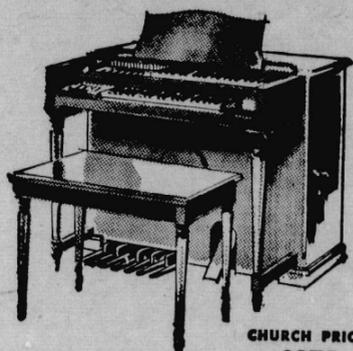
Each bedroom is attractively furnished with inbuilt desk, dressing table, wardrobe and bookshelves. The cost of each furnished bedroom is approximately £160 and several have been endowed by individual donors.

The building was named in honour of Canon M. Archdall, who, together with his wife, was responsible for the establishment of deaconess training in Sydney in 1891.

The Archbishop of Sydney (Dr Gough), accompanied by the Principal of the Deaconess Institution, Head Deaconess Mary Andrews, unveiling a plaque in memory of Canon M. Archdall, founder of deaconess training in Sydney.



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### Selecting Clergy

The provision of men for the ministry is a matter which should be the concern of every Christian. Our Lord has given a clear command "Pray ye the Lord of the harvest to send forth labourers into His harvest"; for only God can touch the hearts of those who work in the Christian ministry. The recurring Ember Seasons remind us of the duty of prayer.

Selection of candidates is a matter of very great importance for the welfare of the whole Church. Not everyone who offers himself, even though he has the best of motives, ought to be ordained. The basic thing in selection should be the approval of the local Christian congregation. The narrative of Acts 6 sets the pattern. The Apostles instructed the Christians at Jerusalem "Look out from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." The choice lay with the congregation, although it was not completed without the approval and commission of the Apostles.

In the choice of candidates for the ministry, the good report of fellow members of their local congregation should be regarded as essential. If they cannot win this their candidatuship should be deferred.

There is, however, a second element which enters in. Since the candidate in due course looks forward to ordination into the ministry of the Church, the good opinion of those already within that ministry should also be required.

In the earliest days of the Church, it was the regular custom to require the good-will and approval of the people as well as that of the clergy, before a man was ordained into the ministry. The people put a candidate forward, the clergy approved, the Bishop, if he agreed, ordained.

By the time the Prayer Book was written, these features were becoming obsolescent, but they are nevertheless, reflected in the Ordination Service. Thus it is not the bishop who selects, but rather the archdeacon says to the bishop, "I present unto you these persons"; while the approval of the clerical order is represented by their joining with the bishop in the laying on of hands.

The development of the Cactam Selection Centres in England means that in practice a candidate for Orders must be approved by a representative body of clergy and laymen before he can enter upon training for the ministry.

In the Protestant Episcopal Church of America the regulations are very minute. A candidate for the ministry must first consult his own clergyman and "if he is counselled by the aforesaid presbyter to persevere in his intentions," the man is to write to his bishop, who, if he approves, may accept him as a "Postulant." But before the Postulant can become a candidate he must also have obtained the approval of the Standing Committee of his Diocese, which will not be given unless his application is accompanied by a testimonial from the minister and majority of the parish council of his local church. If all these approve, the bishop may admit the Postulant as a candidate for Holy Orders.

After passing the required examinations for ordination, the candidate for Orders must again obtain the recommendation of the Standing Committee of his Diocese, which again will not be given without a certificate from the minister and vestry of his local parish commending him. The candidate is also required (which is also the canonical requirement in England and Australia) to have a testimonial from his theological college.

It will be seen that as far as is possible the American Church has ensured that all who have a right to be consulted in the choice of the ministers of the Church should be so consulted. The ultimate decision rests quite rightly with the bishop, but he is not permitted to act on his own motion without the approval of responsible members of the congregation and of the whole Church. This is as it should be, for nothing is more important to the welfare of the Church than that only the right men are ordained to the ministry. If there is any serious doubt in the mind of any responsible section of the Church, whether local parish or theological college or standing committee or bishop, the man's ordination should be deferred until the doubt has been removed.

It is interesting to note that at the theological conference held last February at Gillbulla, the bishops and theological principals and teachers present unanimously agreed to recommend that the attention of the Australian Church should be directed to the systems in force in England and in America.

### MATTHEW 1.21

## "... for He shall save His people from their sins"

When people hear that a baby has been born, one of the first questions which they ask is, What is the child to be called? This is a matter of unfeeling interest. It is one of the inevitable demands that having children of our own, makes upon us—to give the child a name.

Among us it is common to look back or look around and to call the child after somebody. It is more Eastern and particularly more Biblical to look forward, and to call the child by a name which will have some significance and fulfilment in his life, as our Lord re-named Simon, and called him Peter.

Further, to the God-fearing and the spiritually minded, it was sometimes the practice to look up, and by a name given or adopted to express faith in God, and sometimes to register new and special relation to God. So, after Jacob's encounter with the angel of God, his own name was changed to "Israel," and he called the name of the place "Peniel." See Genesis 32.24-39.

Or again, at a time of great national peril in Judah in the days of Ahaz, a mother called her child "Emmanuel." Thereby she expressed her faith that there was hope for the future both for the child and for the nation because "God is with us." This, said the prophet Isaiah, for those who have the faith to embrace it, is a sign from God, a sure promise that God will save His people. See Isaiah 7. 1-16.

This last sign was, as we know, in the purposes of God to have a more distant and far greater fulfilment in the birth of the long-expected Messiah. Let us then consider what we are to learn from the Name given to the babe of Bethlehem. If we are so to speak, particularly at the time of the New Year, to name Him afresh for ourselves, let us consider by what Name Christians call Him, and why. Let us then seek to discover from the Scriptures some significant truths concerning His Name "JESUS."

**Indicates truth**  
 (I) His name was made known by revelation. Joseph and Mary did not choose it. They were guided to God to the right name. This indicates a truth which applies to us all. Left to our natural judgment, none of us would give this baby the right name. When He was born the only people who appreciated who He really was were those divinely enlightened. Similarly, if I wanted to see and know the real truth about the babe of Bethlehem, I must ask God to open my eyes.

(II) His Name was to be understood from Scripture. To those who knew the Jewish Scriptures the name "Jesus," in its Hebrew form "Joshua," was a familiar one. It was a name of outstanding significance, specially given to its first holder. See Numbers 13. 16. By adding a divine prefix to his original name, Moses suggested that Joshua was the man whom Jehovah would use to save His people. Certainly it is true that this name "Joshua" stands out in the Old Testament as the name of leaders of God's people at the times of the two great entries of God's people into the promised land, first in the original conquest of Canaan, and

centuries later in the return of the exiles from Babylon. See Deut. 31. 23; Ezra 3. 1, 2. The fresh naming of a child by this name suggested, therefore, that the time and the man for a new activity of divine redemption for His people had arrived.

**No distinction**  
 (iii) His Name explained as (a) indicating His work, and (b) disclosing His Person. (a) The angel said to Joseph, "Thou shalt call His Name 'JESUS'; for He shall save His people from their sins." His work was to save the people of God. Israel's day of redemption was at hand. This salvation was to bring not material prosperity and earthly empire, but moral purity and peace with God. It was to be a salvation not of the earthly Jerusalem from the Roman oppressor, but of the souls of men from the bondage of sin. (b) Also, the angel did not say that His Name meant that Jehovah would use Jesus to save Jehovah's people; but that this JESUS would save His own people. There is no distinction of two persons; the human agent and the divine author of salvation, the human deliverer and the divine Lord of the people, are one and the same. To those who have eyes to see, therefore, these words mean that this JESUS is God Himself come in person to save His own people. He is the true Emmanuel—God with us. So, says the evangelist, the sign, given in the days of Isaiah, with a limited temporal reference as a token of faith in God and His deliverance of His people, finds in this child its perfect and final fulfilment as the right name for God incarnate, the personal divine deliverer.

**Personal attitude**  
 (iv) His Name believed in by His people. Our personal attitude to this name as His Name is one of the practical tests of our membership in the company of His saved people. For those who find deliverance and life are those who "believe in His Name." His Name JESUS sums up for us as nothing else can both who He is and what He has done, and, therefore, what He is to us. This Name tells me that He is GOD, the SAVIOUR. Rightly to call Him "my JESUS" is to acknowledge Him as "my God and my Saviour." This is something each believing soul must do for himself or herself—to call His Name JESUS. Have you celebrated not only His birth, but also His death and resurrection and exaltation to the throne by calling Him this—your JESUS?

Finally, is it any wonder that Charles Wesley longed for a thousand tongues to sing:—"JESUS—the Name that charms our fears,

"When we come to the divisions themselves, surely, before the most reverend Primate of Great Britain . . . goes to Rome to seek a bridge apparently in Christian unity—which can hardly exclude, in the end a bridge on doctrine, if it is a bridge which is going to stand up against storm, time and stress—what is it that prevents him from first of all getting unity in his own Church and in his own practice? . . ."

The Viscount went on: "Bishop Bain seems to think that within the Church of England there are two religions. Unity of spirit can hardly be obtained or maintained by denying what are the basic truths in the Prayer Book established not only by the Church, originally, but by law, and in which there are serious things to be considered . . ."

**Prayer Book Standard**  
 "But on the basic question of whether the Church of England is to remain a Protestant Church or not, there is no doubt at all what the Prayer Book says and what the law requires—and that is what most reverend Primates, right reverend Prelates, and Priests of the Church of England have the duty to maintain. Says the question of the Archbishop to a Bishop at his consecration: 'Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to do the same?'"

"My Lords, do you think that, if that had been carried through by our hierarchy of Bishops (if I may call them such) faithfully,

By the Reverend  
**A. M. STIBBS, M.A.**

This "JESUS" is our "EMMANUEL." See Matthew 1.22, 23.

we should have had the amount of division in the Church that we have today? Should we not be sticking closely to the Protestant faith? . . ."

**Dangerous deceptions**  
 "I now turn to Article XXXI of the Prayer Book. I know that this may amuse some of the Bishops: I see their smiles. I know that it may amuse some of them, but it is Truth, from their Prayer Book. It is the Truth which they are supposed to administer, and, if necessary, enforce. Article XXXI says: 'The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it is commonly said that the Priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.'"

"That is the Church of England Prayer Book. That is the faith which is administered to the Bishops and the Priests for them to accept—in their vows and have to enforce in their practice. Where do we stand on that when we speak of Christian unity?"

**High Mass**  
 "I must say that it disturbs me a great deal if I read that an Archbishop goes to, for example, the Anglo-Catholic Conference, say, at the Albert Hall, to preach at High Mass . . ."

"I do not know anything better in the English language than the Service of Holy Communion in this Prayer Book. At the end, just to make sure that neither superstition nor wrong practice is brought into that Service, there is the rider (I will not stop to quote the whole of it) that you

are to use sound wheat and bread: no wafers, but sound wheat and bread. Then, are we to reserve the Sacrament, because it has been consecrated? No, you are specifically instructed that it must all be eaten by the priests and people after the service is over. There is to be no reservation of the Sacrament.

**Return to Rome**  
 "If the public relations officer who was so much to be praised for his arrangement of the Archbishop's visit to Rome was as good as it is stated, I think he must surely have drawn the Archbishop's attention to the fact that only 12 weeks before there had been a great Roman Catholic Eucharistic Congress in Munich, partly to help build up what the Pope desires—a great European Catholic Federation. In the course of it many things were done. There were Masses in the streets, a great demonstration of Roman Catholic practice and worship, and on the last day a speech specially recorded by the Pope was put over the loudspeakers to those who were assembled, and this is what he said. 'It was in accordance with his apostolic duty to speak to the good and generous people of Germany, and he wished to promote all he could of Christian unity. Oh, how he would that the people would return to the faith of the good St. Bonifatius and thus return to the one and only true Church.'"

**"The One Hundred Texts"**  
 "Naturally I went to my best English authority on these things, who is a great member of the Church of England, now in Australia, T. C. Hammond, who used to lead the great Gospel

preaching of the Irish Church Mission; and any bishop who has not (I hope they all have) studied his book, 'The One Hundred Texts,' on correcting Roman error had better obtain it and read it. What he says is that—this refers to the Bull of Pope Boniface VIII, Unam Sanctum—

**"We declare, affirm, define and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff."**

"That is extracted by T. C. Hammond from the Book of Vatican Decrees by Cardinal Manning, and I must say it is convincing as to where the Pope really stands.

"I can understand not only many of the leaders of the Roman Catholic Church, as well as many laymen of the Roman Catholic Church, who have had grave doubts about what is going to come from the visit of the Archbishop to their Church. If the Archbishop would lead the campaign out here and say openly that what he is bent upon is the reform of Rome.

**Reform of every Church**  
 The Archbishop of Canterbury: My Lords, I am sorry to intervene again, but what I am out for is the reform of every Church, including Rome.

Viscount Alexander: Yes, I know; I wish I could be equally clever in such verbal replies as that.

The Archbishop of Canterbury: But that is my profound belief for which I pray and work all my time.

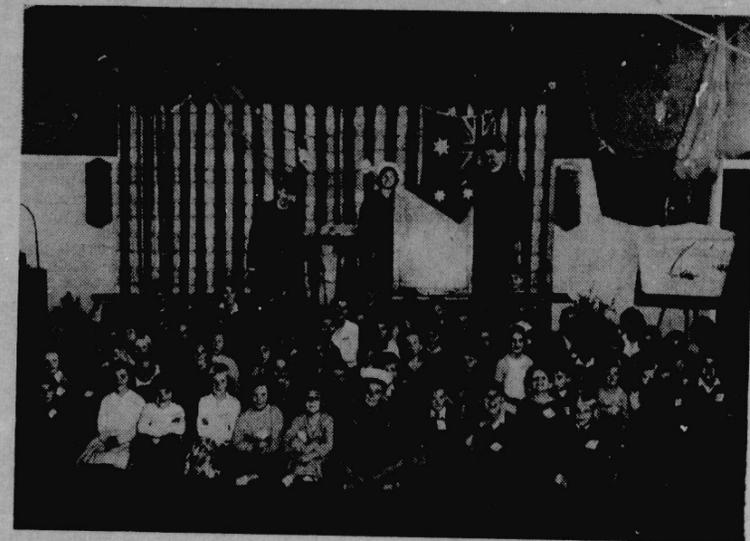
Viscount Alexander: All I have to say on that is this: that this was the Pope's view, expressed openly to that great 500,000-strong congress in Munich only last August, and I am quite sure that he believes it today.

(Cont. on P.6)

### Children's holiday at Kidman Park

The ship's complement rose rapidly during the Children's Holiday Mission held in the recent school holidays at St. Athanasius' Mission Hall, Kidman Park, Adelaide, a new housing area under the spiritual oversight of Holy Trinity Church, Adelaide. To follow a nautical theme the Hall was decorated with 50 yards of fishing nets and a large amount of flags and bunting. This missioners, the Reverend C. G. Tunbridge and N. E. Allehin, of the Clergy staff of Holy Trinity, Adelaide, and Miss Miriam Oliver, Organiser of the State and Sunday Schools Department of the Diocese, wore nautical attire.

The "crew" dressed ship, saluted the Captain, had ship's prayers, and learned to put their trust in the God of Noah and Jonah, Who can still storms both on lakes and in the hearts of boys and girls.



## DEBATE IN THE HOUSE OF LORDS FOLLOWING THE VISIT TO ROME

In the debate in the House of Lords that followed the Archbishop of Canterbury's visit to the Pope, Viscount Alexander, of Hillsborough, took a strong stand for the Protestant and Reformed character of the Church of England.

During his speech, Viscount Alexander said: "The position of our worship in this country is hardly encouraging to any of the denominations . . ."

"When we come to the divisions themselves, surely, before the most reverend Primate of Great Britain . . . goes to Rome to seek a bridge apparently in Christian unity—which can hardly exclude, in the end a bridge on doctrine, if it is a bridge which is going to stand up against storm, time and stress—what is it that prevents him from first of all getting unity in his own Church and in his own practice? . . ."

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"I can understand not only many of the leaders of the Roman Catholic Church, as well as many laymen of the Roman Catholic Church, who have had grave doubts about what is going to come from the visit of the Archbishop to their Church. If the Archbishop would lead the campaign out here and say openly that what he is bent upon is the reform of Rome.

**Reform of every Church**  
 The Archbishop of Canterbury: My Lords, I am sorry to intervene again, but what I am out for is the reform of every Church, including Rome.

Viscount Alexander: Yes, I know; I wish I could be equally clever in such verbal replies as that.

The Archbishop of Canterbury: But that is my profound belief for which I pray and work all my time.

Viscount Alexander: All I have to say on that is this: that this was the Pope's view, expressed openly to that great 500,000-strong congress in Munich only last August, and I am quite sure that he believes it today.

(Cont. on P.6)

# "GOD MOVES IN A MYSTERIOUS

In a day when Protestantism in Latin America has become a force to be reckoned with, this is perhaps the judgment that should be put upon the developments there in the last fifty years.

For four centuries, until the commencement of the present century, Latin America was considered to be an exclusively Roman Catholic area of influence.

Protestantism, so it seemed, could never take root successfully in its soil. Those attempts, which had been made, had come to naught.

For instance, as early as 1555 French Huguenots, led by a friend of Calvin himself, established a fairly large colony in the bay of Rio de Janeiro; but 12 years later, after the martyrdom of their three most able ministers, the colony was dispersed by the Portuguese, who left to the Jesuits the task of eradicating its influence in the region.

At the time of the general revolt of the Latin American colonies against the suzerainty of Spain at the beginning of the nineteenth century, considerable moral support was lent to the revolutionary cause by Great Britain, who afforded early and prompt recognition to the new republics.

Commerce followed, and for the first time, partly out of gratitude, facilities were afforded for the establishment of Anglican centres of worship.

It cannot be said, however,

that this contributed greatly, if at all, to the development of a Protestant movement in Latin America.

Ultimately some missionary work did ensue, notably in the Chaco, among the Indians of the Chilean Andes, and in Tierra del Fuego. But Anglican congregations generally stayed within their own four walls.

## Spiritual Starvation

The year 1900, therefore, saw the whole of Latin America still almost devoid of constructive missionary enterprise. The mass of the people were spiritually starved, as many still are today; yet the right of Protestant missions to regard this as a suitable area for their activity was questioned even in well-informed quarters.

In 1910, for what no doubt seemed good and adequate reasons, the major historic churches of the Reformation tradition, urged on by the Church of England, excluded representatives of South America from the great Edinburgh Conference at which the International Missionary Council was born.

## Changed Outlook

The religious outlook in Latin America today is very different from that of 1910. Christian mis-

sions did go to work throughout these lands.

Today there are between five and six million Protestants in Latin America, and some 6,000 missionaries are reported working there at the present time.

The spiritual vacuum which went unrecognised by the historic churches in 1910 has provided the non-historic churches with a fruitful field of labour.

A recent survey indicates that 75 per cent of missionaries in Latin America belong outside the traditional streams of Protestant Christianity, and it can be reasonably estimated that over 50 per cent of Latin American Protestants do not have any connection with major, historic churches.

Some groups have been brought into being by the dauntless efforts of individuals' freelance "faith" missionaries; others, little more organised than these, are associated with the Holiness churches and their World Gospel Mission; with the Four Square Gospel Pentecostals, the Assemblies of God, the Church of God movement, and The Evangelical Alliance Mission (E.A.M.) which works closely with the Moody Bible Institute.

Lest, however, it should be thought that the major historical churches of Protestantism have contributed nothing to this growing movement for the past 50 years, it must in fairness be noted that these churches—Anglican, Methodist, Presbyterian, Lutheran and others—are unquestionably the stronger influence in the Republics of the River Plate (Argentina, Uruguay and Paraguay), in Mexico, in Brazil (despite the sects) where the Anglican Church is strongly represented by the missionary dioceses of the American Protestant Episcopal Church, and of course, in the Caribbean isles.

## Appeal to Masses

Generally speaking all types of mission groups in Latin America have directed their appeal to the masses. In this they have been right; for there is no doubt that the future is with the masses. Moreover in Latin America the masses have been spiritually neglected.

The Roman Catholic Church has all too often identified itself with the ruling minority, in almost every country. It has gained its leadership from the elite class, and in return has provided

By the Rev. RONALD W. PICKARD, A.I.C.D. (1935-39), Chaplain of Christ Church, Maracaibo, Venezuela, since 1951.

There is no doubting the sincerity of these people, their all-pervading spiritual experience, and (in many cases) the completeness of the conversions they achieve.

Certainly we cannot reject them or ignore them because they have not first subscribed to the Thirty-nine Articles. Rather we must face the searching question: what is it (or, better perhaps, Who is it) that makes a Minister for Jesus Christ?

These groups have in a comparatively short time achieved considerable numerical strength, and changed significantly the religious and social pattern of Latin America. If the older Protestant Churches are not aware of it, the Vatican most certainly is, and the Roman Catholic authorities are most deeply concerned.

Protestantism has been named one of the chief threats to Latin America (along with Communism!), and desperate efforts are being made, with special material inducements thrown in, to recruit priests for these countries.

The extent of this advance, and the size of the groups, can be seen from the following example. In Chile the two largest groups are the Evangelical Pentecostals (250,000 members) and the Methodist Pentecostals (200,000 members).

These two groups are related to no group outside Chile, nor do they receive any financial aid from outside their own local membership. This financial independence is a mark of the majority of the Latin American churches. Their members are not rich, but they are ready to sacrifice.

As the names of these two Chilean churches imply, both are zealous offshoots from other groups; their origins have been spontaneous not engineered by external influences, but (as they fully believe) under the Spirit's guidance.

ed the elite class with superior educational opportunities. A change is now to be seen, but it is late in coming.

Sociologists count six main groups, economically and socially, in Latin America. The membership of the Protestant churches, they say, comes largely from the class placed bottom-but-one; an "upper bracket of the lower class."

In practical terms this means the small tradesman, the small farmer, the day labourer, the domestic worker, and the factory worker.

The Protestant Churches in Latin America have all taught and required a very high standard of personal moral life, on the strictest rules. To the outsider the rules may appear too strict.

But the Gospel is preached against a background of low morality, where marriage for instance is often the exception rather than the rule, and concubinage the norm... where a mother even counsels her daughter not to marry the man with whom she is living.

In a sense the Protestant churches justify their very presence by requiring that none be admitted to membership of the worshipping community until they have proved themselves truly desirous of following "The new life."

The Protestant churches have shown themselves remarkably successful in making good citizens.

## Growing Influence

This making of good citizens has raised the influence and prestige of the Protestants as a whole. In not a few Latin American countries the secular authorities are influenced by the precept, "By their fruits ye shall know them."

Any group which is consistently making good citizens commands attention. The story is told of the President of a South American Republic who an-

swered the complaints of a Roman Catholic Bishop against census of his country's goals. In the progress of the Protestants by ordering a snap religious census of the country, where Protestant groups are to be found in most villages, not a single Protestant was found to be in gaol.

An important factor in the present story of Latin American Protestantism is the fact that in many places the creative minority which is actually reshaping political life has its origins in the very same social groups from which the Protestant Churches drew most of their members.

Thus it happened that in Cuba the Protestant Churches in general supported the revolution led by Castro, and not a few Protestants, mainly Presbyterians, were among the first Cabinet Ministers and local officials of the new regime (before the true course of events became clear).

The spirit of true reform, which hailed the Castro revolution, is everywhere abroad in Latin America and will no longer be gainsaid. In the struggle for power and control of this spirit the Protestant Churches could have a vital part to play.

In this way they may be helped by the broad "fringe" they have attracted. These folk do not become active members.

Often the reason is that they are not attracted by the somewhat bare and austere places of worship, having come from a more cultured background.

They will attend meetings held in theatres and public halls; sometimes they will even make their profession of Christ at such meetings. But they become, as it were, followers at a distance.

Such people, however, do have considerable influence in the community, and through them the influence of Protestantism is indirectly extended.

## Achievements

The Protestant Churches have made and are making a considerable contribution in the field of elementary education. Everywhere in Colombia, the Protestant schools are full to capacity. Not for the first time in Christian history, the desire to see every man read the Word of God in his own tongue has been the spur to teach men to read for themselves.

The Protestant Church is in the forefront therefore of the battle against illiteracy, in a part of the world where illiteracy is the rule rather than the exception.

By co-operative efforts some Protestant groups have made good progress in the production of Christian literature in Spanish. Much remains to be done.

Also the Churches for the most part still need to learn the value of co-operation, though it must be said they are often willing to learn this where it is adequately presented to them.

# The Church Latin

# WAY, HIS WONDERS TO PERFORM"

# Protestant in America

Against it the Communists first of all, but also the Theosophists and other heretical cults, are presenting their cases in a flood of literature which can only be measured in hundreds of tons. The common language, Spanish (except Brazil), should be a great aid in making available an increasing flow of the classical works of Christian devotion and Biblical exposition, keeping pace with the increasing literacy of the masses.

There is an increasing spirit of ecumenicism, which may go far to overcome problems of translation, production, distribution and the tying up of limited funds in bookshop stocks, and both the British and Foreign and the American Bible Societies are doing an invaluable work.

Another field in which considerable achievement has been made is the use of radio. In most Latin American towns radio time can be purchased relatively cheaply.

The Protestant Churches have taken full advantage of it. A Christian network has also been established, the most notable station being "The Voice of the Andes" in Quito, Ecuador, which is listened to all over the American continent, and now also beams programs in Russian American and in Arubu, Dutch West Indies.

The latter calls itself "The Cultural Voice of the Caribbean," thereby underscoring the

present realisation that more adherents among the professional and student classes must now be won.

## Population Explosion

Considerable as have been the gains of Protestantism in Latin America, it is doubtful that even the rapid increase in membership which has been seen is sufficient to keep pace with the population explosion which the area is witnessing.

Forty years ago the population of Latin America was about 75 million. Today, it is 175 million, and by the end of the century (another 40 years) it is expected to be 400 million.

The problem of providing food for physical life is going to be tremendous; the problem of supplying spiritual food will be no less. The Communists are aware of the problems of the situation and there is little doubt that despite all the distractions in other parts of the globe, Latin America is just about their prime objective now.

## Youth

Moreover, the events in Cuba have awakened, surprised and revitalised every Left-wing, Communist-inclined party in the hemisphere.

The possibility of a socialised society, the possibility of real achievement, which yesterday was a thing of the rather distant future, say 20 or 30 years at best, is now seen as a present reality.

This is what will exert the greatest influence upon Latin American affairs from now on. The Protestant Churches are not unfitted to meet the challenge in exerting a moderating influence. Having for the most part had from their beginning an indigenous and national ministry, they are free from the stigma of "imperialism."

Nor are they considered as realms of Yankee influence. This is of prime importance.

An example can be given; desperately short as the Roman Church is in manpower, the parish priest in one teeming slum area objected to American Sisters, who were staffing a local hospital, going into his district to teach catechism. He warned his congregation to beware of these American nuns, because "they have their own ulterior motives."

Perhaps this should be noted by those who are considering the transfer of all Anglican work in Latin America to the American Protestant Episcopal Church. If the Anglican mission effort in South and Latin America is to be increased, there can be little doubt that men from Britain would be in a better position to do the job, even though the American Church admittedly has both the men and the money.

The American Church unfortunately suffers both as being American and as having a certain reputation for not co-operating with other groups.

One of the most heartening aspects of the situation is seen in the numbers of young people who are offering themselves in these Latin American churches for full time Christian service. There are already Bible Schools, both national and international, waiting to receive them; and beyond these are a growing number of seminaries, though by no means sufficient.

It is realised that their educational standards as yet leave a lot to be desired, but this has

in part to be seen in relation to the whole social scene. The Latins share a keen desire for culture, and there is no doubt that properly encouraged these standards will in time be raised.

Meanwhile the population grows, and the flock remains unfed.

## No Answer

The Roman Church cannot find the manpower. By their own reckoning in some South American cities as many as 100,000 people are without a priest.

The situation will probably worsen; and at the same time the Communists will not allow themselves to be under-represented. The Protestant Churches of Latin America, non-historic though many of them are, deserve our prayers and interest in increasing measure.

They are in the van of the fight in the very area of the world where the "cold war" for the spirit of man is most likely to be won or lost.

Moreover, in the opinion of those well qualified to judge, it is more than possible that the

non-historic Churches are open to us, if only we are open to them, and set ourselves to understand them and to help them, where we can.

Latin America today is one huge mission field, receptive to new ideas, starved of spiritual ideals, though the home of a deeply spiritual people.

The fact that Church of England work has not been more extensive is to say the least to be regretted. For the Anglican way has much to attract the educated and thoughtful South American who has not felt able to join, though he may sympathise with, the non-historic groups.

Indeed cases have been known of whole congregations wanting to break away with their priest to form an independent Church, retaining the true catholic marks of the Church, much as did the Church of England in the time of Cranmer.

One wonders, is the hour too late for the Church of England to reconsider her responsibilities to this sector of the Lord's field now "ripe a ready to harvest"?

# New Constitution...

The decision of the Synod, of Adelaide Diocese to accept the Constitution of the Church of England in Australia makes it as certain as any future event can be that it will come into effect very soon. In the past the "Church Record" has opposed the Constitution for a number of reasons.

However, there is nothing in it as it stands that compromises the reformed doctrine and worship of the Church of England. There is no reason why it should not work, and why Evangelical religion should not flourish under it. It is, of course, open to amendment in various ways that could make the Church in Australia less Evangelical in its faith and practice than it is now, but this could only be done after the fullest discussion in the various Synods, and Evangelicals would be able to oppose such moves.

The duty of the loyal Evangelical Churchman, who believes that he has a God-given obligation to maintain and extend the Evangelical faith in his Church, is to co-operate loyally in the working of the Constitution, making full use of its provisions for this purpose.

# Katanga...

The course of events in the Congo, where the Premier of Katanga has purported to declare his province's independence of the rest of the country, raises a matter which will undoubtedly become more important still in the future. It is that of the boundaries of the new African nations, and their very existence as entities, both of which are due entirely to the fact that they were the boundaries and territories of former European colonies. In some places these boundaries cut across tribal and linguistic divisions; in others economically and socially advanced peoples were forcibly united with more backward peoples. It is natural that newly independent Africans should ask themselves why they should be bound by these colonial by-products.

The lesson of what is going on at present seems to be that however much others may sympathise with Africans who find themselves at a disadvantage through such circumstances, it will not allow them to endanger the peace of the world in pursuing their ends. If Katanga could have seceded peaceably, the United Nations would very likely have allowed it to do so, but as it cannot it must be forced to remain part of the Congo. Which may provide an easy solution to future problems of the same kind, or may not.

# Ba'hai Temple...

The new "Ba'hai Temple" near Sydney is surely something Australians could very well have done without. Had it been left to them no doubt they would have done without it, as the bulk of the cost seems to have come from America.

What we need as a nation is not more discussion of religion, or more attempts to synthesise as many elements as possible out of the existing ones, but more concern about practising and being instructed in the religion the bulk of us already profess, namely Christianity. High-flown esoteric importations such as the "Ba'hai world faith" may pander comfortingly to human pride and administer a temporary religious thrill, but they are no substitute for the narrow road of repentance, faith and obedience to Jesus Christ.

# Notes and Comments

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## MOORE COLLEGE LONDON UNIVERSITY RESULTS

At the recent examinations of the London University, the following members of Moore College have been successful:

Master of Theology, the Rev. E. G. Newing; Bachelor of Divinity (with Second-Class Honours), P. T. O'Brien; Bachelor of Divinity (Pass), J. F. Arnold, C. A. Clark, the Rev. R. E. Lamb; Intermediate B.D., G. N. Moon, A. C. Nichols.

Preliminary Examination in Divinity.—C. D. H. Barton, P. W. Barnett, G. T. Butler, Barbara Duncombe, K. G. Yapp, J. Baxter, the Rev. J. E. Jones, B. N. Kaye, J. Painter, K. Stephens, B. R. Telfer, T. R. Wallace, R. S. M. Withycombe.

In addition, the following former students of the college have been successful:

Bachelor of Divinity (with First-Class Honours), the Rev. W. J. Dumbrell; Bachelor of Divinity (Pass), the Rev. P. Chiswell; Preliminary Examination in Divinity, the Rev. A. D. Deane, the Rev. C. G. Tunbridge, G. D. Gunther, G. C. Sculley.

### Debate in House of Lords (cont. from page 3)

and hoped that it might be the basis of a similar increase of peace in the world at large afterwards . . .

"I love the basic faith of the Church of England, although I am a professed Baptist, because the basic faith of the Church of England is Protestant. It is based on the Word of God. If it is not Protestant, why then does the most reverend Primate the Lord Archbishop of Canterbury have to administer the Oath at the Coronation Service in the particular language which is set down in the form of service?"

The Archbishop of Canterbury: My Lords, it is really very important that people should not be misled on this matter. The faith of the Church of England is Protestant, but it is also Catholic. The word "Catholic" happens to appear in the Creed we recite every time we celebrate Holy Communion. It is very wrong to try to obliterate one word and insert only the other.

Viscount Alexander: I have never forgotten, because I listened to it in this House, that when Her Gracious Majesty, our present Monarch, opened her first Parliament, this is what she said:

"I do solemnly and in the presence of God profess, testify and declare that I am a faithful Protestant and that I will according to the true interests of the enactments which secure the Protestant succession to the Throne of my Realm uphold and maintain the said enactments to the best of my power according to law."

There is no qualification about that. I have listened to those words myself in this House.

The Archbishop of Canterbury: My Lords, I do not want to intervene, but there are qualifications of a hundred kinds, which I am not going to mention now, but which are there.

Viscount Alexander: My Lords, the qualifications are not to be found in Her Majesty's Oath, to which I carefully listened and which I noted at the time, and she is the Head of the Church of England.

## Invitation to Annual Rally

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## Graham team member to speak at St. John's Convention

Dr Ralph Mitchell will be speaking at the 1.45 p.m. session of St. John's, Parramatta, Convention, Monday, October 2. Also speaking at this session will be the Bishop-Coadjutor of Sydney, the Rt. Rev. M. L. Loane.

The speakers at the morning session, commencing at 11.15 p.m., will be the Rev. Edgerton Long and the Rev. Bernard Gook.

The late afternoon session will commence at 3.45 p.m., and speakers will be the Rev. K. J. Turnbull, Minister of Scots Church, Sydney, and Archdeacon Graham Delbridge.

An added feature of the Convention will be the children's meetings held in the Hall at the same time.

Beautiful St. John's Park is ideal for a family basket-lunch, and tea will be provided, also afternoon.

We regret that it will not be possible to publish the excerpts from Bishop Loane's Sermon and an appreciation of Mr T. S. Holt until the next issue.

### SHIRTS FOR CLERGY

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## MOORE COLLEGE GRAPPLES WITH MAJOR CRISIS

Moore Theological College, a principal training centre for Australia's Anglican clergy, is faced with expanding needs.

It just hasn't enough room or facilities to train adequately the increasing number of young men offering themselves for the Ministry.

This is important not only to the college and the Sydney Diocese but to the Anglican Church throughout Australia.

Today, more than ever before, the fast-increasing population and the complex social conditions of the atomic age have created an urgent need for more and better trained ministers.

Yet, at Moore College this year, 40 of its 115 students enrolled were accommodated outside the main college buildings, mostly in terraced cottages nearby or in a hostel at Croydon Park.

The college has an ambitious building plan to meet the growing needs of church training, but its completion will depend on public financial support.

### Oldest college

Moore College is the oldest theological college in Australia. It was founded by Thomas Moore, who came to Australia in 1791.

Moore was a carpenter and boatbuilder who began in a modest way in the settlement and became a rich man.

He helped to establish the Bank of New South Wales and became a staunch supporter of the Church of England.

His gifts to the Church had a profound influence on its development in Australia.

He gave land in George Street for a cathedral and endowed the bishopric.

But perhaps his greatest service to the Church, and his most far-sighted one, was willing his estate at Liverpool to found a theological college.

Moore died in 1840 but it was not until 1855 that the college opened, with three students, in Moore's Liverpool home.

The first principal was the Reverend William Hodgson, of Cambridge.

In 1889 the college was moved to its present site, alongside Sydney University.

Its graduates include two co-adjutor bishops of Sydney, as well as diocesan bishops elsewhere in Australia and overseas, and three of the four archdeacons of the Sydney Diocese.

### Foreign relations

Altogether the college has produced more than 800 graduates, who have served the Church in Australia and abroad.

Of the 260 clergymen in the Sydney diocese 220 are Moore College graduates.

The significance of Moore College in Australia's foreign relations was emphasised by the Vice-Chancellor of the University of New South Wales, Professor Baxter, recently.

He said that, in helping Asians to catch up with Western material progress, Australians should also show that their civi-

lisation was based on Christianity.

He said Australia was an outpost of Western civilisation, and neighbouring Asian countries looked to it as a model to follow.

They sent young people here to be trained in science and technology and hoped for assistance in improving their material standards.

He added: "We help as far as we can. But surely there is something else we have to pass on to them."

"This is because Western civilisation grew over thousands of years in what is basically a Christian community.

"It is no accident that this development of industrial and scientific civilisation was in a Christian community.

"It was primarily because of this Christian background of respect for the individual and freedom of thought that Europe was able to make this remarkably rapid progress.

"Therefore, when teaching our Asian neighbours our technical achievements we should endeavour to demonstrate to them the spiritual character of our civilisation behind our material progress.

"This cannot be left out of the picture. We must let them see that the Churches are active influences in our community.

"And we must make sure ourselves that this is so by training young men for the Ministry so that they can put before our people the Christian beliefs on which so much of our progress depends."

The Premier of N.S.W., Mr R. J. Heffron, when opening the first building project recently, said, "We have been living in a period of great prosperity and tend to feel that all is well.

"But we must remember our obligations and realise that as people living in a Christian community we have to think high and aim high.

"We must help those who are dedicated to making this a better world.

"Students today have to take their place tomorrow as leaders in the community. One of the greatest problems is to find the finance necessary to pay for the expansion of training colleges."

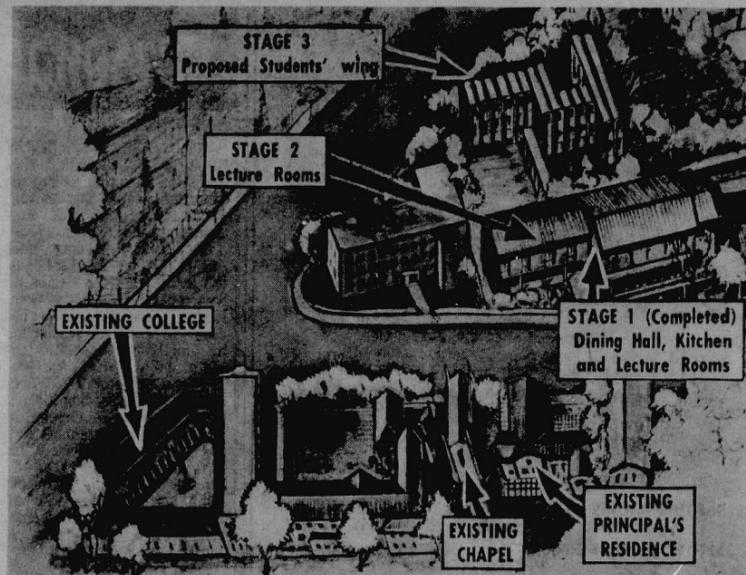
## ARCHBISHOP'S MESSAGE

The Archbishop of Sydney, Dr Gough, commending the Moore Theological College appeal, said:

"Moore College is already uncomfortably crowded and with more men applying for ordination it is essential that our buildings be extended.

"It is most encouraging that so many men are coming forward to offer themselves for the Ministry when the work of the Church is restricted through shortage of clergymen.

"Let us not be in the embarrassing situation of having to say we cannot accept these men for training owing to shortage of accommodation."



## BUILDING APPEAL SEEKS £120,000

An appeal for £120,000 to pay for urgently needed extensions to Moore Theological College, Sydney, was launched at a dinner given by the Archbishop of Sydney, Dr Gough, recently.

Mr Justice A. Richardson is chairman of the appeal committee.

The money will be used for a new dining hall and kitchen, an additional lecture room wing, and a new bedroom wing.

The extensions have been planned in three stages.

The first stage — the dining hall wing — was completed a few weeks ago. It includes a kitchen, two lecture rooms, common room, and bathrooms.

The dining hall is of rigid-frame construction, obviating the need for supporting pillars and providing the maximum space.

Professor Ashworth, Professor of Architecture at the University of Sydney, designed the extensions.

Stage two of the extensions will be a two-storey building alongside the dining hall block.

On the ground floor it will have a large students' common room and on the upper floor eight students' seminar rooms.

Stage three will be the building of a new bedroom wing to provide accommodation for more students.

It will thus be possible for all the amenities and associated activities of the college to be centralised.

At the dinner inaugurating the appeal, the Governor of N.S.W., Sir Eric Woodward, said the Church had a vital task to fulfil and must attract the right people to its service.

### Three-stage building plan

Extensions to Moore Theological College have been planned in three stages, as shown in the artist's impression above. The first stage, completed a few weeks ago, replaced the old dining-room block, built in 1889. The new dining-room block (right) is of brick and is collegiate in design.

Sir Eric said: "Facilities are needed to train clergymen properly so that they can undertake effective work.

"Apart from our population increase this age of expansion must raise many social problems.

"There is a world-wide movement towards materialism. All Churches have an immediate task to fulfil in presenting a proper balance.

"It is, therefore, good to know that extensions are necessary to Moore College to accommodate the young men who are coming forward.

"If they are prepared to dedicate their lives to this service don't they deserve the opportunity to study properly?"

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## The Committee of MOORE THEOLOGICAL COLLEGE

ANNOUNCES an appeal for £120,000 for urgently needed building extensions at the College, so that more clergy may be trained to meet the needs of our rapidly growing nation. If you wish to help please forward the attached coupon or phone The Appeal Director, Mr. J. D. Taylor, at MA4010.

APPEAL DIRECTOR, MOORE THEOLOGICAL COLLEGE APPEAL FUND, 107 Bathurst Street, Sydney.

I wish to help with the Moore College Appeal and would like a copy of your brochure containing further information.

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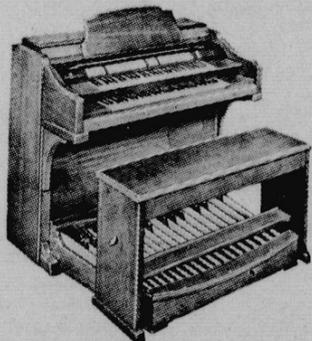
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**Personal**

**• SYDNEY**

The Rev. S. C. S. Begbie, Rector of St. Barnabas', East Roseville, is acting as Voyage Chaplain on the "Strathnaver" which departed from Fremantle on September 25.

Mr Robert Loane, elder son of Bishop M. L. Loane, left Sydney on the Oriana on September 2 to study at Cambridge University. He has been awarded a scholarship by The King's School.

The Reverend D. W. B. Robinson is attending a series of conferences in Great Britain, including the annual conference of the Society for N.T. Study, meeting at St. Andrew's, Scotland. Mr Robinson will also be participating in the annual conference arranged by Dr Cross at Christ College, Oxford.

**• MELBOURNE**

The Reverend J. L. McAuley, B.A., Th.L., has been appointed to St Mark's Sunshine. The Reverend A. J. Gray, Th. L., has been appointed to St. Paul's, Kingsville. The Reverend R. C. Hayden has been appointed to St. Cecilia's, West Preston. The Reverend C. V. Mackay, Th. L., has been appointed to Christ Church, Whittlesea. The Reverend J. B. Moroney, M.A., Th.L., has been appointed Rural Dean of Williamstown.

**• OVERSEAS**

Dr S. Barton Babbage has been awarded a Fulbright Scholarship to study at the General and Union Theological Seminary, New York. The Reverend I. K. Siggins, of Ridley College, has also been awarded a Fulbright Scholarship. With the Reverend Dr Frank Anderson, three members of Ridley College staff have now received Fulbright Scholarships.

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**HOLY TRINITY, MILLER'S POINT  
 Sixth Annual Convention**

Monday, 2nd October, 1961

11.0 a.m.: THE FELLOWSHIP BROKEN — The Rev. John Reid.  
 THE FELLOWSHIP RESTORED — The Rev. Silas Horton.  
 2.30 p.m.: THE FELLOWSHIP OF HIS SUFFERINGS — The Rev. Ken Churchward.  
 THE FELLOWSHIP OF THE SPIRIT — The Rev. Ray Wheeler.  
 7.30 p.m.: IN FELLOWSHIP TOGETHER — Mr Eric Norgate.  
 6.30 p.m.: The Rev. George Townsend, of the Church Missionary Society working in Malaya, will speak and show slides.

**Off the Record**

**• DIFFERENCE OF OPINION**

A reader tells of a recent drive to Wollongong, south of Sydney. Splashed across a large hoarding was the statement: "You'll receive peace, happiness and joy when you read your Bible." All very well but right alongside was another similar hoarding. And its message? "All that matters is in the Mirror."

**• THE PRICE OF MUSIC**

A correspondent in an English church paper suggests income-tax relief for church organists. The suggestion came following complaints by an organist that he had worn out one pair of trousers and one pair of shoes each year playing an organ. To support his claim the organist produced statistics to show he had, since 1948, played 6,098,874 notes. A computer was used to provide the statistics.

Possibly some of our Australian organists, hearing of this, will be seeking aid from the physicists at our Universities to demonstrate how many notes they play each year. Possibly an organist's remuneration could be based on the number of notes played—so much per thousand notes. This may have a salutary effect on the quality of music played in our churches, with organists attempting more difficult scores to increase their "score."

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Vice Principal: Rev. Arthur Deane, B.A., Th.L.

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The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University. Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £135 a year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S. There is a Correspondence Course in New Testament Greek.

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EIGHTY-SECOND YEAR OF PUBLICATION

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**NEW BUILDING IS SUPERIOR TO OLD**

The Board of Management of the Church of England National Emergency Fund (C.E.N.E.F.) of the Diocese of Sydney has announced the acquisition of 511 Kent Street, Sydney (corner of Kent and Bathurst Streets) for the purpose of developing a new C.E.N.E.F. Memorial Youth Centre for the Diocese.



• The new C.E.N.E.F. Memorial Centre, 511 Kent Street, Sydney (Corner of Kent and Bathurst Streets).

The property has been purchased from Messrs W. D. and H. O. Wills for the sum of £175,000.

The announcement of the purchase has come as the culmination of a period of controversy following the sale of the original C.E.N.E.F. Memorial Centre at 201 Castlereagh Street.

At the time when the sale was negotiated the Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, issued a statement on behalf of the Board of Management in which he said: "The Centre was never constructed specifically as a Youth Centre and has limitations which prohibit necessary expansion and development particularly in youth work. It is proposed to perpetuate the Youth Memorial Centre in another place and at least £60,000 of the proceeds of the sale will be used for this purpose."

**Hostel**

"The sum of approximately £30,000 will be allocated for the establishment of another Hostel."

The C.E.N.E.F. Memorial Hostel has now been re-allocated to a spacious old home at 87 Darley Road, Randwick. The new Hostel was opened on Saturday, September 22. It is set in an attractive position overlooking Centennial Park.

When the sale of the Castlereagh Street building was negotiated Standing Committee stipulated that the proceeds should be expended on the same trusts on which the C.E.N.E.F. Centre was held.

The new building is centrally located, just behind St. Andrew's Cathedral and is ideally suited to the purpose of the Youth Centre. The structure of the property is superior to that of the old building, with approximately 50,000 square feet of floor space available (twice that of the original Centre). Four floors, two basement areas and a roof area lend themselves to future development for youth recreational purposes.

The Centre will accommodate the Offices of the Youth Department, Board of Education, Church of England Boys' Society, Girls' Friendly Society, The Sydney Diocesan Churchwomen's Association, other Church organisations representing different aspects of the Church's work and the C.E.N.E.F. Board of Management which controls the Centre, "Gilbulla" Conference Centre, at Menangle, and the Mowl Memorial Village at Castle Hill. There will also be included a Quiet Room and Coffee Lounge.

The Centre will be developed as the Youth and Educational Headquarters of the Diocese of Sydney. There is ample room for expansion of both these aspects of the Church's work.

The firm of Messrs Healy and Bell has been engaged as Architects and it is anticipated that the building will be ready for use early next year.

• Continued on Page 7.

**EVANGELISM MUST BE COMPASSIONATE**

With the familiar words of the chorus "This is my story, this is my song," the Combined Churches' Choir opened the Welcome Rally at the Sydney Stadium on Wednesday, September 26.

A crowd estimated at 10,000 attended the Rally which was held to welcome the team of evangelists for the forthcoming United Churches' Crusade. On the platform were church leaders from various denominations including the Archbishop of Sydney (Dr Gough) and Bishops R. C. Kerle and R. W. Goodwin-Hudson.

The Chairman of the Sydney Crusade Executive Committee, Bishop R. C. Kerle, who chaired the Sydney Crusade of 1959, introduced the Archbishop of Sydney (Dr Gough).

The Archbishop spoke of the "Tremendous effect" of the 1959 Crusade "upon this City and our churches." "Thousands of people," said the Archbishop, "are now active in the church who never were before."

In his reply the Reverend Leighton Ford, speaking for himself and on behalf of the Reverend Joseph Blinco, said: "Two years and four months

ago we left with a sense of what God had done. When the invitation came a year ago we felt this was the call of God."

**Purposes**

Mr Ford emphasised four purposes of the new Crusade: That many who did not come to Christ in 1959 but whose interest was awakened might now do so; that those who did come to Christ might be further built up in their faith; that many more might come to Christ, and that a new impetus might be given to evangelism in Australia.

At a later stage in the program both evangelists spoke. The Reverend Joe Blinco spoke to Christians in the audience and the Reverend Leighton Ford to those who were not.

Speaking to Christians the Reverend Joe Blinco emphasised that our evangelism must be compassionate, Christ-centred, and church sustained.



• The new C.E.N.E.F. Memorial Hostel at 87 Darley Road, Randwick.