

CHURCH RECORD

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

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FEBRUARY 27, 1964

Light of the world

"What if a man should take upon him to be a king?" cried Oliver Cromwell, as he set about doing just that. And what of us, who find ourselves, dust that we are, made "unto our God kings and priests" in a kingship and a priesthood more enduring than any earthly office?

What condescension on the part of Almighty God that He should call us kings and priests. No wonder the cry of the worshipping company in the Book of Revelation: "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

But this is not the only point in Scripture at which we see this amazing condescension on the part of Almighty God. Our Lord Jesus said: "Ye are the salt of the earth" and again, even more startling words: "Ye are the light of the world."

Think for a moment of what this means. In John 9:5 our Lord said that while He was in the world He was the light of the world. And yet redeemed man, caught up into the sublime purposes of the Godhead, is described by our Lord in these very same words.

If such words had never appeared in the pages of Holy Scripture. If, instead, they had been uttered by some high-officed ecclesiastic or learned theologian we would have denounced them as having uttered blasphemy. But they were not. They were pronounced by our Lord and we must give heed to them.

For just insofar as the salt in a nation has retained its savour and the light in a nation has continued to shine, just as Christian men and women are faithful to their high calling as kings and priests unto God, so does the life of the nation wax and wane.

In an article elsewhere in this issue Canon Mohan draws attention to the effect of the shining of Gospel light in the English nation of Victoria's day.

The light of evangelical truth shone in the nation

and the nation was great. And as this light has flickered in more recent times so have the fortunes of England waned.

And similar trends can be seen in the history of many countries. Pre-war Germany typified this. We can read of the inroads made in the life of the Church by Higher Criticism in the late Archdeacon Hammond's book, "Fading Light." And when Nazism started its upward climb to power a weekend Church failed to stand in its way.

So it is that in our own Australian community the Christian Church must hold fast to the fundamentals of the faith, that its members might be indeed the salt of the earth and the light of the world.

A great danger in the Church today is the widespread and growing apathy towards things that really matter. Canon Mohan refers to this process taking place in England today. He speaks of "our climate of easy-going carelessness about what is right or wrong. Thus the process of 'catholicising' the Church proceeds apace with little resistance."

Support is lent to Canon Mohan's contentions in the recent decisions on Vestments and "occasional conformity", as referred to in our report on page 3.

Insofar as the Church is unfaithful in the things that really matter by so much will our nation suffer. "If the salt have lost its savour, wherewith shall it be salted?" If the light of the world is dim how will the world see?

It is not pleasant to be all the time involved in standing against such trends as the proposed gambling legislation in N.S.W. But the Church of God has a duty to bear witness in the community not only to those positive strands of Gospel teaching — repentance and faith and holy living — but to point out to the nation those things that do and do not make for its peace.

"The kings of the earth set themselves," cried the

TELEVISION, YOUR CHILDREN ... AND YOU

"The hearing ear, and the seeing eye, the Lord hath made even both of them." (Prov. 20: 12)

WHEN man discovered radio he opened his ears to a new force with untold possibilities for good or ill. For the instrument that could carry into his home the songs of Zion could also carry into it the insidious demands of a Joseph Goebbels.

And when man developed the movie his eyes became subject to other forces for good or ill. The same medium that could reveal the wonders of God's creative activity could also unfold the sordid muck of Hollywood's back streets.

And now they have come together, these two great forces, locked in a new and even more potent medium — television.

What are we Christians to make of this? In its seven years in Australia television has made tremendous inroads into the life of the community. Are we to shrink into our corners and shrug our shoulders while the revolution continues? Or are we to confront the new medium and extract from it every ounce of good that we can in the furtherance of the Gospel?

TV AS A MEDIUM OF ENTERTAINMENT

Every one of us needs relaxation and "time off." The man who will not face up to his responsibility to himself in this regard, who burns the candle at both ends and a little in the middle as well, will in the end reap his reward.

Some Christians find their relaxation in sport, others in an outing or in reading or in pursuit of some hobby. And a good TV program can provide healthful relaxation, just as the good children's program can occupy that difficult period of the evening when busy mothers are preparing the evening meal.

Psalmist, "against the Lord. Let us break their bands asunder." This is the demand of ungodly men. Let us "cast their cords from us," they cry. The Christian conscience in the community imposes restraint and this is resisted but Christians must be prepared to continue seeking to impose restraint, to be called wowers, or Bible-bashers or anything else, if they are to be faithful to their high calling, not only as kings and priests but also as salt of the earth and light of the world.

But there are dangers. The tired father may not give thoughtful consideration to what he is viewing—and what he is allowing his family to view. And the Christian man has solemn responsibilities towards his family (Ephesians 5: 22-33) that are not discharged with the shrug of a shoulder.

Likewise, the busy mother, intent on the cares of the kitchen, may be quite unaware of what her children are viewing. Australia has regulations governing viewing time. From 5.00 to 7.30 p.m. only "G" films may be shown. These are such as are considered "not suitable for children up to 15 years." From 7.00 to 8.30 p.m. films must not be shown if they have an "A.O." rating but after 8.30 p.m. it is an open go.

It is not the purpose of this article to go into specific details concerning particular programs. Excellent guidance in this regard will be found in material issued by the Watch and Social Problems Committee of the Mothers' Union.

However, there are some general lines along which guidance may be offered.

1. Children learn much by example. If adults are glued to their TV sets for hour after hour children will tend to do likewise. Parents, however, must spend time viewing at least occasional episodes of programs their children watch. Many so-called children's programs are, from both a religious and a psychological viewpoint, highly unsuitable for children.

2. There is a natural liking on the part of most children, particularly boys, for programs such as westerns where there is much action and shooting. But it is in most of these programs that we see standards portrayed that are the very antithesis of Christian morality. Might is so

Towards a Christian viewpoint

often right, the gun settles so many arguments and women are anything but what women ought to be.

The Nuffield Foundation has made a study of TV. Of TV drama it says: "Self-confidence and toughness are needed to achieve success — goodness of character is not enough. . . marriages are frequently unhappy and parent-child relationships often strained. Events rarely turn out satisfactorily, and virtue seldom brings happiness in its train. Violence is an inevitable part of life, and good people often resort to it."

3. Children and teenagers alike can often be emotionally disturbed by particular programs. Again the Nuffield Report expresses criticism of TV "for introducing to the child the tragedy of life before he has the emotional and intellectual resources to cope with it." Many TV programs make a heavy, even morbid, play upon anxiety, tragedy and unhappiness.

4. Care should be taken over viewing hours. Children are often allowed to watch TV programs well into the period when "anything goes." In the older age group there are as many children watching TV each evening between 8.00 and 10.00 p.m. as between 6.00 and 8.00 p.m. Some watch even later.

TV AS A MEANS TO EDUCATION

We live in a world where educational standards are rising every year. Christian parents need to be concerned with furthering both their own education and that of their children.

The child of Christian parents may one day become a mis-

Continued p. 7

What musical Instrument do YOU play?

● The CETS is at present auditioning members for the new television program "STRIKE A NEW NOTE," seen on TCN 9 every 4th Sunday at 3.00 p.m.

If you are interested in joining the CETS STUDIO ORCHESTRA please contact the Church of England Television Society office 511 Kent Street, Sydney, 61-6493

Boys on the hop in camp



Boys from St Mark's, Reservoir (Melbourne), taking part in activities at the recent CEBS camp.

Poker machines out

PILLIGA, in North-West N.S.W., is not to have poker machines after all.

The fight against the poker machine coming to Pilliga has been led by the Rev. M. B. Burrows.

Last year it was rumoured that a new clubhouse to be built by Pilliga Bowling Club would be financed from poker machines. Concerned about this two of local churchwardens approached Mr Burrows to see what could be done to prevent this. A long campaign followed (reported in A.C.R., December 6), culminating in a public meeting on Monday, February 10.

Main speaker was Mr Douglas Darby, M.L.A. for Manly. Support was expressed for the campaign against the machines by the Primate, the Bishop of Armidale and the local Archdeacon. In his message, Archbishop Gough said: "It cannot be denied that the introduction of

poker machines not only tends to spoil the best atmosphere of a club, but also, in the long run, brings much unhappiness into the homes of many people.

"It is a form of gambling for which there can be very little, if any, justification whatsoever. It enslaves men and women in the grip of a ruinous habit and often leads to hardship in the home through loss of money and also to family quarrels."

The public meeting passed, with one dissentient, a resolution recording thanks to those concerned in the fight and supporting the move being made to raise funds for the clubhouse by other means. These include debentures and proceeds from the sale of crops.

Mr Burrows, in a letter to A.C.R., expresses the hope that Christian groups in other communities will seek to do what was done in Pilliga. He believes that if the machines are investigated and fought much could be achieved.

EVANGELICALS LOSE GROUND

THE Church Assembly in England has passed by large majorities in all Houses the controversial Vesture of Ministers Measure. It will now go to Parliament for ratification.

None of the 31 bishops opposed the Measure and only 30 of the 214 clergy. Amongst laymen opposition was greater with 68 opposing it out of a total 182.

A last-minute attempt by the Vicar of Islington (the Rev. R. P. Johnston, a leader of the Conservative Evangelicals) to have the Measure withdrawn failed. Mr Johnston sought its replacement with another, the effect of which would be that no directions would be given as to the dress of clergy.

"The Church of England Newspaper" commented: "Presumably clergymen will continue to wear what they have always worn in church; the only difference will be that two groups of clergy will have been made unhappy or those who believe vestments are full of significance but are not supposed to say so, and those who believe that vestments are full of a significance which has no rightful place in the Church of England."

"Occasional conformity"

In another debate in the House of Laity an effort to preserve the right of Free Churchman to "occasional conformity" was defeated when a Canon was passed to Convocation without amendment. The amendment was defeated by 101 votes to 84 although this represented a larger vote against the canon than at any previous stage.

The mover of the amendment, Mr G. E. Duffield, said his motion was designed to preserve the historic practice of occasional conformity. Mr Duffield said that the Confirmation Rubric regarding those confirmed was a domestic rubric designed for Anglicans only. This had been the undisputed interpretation until the Tractarians. When they challenged this Archbishop Tait dismissed their case as historic-

ally untenable. Discipline was needed, said the speaker, but it should be discipline against those who received the sacrament unworthily rather than against fellow Christians.

Supporting Mr Duffield, Professor Norman Anderson said that the Holy Table was the table of the national Church, not of an episcopalian sect. Every care should be taken not to erect barriers against conscientious dissenters, but to welcome them back into fellowship.

Another speaker said that a Plymouth Brother came to Comunion with him. He was sure this was in line with the intention of our Lord. The canon cut right across the spirit of unity.

Melbourne lay study course

SPONSORED by the Evangelical Fellowship of Victoria is a series of lectures for lay church people at St. Stephen's, Richmond, starting on March 6.

The lectures will be conducted on alternate Thursdays, from 5.30 to 7.30 p.m. Organisers state that a "simple but good meal will be available in the hall." The first series of lectures will be given by the registrar of the Australian College of Theology, Canon C. H. Duncan, M.A., B.D., Ph.D.

On March 6 and 20, Dr Duncan will speak on "Sin" and on April 2, 16, 30 and May 14, on "Repentance."

Further details are available from the Rev. W. V. Lloyd, John Street, Kew.

"Think on these things..."

Sleep of death

AT the foot of the Kaylass Mountains there is a district which is full of sweet-scented flowers. Once I had to walk through an area which contained a garden of these flowers several miles long.

The beauty and fragrance of the flowers gave me great pleasure.

Just then a man came out of the jungle and said in great haste, "You must not stand here; this is a place of danger; many have died here." I was taken by surprise and asked him, "Is this place poisonous, or are poisonous creatures to be found here?"

The answer he gave me was full of meaning. "If you take in the scent of these flowers for a little while, sleep will overpower you. And once asleep there is no waking you out of this sleep. Some have been known to sleep in this way for ten or twelve days, and this ends in death. Since I live in the forest nearby, I endeavour to let people who are ignorant of this danger know all about it."

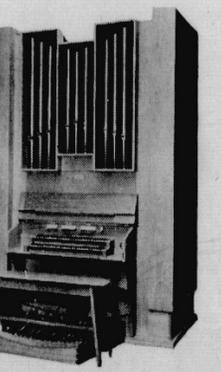
When I heard this I thought as follows: This flower cannot hurt of itself. But when its aroma is inhaled, there is no longer any desire for food or aught else. God wishes us to use the world and the blessings around us for our good, but if we allow these things to draw us aside and to allure and stupefy us we will suffer great spiritual loss.

Not only so, we will be robbed of the desire for spiritual sustenance and the lust for money and other things will in the end result in death.

(Sadhu Sundar Singh.)

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Books

Short Notices

THE CALL TO OBEY

By Murdo Ewen Macdonald. Hodder and Stoughton, 1963. Pp. 191. Aust. price 22/6.

A book of twenty sermons by the Minister of St. George's West Church, Edinburgh, chosen to illustrate various kinds of preaching: apologetic, expository, doctrinal, miscellaneous. They are vigorous and eloquent, and related to the modern situation, though rather much dependent on its illustrations.

Also received:

MONKEYS WANTED. By Arnold S. Clark, Carey Kingsgate Press, Pp. 96, Eng. price 5/.

A fascinating collection of talks, first given by Mr Clark to younger members of his congregations, intended for boys and girls.

THE EVANGELICAL MAGAZINE, November-December, 1963.

Includes an article by Dr Packer along with the usual interesting and varied matter.

Brethren

THE HOUSEHOLD CHURCH

Apostolic Practice in a Modern Setting. By H. L. Ellison. Paternoster, 1963. Pp. 96, Eng. price 5/.

The leading conservative O.T. scholar has here set down a constructive critique of assembly life among the Christian Brethren. The author was himself a minister in the Church of England who left and joined the assemblies. With great charity he devotes the early chapters to an apologetic not only for the Brethren system, but also for his own decision.

The later chapters appear to have Brethren readers in mind, since he goes through most aspects of assembly life, making criticisms and offering suggestions for reform.

Ellison displays sound knowledge of N.T., Fathers, English Church History and contemporary Brethren practice.

If adopted, his suggestions would do much to improve the life not only of the assemblies but also of other Evangelical groups. The words about the use of the home for evangelism, worship and prayer seem especially relevant and workable.

—P. W. BARNETT.

Bird's Eye View

CHRISTIAN BELIEFS

A Brief Introduction. By I. Howard Marshall. I.V.F., 1963. Pp. 96, Eng. price 3/.

Dr Marshall is a young Methodist theologian, and this paperback is a very useful bird's eye view of Christian doctrine, designed for both personal and group study, with set passages and questions.

It is simpler than **In Understanding Be Men** which is commended as the next step. Parish Bible study groups, or youth fellowships, would find it profitable. It is a conservative evangelical manual.

Two minor criticisms. Is the traditional assertion that God reveals Himself in nature and history (as well as in Jesus Christ and the Bible) really true? Apart from the testimony of the prophets, can we say that we see God in nature or history?

Secondly, the section on the ministry (p. 77f.) is not quite accurate. Phil. 4: 10-20 does not prove that "the Church has also to provide for its full-time servants," and ordination is not quite as rigid a "church" as the N.T. as the author implies.

But in general this book is to be highly recommended.

—D. W. B. ROBINSON

Notes and Comments

English Vestments Measure passed

So the Vesture of Ministers Measure (the purpose of which is to legalise the chasuble and other eucharistic vestments) has finally passed the English Church Assembly and will now be presented to Parliament.

It is interesting to compare the voting figures on this measure with those for the Revised Prayer Book in 1927. On the Prayer Book Measure the figures were 34 bishops in favour to four against, 253 clergy in favour to 37 against, and 230 laymen for to 92 against.

The voting on the Vestments Measure was 31 bishops for to none against, 214 clergy for to 30 against, and 182 laymen for to 68 against. With the exception of the bishops, the proportions are almost the same today as they were nearly 40 years ago.

The proportion of laymen opposing Romanising measures is still significantly higher than that of the bishops and other clergy and this is why a lay Parliament is likely to follow the lead of the House of Commons in 1927 and 1928 and reject the measure.

The gulf that has developed between the clergy and the laity of the Church of England since the Oxford Movement, which is illustrated by these figures, is perhaps the greatest single source of Anglican weakness and ineffectiveness today.

The clergy are out of sympathy with the laity and they know it. The laity do not trust the clergy. Only an evangelical revival throughout the Anglican communion can again make our Church in practice what it claims to be in theory.

Bible College

The registrar of the Church of England Bible College has released the following results of Third Term (1963) examinations:

DIPLOMA COURSE (5% in order of merit): W. Lackenby 77, M. Wakely 77, J. A. Nisbett (U.K.) 74, M. G. Murray 73, P. Rice 73, B. P. Barbour 73, D. Cawley 72, D. McCarthy 70, B. J. Hayes 69, H. Lee 68, G. Thew 68, J. D. Thompson 68, B. G. Hampel 67, E. Barnes 67, M. Dods 66, M. McCallum 66, C. Robinson 65, K. G. Watson 65, M. G. Edwards 65, W. D. Freeman 65, S. Reeve 64, P. Rowland 58, T. Moss 58, M. Seaman 57, P. Watson 54, R. E. Oldham 53, D. Marshall 51, J. McInnes 50 (one failed). Highest aggregate for 1963—Miss M. Wakely.

ADVANCED DIPLOMA COURSE: J. Hootley 78, G. B. Gill 75, G. Scrivener 72, E. Rogers 63, J. Campbell 61, F. Hose 56, D. Garner 56 (two failed). Highest aggregate for 1963—Miss J. Morley.

Bank leader

on materialism

The governor of the Reserve Bank of Australia, Dr H. C. Coombs, has stated in a television interview that in his opinion Australians allow themselves to be unduly challenged by the need of possessions. In plain terms, they are greedy and materialistic.

This is a message which the Churches and their spokesmen constantly strive to bring before the nation, but usually with only indifferent success. It is to be hoped that such an admission from what Christians might regard as the opposition will produce some effect, because there has never been a time when this message was more needed.

The best things in life are still free. Keeping up with the Joneses is not really a satisfying motive. The greatest thing of all, eternal life, cannot be bought either with money or good works; it is the gift of God. A people that regards material possessions as the be all and end all of life is not likely to attach much importance to a gift, even if it comes from God Himself.

Voyager tragedy

The tragic disaster involving the Voyager, in which 82 lives were lost, has shown that all that is good in our community has not been altogether lost. The courage displayed by all involved and action of the coxswain who led trapped men in prayers and hymns before they died are an indication that even today when it comes to the point people are prepared to recognise that there is more to life than money and pleasure.

The danger is that constant stress and emphasis on material things will lead the sense of anything better to die like the seed that fell among thorns.

It is good to know the Church shouldered its responsibility in the disaster, nine chaplains manning telephones from 5 a.m. on the morning after the disaster to speak to the bereaved relatives and by the next day visiting every bereaved family in the Sydney and Newcastle areas.

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Dean Roscoe Wilson

IN the Melbourne "Age" on the morning of February 7 there appeared an announcement that "Dean Roscoe Wilson, one of the most-loved clergymen in Victoria, who retired in 1953, will preach at his old church, St. John's, Camberwell, on Sunday at 7 p.m."

That was to be Dean Wilson's last sermon. The 81-year-old former Dean of Melbourne fell dead from the pulpit of St. John's half-way through the sermon.

Three doctors rushed from the congregation to attend the Dean and carried him from the pulpit steps to the vicar's vestry.

The vicar of St. John's, Canon Russell Clark, called the large congregation (about 500) to their knees and, after kneeling in prayer, closed the service with the benediction.

Varied ministry

Dean Wilson was born in 1882 and ordained in 1908.

His early years in the ministry were spent at Ivanhoe, Balwyn and Essendon. Then, in 1916 he went to St. John's, Camberwell.

The move to Camberwell was accomplished with great speed. The parish was seething with unrest as a result of constant strife between the Vestry and a ritualistic vicar, the Rev. Charles Perry.

Although coming from an evangelical background Mr Perry had sought, in Dean Wilson's words, "to make St. John's the St. Peter's of the eastern

suburbs." Finally — and quite unexpectedly — he left to work in Christchurch, New Zealand.

Only four days separated Wilson's resignation from his work as director of the diocesan Sunday School Association and his taking up the incumbency of St. John's. The Archbishop's haste was accentuated by the knowledge that Mr Wilson was to be offered a deanery in another diocese.

So Wilson went to Camberwell where he carried out a long and happy ministry until 1934. From Camberwell he went to Holy Trinity, Kew, where he served until 1944. At various times he served as a canon of St. Paul's Cathedral, Rural Dean of Hawthorn and Archdeacon of Kew.

He was also at one time Librarian of the Mollison Library, Melbourne, and Editor of "The Messenger."

In 1947 Roscoe Wilson became Dean of Melbourne, which post he held until his retirement from active ministry in 1953. After his retirement he was given special permission by Archbishop Booth to retain the title of dean. In 1956 he was decorated with the O.B.E.

Although just before his death illness had hindered his movements Dean Wilson continued in his retirement an active life and up to the time of his death was writing a series of articles under the title "Once Upon a Time" for the "Messenger."

IN SPAIN TODAY

Evangelicals in Spain have prepared a document explaining "the common faith of the Protestant Churches of Spain." The document is to be presented to the Government.

Proposed legislation would grant Spanish Protestants equal rights with Roman Catholics, permitting them, among other things, to hold Government positions. The Government has sought such a document to aid it in preparing legislation to give effect to such a plan.

A Spanish Cardinal, who is Archbishop of Tarragona, has expressed the view publicly that he favours freedom of worship for non-Catholics.

"But," said the Cardinal, "there must be no proselytism on their part. After all, Spain is a Christian country and already has the Gospel."

The Cardinal also reminded the faithful that the "spiritual focus" of the Spanish nation was based on devotion to the Holy Eucharist and the Blessed Virgin, and allegiance to the Pope. Protestantism, he said, had never been able to gain a footing in Spain because the "Protestant heresy" denied these devotions.

Three zealous young Christians from a small Protestant congregation in a Spanish town recently spent a week in house-to-house visitation. They sold about 160 N.T.s and distributed hundreds of tracts.

About 20 people contacted by them attended the Protestant church on the next Sunday. The local priest was up in arms and called upon the Civil Guard.

The Guard attended the service on January 5 and arrested the three young people. A week later they were fined 2,000 pesetas each (about £25 Aust.).

Although warned, some of the people contacted continued to go to the services. Others, more timid, went to Protestant services in Barcelona, a larger place where they would not be so easily noticed.

Meeting calls for referendum

LEADERS of the Protestant Church spoke in united protest against the proposed gambling legislation of the N.S.W. Government at a meeting in St. Stephen's Presbyterian Church, Macquarie Street, Sydney, on February 16.

About 1,500 people attended the meeting, including numerous Members of both Houses of the N.S.W. Parliament.

Dr Gough, who also spoke at the evening service in St. Stephen's, addressed the after-church rally and called on the Government for a referendum.

"We are not a minority seeking to impose our will," said the Archbishop. "We want a referendum. If the majority wants off-course betting let the majority have its will."

The Archbishop said that on his recent visit to Britain he had found evidence of widespread gambling activity since betting shops had been made lawful a few years ago. Already the disastrous consequences of poker machines could be seen throughout the State. The Church and the clergy were in a unique position to speak of the harmful consequences of gambling and the moral and social evils associated with it.

Moving a resolution, which was carried by an overwhelming majority, the Secretary of the N.S.W. Council of Churches, the Rev. Bernard Judd, told the gathering that this recent campaign was a first step in the Council's general Crusade for Christian Citizenship. Application forms for membership in the crusade had been distributed to the meeting.

Letters to the Editor

Church Finances

Layman's view

Dear Sir,
Our district of some eight hundred souls (or is it bodies these days?) has one doctor, one small hospital, one baker, eleven churches and three ministers, plus one who shares this locality with a sister district.

Our church, like the other three denominations, held promotion campaigns, the emphasis being that we were not to attempt evangelistic work—that was for the experts.

As fast as the greatly increased income arrived we found that the minister's allowances (car, linen, breakages, petrol, etc.) went up and up.

Then came a mission minister who, with tears in his voice and eyes, vividly described the pitiful plight of the poor people in South Africa.

At least two members of the congregation were impressed enough to resign from the church and its money-grabbing promotion campaign and their money now goes straight to the mission field.

As they say, if the church wants more money, let the ministers get to work and make a few more converts, who will, in turn help to finance church programs.

Maybe this is the wrong attitude, but I seem to recall reading in your Record some time back, that this time there will be no Reformation, but just a quiet drifting away. Summing up, Promotion, like money, is a good thing, but it is the love of money that brings the whole thing into disrepute.

Yours sincerely,
"MISSIONS-FOR-ME,"
Victoria.

Clergyman's view

Dear Sir,
Very few ministers would venture to disagree with at least the closing lines of "Your Commentator" in his "Comment" (20/12/63). It would certainly be wrong if a minister were to enforce his views on the congregation.

Yet he does have a responsibility and privilege to present to the people a clear picture of the divine character of the Church; a Church that is not a materialistic fund-raising organisation; but a living soul-saving organism; a Church whose Master, having given a commis-

Paganism

Dear Sir:
The "Record" is to be commended surely for its frank page article of January 30, "Australian Paganism." It will be of interest to discover the extent to which the writer's challenge can be projected through our worshipping congregations (evangelical and otherwise) to become a directive influence within the Australian communal personality.

On another matter may I join forces with the Rev. A. Deane (January 30) in his reference to "Church Chuckles"?

Perhaps more than other, religious newspapers invite a critical scrutiny of form and matter and in these it has seemed to me that "Church Chuckles" has sometimes left a standard to be desired.

You will not mind the criticism I feel sure. Humour is often a good thing. Where it is a medium of Christian teaching few would doubt that the "Record" would be among the first to desire the highest of standards for its presentation.

Yours sincerely,
REV. A. J. RICHARDS,
Mulgoa, N.S.W.

Bp. Chambers

Dear Sir,
Many senior members of the Church of England in this country are sorry indeed to see your report of the passing of Bishop Chambers.

We should like to record our gratitude to his memory and to his kindly and courageous action in coming to our churches to confirm our candidates and to exercise other episcopal supervision during the years when there was no other Church of England evangelical bishop available to us.

It was he too who was largely responsible for bringing about the Silvertrees Agreement which was come to with Archbishop Phelps of the Church of the Province and which recognised our full rights as a separate Church in this land and as the true and only Church of England here.

Yours sincerely,
D. GORDON MILLS,
Cancellor, C.E.S.A.

It seems to me that when you have true Christians in the church's congregation they will give without prompting.

Every time we hold a special service in our church we find the offertory is far less per head of congregation than when he have a normal service.

Not much use depending on these people, even if it is right to do so. Yet these are the ones so often apologetic in canvasses!

Yours truly,
HERBERT WILLIAMSON
Melbourne, Vic.

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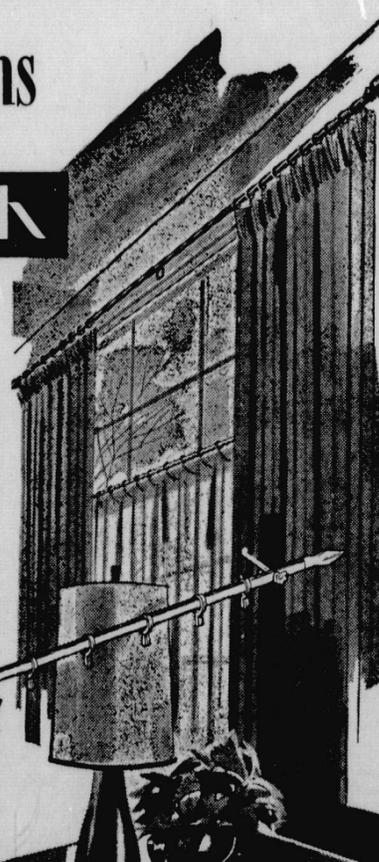
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Mainly About People

Sydney

The Rev. W. E. Maltby, rector of Christ Church, Bexley, since 1936, retired as from February 4. Mr Maltby, who was ordained in 1916, has spent the whole of his ministry in Sydney's metropolitan area. He was appointed rural dean of St. George in 1955. He and Mrs Maltby have purchased a home in Arncliffe parish.

Miss Helen Harrison, of Corimal, on the South Coast, has been appointed in charge of the C.M.S. Bookshop in Wollongong. Miss Harrison is a graduate of Deaconess House, Sydney. She replaces Mrs Ruth Perry who has now taken up work at the C.M.S. Canberra Bookshop.

The Rev. C. E. Bellingham, curate-in-charge of the Provisional District of East Lindfield, has been appointed chaplain to the Carramar Maternity Hostel, Turramurra. Mr Bellingham succeeds the Rev. E. D. Cameron in this position.

The Rev. K. N. Shelley, rector of St. Bede's, Drummoyne, has been appointed chaplain to the Royal Prince Alfred Hospital, Sydney. Mr Shelley will take the place of the Rev. L. J. Harris, recently appointed rector of St. James, Croydon. The appointment dates from April 1.

Miss Jessie Segal, of Wilton (parish of Picton), has been undergoing training with Wycliffe, together with her fiancé, Mr Warren Glover, of Wollongong. Miss Segal is to enter Croydon College following the Wycliffe course and Mr Glover will be doing a year's study at Ridley College. At the completion of their training they will take up work with Wycliffe.

Interstate

The principal of M.B.I. the Rev. J. W. Searle, B.A., B.D., has announced his resignation, the decision having been taken on medical advice. Mr Searle followed the first principal and founder of the College, the Rev. C. H. Nash. He has been its principal for the past twenty years. It is intended that Mr Searle will continue to lecture at the college from time to time. The present vice-principal, the Rev. R. V. Merritt, L.D.S., B.D.Sc., has been appointed acting principal.

Recent additions to the staff of St. Stephen's, Coorparoo, Qld., are: the Rev. Frank Copeland, formerly assistant curate at St. Saviour's, Punchbowl (Sydney), the Rev. Brian Seers, ordained deacon in Brisbane on February 2 following training at Ridley College, Melbourne, and Sister Yvonne Smyrell, from Queensland.

The Reverend Alfred C. Miles, of St. Stephen's, Gardenvale, Melbourne, has intimated to the Archbishop that he will be resigning from the parish at the end of May. Mr Miles was ordained deacon in 1920 and has served in Gippsland as well as Melbourne. He was first chaplain appointed to the French Island Penal Settlement in 1924 and for a time was Gippsland representative for the Colonial and Continental Church Society. Mr Miles and his wife intend to live at East Bentleigh after their retirement from parish work.

The Reverend R. J. R. Laity has received the Archbishop's licence to serve in the parish of St. Stephen's, Gardenvale, during the incumbency of the Reverend A. C. Miles. He previously served at St. Mary's, Caulfield.

Fixed Easter?
Clergy in one of the rural deaneries in the diocese of Sheffield, England, are hoping to get an annual agreed date for Easter. They suggest the keeping of the second Sunday in April as Easter Day each year.

From time to time moves have been made to fix a date for Easter. In 1928 the British Parliament sought to fix Easter Day as the first Sunday after the second Saturday in April. The day would thus fall between April 9 and 15, both dates inclusive. This move failed to receive general support.

PROTESTANTS DOWN—There are now 785,000 Protestants in France, compared with 800,000 a century ago. During this period population has risen by 20 per cent.

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At present he is completing a course of study at Monash University in preparation for a further and full-time ministry.

The following are recent Melbourne appointments—The Reverend H. E. Fawell, formerly Senior Chaplain, R.A.N., to Christ Church, Geelong. To the Melbourne Diocesan Centre, as curates—The Reverend Earle Williams (St. Philip's, Collingwood), Neville Curtis (St. Jude's, Carlton), Barry Martin (St. Mary's Nth, Melbourne).

The Reverend John D. F. Davison, chaplain at Canford School, Dorset, England, has accepted appointment to the Chaplaincy Staff of Geelong Grammar School. He will take up his appointment at the beginning of Third Term.

The Reverend A. O. Baker has resigned from the diocese to join B.C.A. He takes up work as priest-in-charge at Timboon on February 27.

Overseas

The Archbishop of Canterbury (Dr Michael Ramsey) is to take part in the annual Church of Ireland pilgrimage to Downpatrick and Saul on St. Patrick's Day, March 17. It will be Dr Ramsey's first official visit to Northern Ireland as Archbishop of Canterbury.

A series of evangelistic missions in the Church of England in South Africa in April and May will have as missioner the Rev. B. Rainsbury. Mr Rainsbury will speak in Pretoria, from April 15 to 19, Johannesburg, from April 19 to 26, and Cape Town, from May 3 to 10.

NEWS IN BRIEF

LENT QUESTIONS.—Questions (with a cup of tea) will follow Evensong at St. Thomas', Essendon (Vic.) during the Sundays in Lent, beginning on February 16. The vicar will preach on one of God's five great acts—The Incarnation, Crucifixion, Resurrection, Ascension and the Spirit of Christ—and discussion and questions will follow.

SCHOOL FUND GROWS.—£63,000 has now been received or promised towards the fund to build the new Cathedral School, Sydney. The original public appeal, launched in 1957, was for £100,000. Gifts (deductible for tax purposes) should go to: F. E. Trigg, C/o Price, Waterhouse and Co., 31 Macquarie Place, Sydney.

MUTUAL RESPONSIBILITY.—C.M.S. in Melbourne Diocese has been running a series of conferences on this theme during February. Led by Bishop Stanley and Mr John Denton (Administrative Secretary) they have been held at St. Thomas', Essendon; St. Mark's, Camberwell; St. Matthew's, East Geelong, and St. John's, East Malvern.

MISSIONARY CONVENTION

April 4 to 12
7.30 p.m. Nightly at PICTON
● Films. ● Speakers.
● Displays. ● Exhibits.
● Meetings. ● Supper.
Speakers from 10 Fields
COME FOR THE DAY
Organise a trip

Revival wanted, not reunion

REVIVAL, not reunion, is the great need within the Christian Church today. This was stated at a recent meeting of English Methodists who are opposed to the plan for a reunion of the Church of England and the Methodist Church.

The statement was made by Dr Leslie Newman, whose Brighton evening congregations are reputed to be the largest in British Methodism. Dr Newman said that he was in favour of unity but not of union. The men who created divisions were concerned for truth. There was much glib talk today about the will of God, but he did not think the age was noteworthy for obedience to the will of God.

Unions seemed to be more the spirit of the age, akin to business mergers. He did not think the man in the street cared much about "scandalous divisions." It was churchmen who were always lamenting these.

In a letter to the meeting, another supporter, Dr Norman Snaith, drew attention to the claim by some Anglicans that apostolic succession was vital. Dr Snaith said he believed Christians were justified by faith alone. For Anglicans this was apparently not enough. They had to have apostolic succession as well — historically incapable of proof and clear contrary to the Gospel.

SCHOOLS DISTRACT.—A group of U.S. Lutherans claims that Church schools in America are diverting the Church from its primary task. A document, produced after a year's study, states: "In a pluralistic society the State is best equipped . . . to ensure that an opportunity for an adequate education is provided for all its citizens."

Heathen nations and tribes, the commission declared, use music at funerals to ward off evil spirits and give the dead safe conduct to the hereafter. But, it said, Christians "should have choral music instead of a funeral march."

According to the commission, the playing of Chopin's Funeral March became a custom because it was performed so often at state funerals and those of distinguished personalities.

However, it added, the march "suggests the departure of a human being to heathenish fate rather than to an eternal hereafter."
("Challenge," N.Z.)

CYCLONE DAMAGE.—A.B.M. is appealing for funds to reconstruct the two missions in Carpentaria—Edward and Mitchell Rivers—almost completely wiped out by the recent cyclone. Damage has been estimated at £100,000, including the loss of two church buildings.

TOGETHER.—Anglican Roman Catholic, Methodist and Congregational speakers will join in a five-day mission to the 9,000 students of the Huddersfield Colleges of Technology, England, early in March. The Archbishop of York, Dr Coggan, will preach at the opening service.

DIRECTORY.—Bishop Bayne's office in London has just issued a directory of thirty projects in Pakistan and the Middle East needing a capital outlay totalling £305,000 (English). Included is an urgent appeal for doctors and nurses to work in Iran. A similar program covering African needs was issued in November.

ON THE CONTINENT.—Fact and Faith films are now being shown in France, West Germany, Holland, Switzerland, Austria and Belgium. One diocese in Germany has obtained its own copies of the films for missionary work and in Holland three films have recently been shown over the Christian TV Service. Italian workmen in a Swiss hydro-electric project have also seen them.

ENGLAND.—The South American Missionary Society, faced with tremendous population growth in Latin America, decided in 1960 to seek to double the number of workers on the field by 1963. The number then was about 40. Fourteen new recruits sailed in 1961. Sixteen went in 1962. Twenty-three went in 1963. The present South American population of 200 million is expected to reach 300 million by 1970.

50 YEARS AGO

"In Sydney there has been agitation against Sunday trading and extra Sunday trams and trains, while in Melbourne there has been a crusade against Sunday picture shows. Our sympathies are always with those who are seeking to preserve the sanctity of the Lord's Day. But the question of Sunday Observance is not an easy one. To the true Christian . . . the matter is easy. But multitudes are in no sense true Christians, and to them Sunday is a weekly holiday in which they may enjoy themselves. There is little use in speaking to such people of God's claims upon them for worship. They need conversion first, a change of heart and will."
* * *
"I was taking a rather large class of boys in a Sunday school, and the subject of the lesson was the incoming of sin into the world. 'God has made this world of ours very fair and beautiful, but there is one thing which destroys and spoils all that fairness and beauty, and has made it a very different place. What is that one thing?' meaning, of course, to receive the answer 'sin.' One little chap, however, without a moment's hesitation, held up his hand, and gave me the very unexpected reply, 'Motors, sir.'"
("From 'The Church Record,' February 27, 1914.)

Revised Lectionary

March 1: 3rd Sunday in Lent. M: Genesis 37; Matthew 18: 1-14, or Hebrews 10: 19-29. E: Genesis 39 or Genesis 42; Mark 14: 53-end, or II Corinthians 5: 20-7: 1.
March 8: 4th Sunday in Lent. M: Genesis 43; Luke 15, or Hebrews 12. E: Genesis 44: 1-45, 8, or Genesis 45: 16-46, 7; Mark 15: 1-21, or II Corinthians 9.
March 15: 5th Sunday in Lent. M: Exodus 2: 23-3: end; Matthew 20: 17-28, or Hebrews 13: 1-21. E: Exodus 4: 1-23, or Exodus 4: 27-6: 1; Mark 15: 22-end, or II Corinthians 11: 16-12: 10.

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March 9 to 15 RELIGIOUS BOOK WEEK 1964

READ AND KNOW

RELIGIOUS Book Week is a unique week. There have been other book weeks, such as that featuring children's books, but this is the first time there has been a Religious Book Week.

Five hundred years ago, man learnt how to print from movable type. Initially, the work was painfully slow. The first printed Bible—the work of the German printer, Gutenberg (generally, though not universally, acknowledged as the inventor of printing from movable type) required no less than 46,000 pieces of type to keep three pages of Latin words going.

Today, the output of books has reached astronomical figures. The advent of the cheap paperback has opened up new realms of thought to men and women who once could not have afforded to possess many of the works brought to them in this way.

And this is no less true of religious books. Not only do the quite large number of religious publishers pour forth a constant stream of books dealing with every aspect of the Christian faith, from light satirical humour to profound works of theology, but publishers have made available to twentieth century readers some of the literary wealth of past ages.

In this connection, the work of the Banner of Truth Trust is outstanding. The Trust has brought to modern readers some of the great treasures of the past at highly attractive prices, books, some of which might otherwise only be found on the shelves of a few large libraries.

Conscious both of the demand for good Christian reading matter and of the need to get more good Christian books into the hands of men and women in the community, Sydney's religious booksellers (including departments handling such books in general bookshops) have organised Religious Book Week.

The theme of the week is "Read and Know," summing up the fact that reading brings

RELIGIOUS BOOK WEEK

- How Bible led Indian to Christ . . . p. 2
- Books that have helped people p. 1, p. 3, p. 5, p. 6
- Reading for the Future . . . p. 5

ANOTHER OPEN LETTER IN UK

ISSUING an open letter seems to be a most popular method of airing theological views in England, judging on the number that appear from time to time in that country.

Latest is one issued by a group of Evangelicals—39 in all—dealing with the proposed merger of the Church of England with the Methodist Church. The letter calls for full communion with the Church of South India and adoption of that church's method of mutual recognition of ministries as the right way to church unity in England.

Signatories include Professor Norman Anderson; Canon James Atkinson; the Rev. B. E. Hardman, Editor of "English Churchman"; the Rev. A. T. Houghton, General Secretary, B.C.M.S.; the Rev. R. Peter Johnson, Vicar of Islington; the Rev. John King, Editor of "The Church of England Newspaper"; Canon Mohan; the Rev. John Stott and the Rev. J. Stafford Wright, Principal of Tyndale Hall, Bristol.

Summarised, the text of the open letter reads: "We are wholehearted in our desire for the unity of the visible church and warmly welcome the Report of the Conversions, which have taken place with our Methodist brethren."

CONCERN over the development of youth work was shown at the Annual Meeting of the Evangelical Fellowship of Victoria held in February.

At the meeting a report was tabled dealing with the findings of a conference between clergy and lay youth leaders on youth work in the parishes.

The report stressed that the basic aim of such youth work is spiritual — to bring young people to committed Christian discipleship. All activities must subscribe and promote this aim.

Because of this stress a spiritually-equipped leadership was vital. The conference felt that, failing such leadership being available locally, efforts should be made to recruit it from outside the parish.

WE find many theological statements in the Majority Report unsatisfactory. We

Theme for a unique week

By means of special displays in bookshops, special program material on radio and TV stations and supplements in denominational papers, the theme is being brought before the community as never before.

Backing up the campaign, many Sydney parishes are arranging special displays of books and making particular efforts to get good Christian books into the hands of parishioners.

With so many titles coming on to the market each month, the organisers hope that the week will bring many of these books to the attention of church-people and others who may find help through them.

A Christian leader writes

MAN Does Not Stand Alone," by A. Cressy Morrison (Revell) is a book that has helped in my life.

I am not a scientist, nor am I a graduate. By reason of the training and sanctified influence of a godly mother and father, I grew up with a strong Christian faith.

More particularly, I needed something for young people, who so often in high schools and universities are finding their faith undermined by a teaching which has confused scientific theory with proven scientific fact.

I found the book in Cressy Morrison's "Man Does Not Stand Alone." This is the work of an outstanding scientist, who at one time was President of the New York Academy of Sciences.

He deals with the wonders of the relations of nature and man, and shows by careful calculation, that life itself would have been impossible without a Supreme Intelligence and a Definite Purpose, that purpose being the preparation of the soul of man for immortality.

This little book has only 100 pages of print, but in it there is a tremendous content. The last chapter is a vindication of the integrity and reliability of the last chapter of Genesis, of which he says—

"Can science pick a flaw in this briefest story ever told? The world's history in a few lines of print . . . The facts as told have come down through the ages and are facts."

With the aid of a friend, I have put nearly 2,000 copies of this book into school libraries in the hope that young people who read it may be assured that science and religion are not in conflict and that the Bible has never been proved to be wrong by any assured scientific discovery.

By the Rev. H. M. Arrowsmith.

I went through my periods of doubt in my adolescent days. Part of those doubts were contributed to by the alleged conflict between science and religion. I read of the confident affirmations of some scientists that the Bible was outmoded and unacceptable.

I knew that there were some scientists who did not agree with this, but I found that those who did take this negative view were very articulate and vociferous.

CONCERN OVER YOUTH WORK

Evangelicals discuss teens

It would also be necessary to provide for adequate leadership, training and individual fellowshippers should be given opportunities to participate in every aspect of the programs so as to be prepared for leadership.

Definite decision

The importance of maintaining a high standard of membership was also stressed. "Admitted" membership should be a definite point of decision to Christ as Saviour and Lord and the fellowship committee should consist of admitted members only. Admissions should not be "en masse" but individually at normal meetings.

At the same meeting the election of office-bearers took place. Canon L. L. Nash was elected Chairman and the Rev. Tom Morgan was elected Secretary. A sub-committee was also formed to plan the program for the Clerical Section of the Fellowship.

A welcome visitor to the group was the Rev. Emmanuel Mall, from Pakistan. He addressed the gathering and told of the vigorous evangelistic work being undertaken by the Evangelical Fellowship of Pakistan.