

Mainly About People

Sydney

Mr Fred Günsberger, who contributed our page 2 article in this issue, is a parish councillor at St Mary's, Guildford. Mr Günsberger's figure is a familiar one at meetings of Sydney Synod for he is totally blind and is aided by a guide dog.

An Austrian Jew by birth, the writer lost his sight some years ago as a result of a motor accident. It was during this period of his life that he came into a vital experience of Christ and, although handicapped physically, has, with the help of Christian friends at Guildford, completed both the S.P.T.C. and I.V.F. courses.

In spite of his blindness Mr Günsberger carries out an active ministry in many directions. Besides his work with the H.C.A. he acts as a parochial lay reader and teaches Scripture — several lessons a week. He prepares for this work by having someone read the notes provided into a tape recorder. He is then able to hear them over as often as is necessary to equip himself for the classroom work. He studied for his examinations in the same way.

Best Man and one of the Groomsman at a recent Sydney wedding were clergy. So also was the Bridegroom himself — the Rev. Geoff Butler, who was married to Miss Diana Murphy (St. Andrew's Roseville). The Rev. Charles Barton acted as Best Man and the Rev. Dick Frith, and Mr Robert Hockley, were Groomsman. Canon Stewart conducted the service, assisted by the Rev. W. J. Lawton.

Mr Butler is curate at St. Matthew's, Marratville (S. Aust.) and Mr Barton is going to Holy Trinity, Adelaide. At the wedding breakfast the toast to the Bride and Groom was proposed by the Rev. Len Abbott, chaplain at Shore Grammar. Mr Abbott's parents and Mr Butler's parents are close friends — coming from the same part of Adelaide.

Although Christian Endeavour is not strongly represented in the Church of England as a whole it is interesting to note that the Society's new National President is an Anglican minister — the Rev. T. ("George") Rees, rector of St. Columba's, West Ryde, N.S.W.

As Sydney's official Diocesan Missioner for nine years Mr Rees has had wide experience in work of a directly evangelistic nature. Christian witness (as an individual responsibility) is one of the main planks of the C.E. platform and young people coming up through its ranks (where the leadership is faithful to its spiritual principles) have a good grounding in this aspect of the Christian life.

There is much that some of the specifically Anglican youth groups could learn from this worldwide interdenominational body. Those concerned at the decline in attendances at and interest in youth groups (especially marked in Melbourne at the present time) might do well to look into the principles and practices of C.E.

An item of news overlooked earlier concerns the leadership of the Sydney Missionary and Bible College ("Croydon College" as it is more commonly known). Late last year it was announced that the present principal, the Rev. J. T. H. Kerr, is to retire at the end of 1964.

Mr Kerr has endeared himself to all who know him. A Presbyterian, he is son-in-law of the founder of Croydon, the late Rev. C. Benson Barnett. He has headed the work since 1945 and under his leadership the College has maintained a clear stand for Evangelical truth.

Mr Kerr's successor will be the present vice-principal, the Rev. Arthur Deane. Mr Deane, an Anglican has been vice-principal at Croydon since 1959. He has had wide experience in educational and in youth work. He was Chaplain for Youth in Sydney Diocese from 1952 to 1956.

Two men due to start their second year of training in Sydney's Moore College shortly and two women due to start their second year at Deaconess House, Sydney, have announced their engagements recently.

Gwen Standen, daughter of the Rev. F. G. Standen, rector of Merewether (Newcastle Diocese) is engaged to Ken Freer. June Bear is engaged to Lex McQueen. June is from Queensland.

Interstate

Back in Melbourne, late in January were Mr and Mrs John Denton, C.M.S. workers from the Diocese of Central Tanganyika. The Dentons flew into Melbourne to start their furlough. Mr Denton has been serving as Administrative Secretary in the diocese.

Now in Melbourne is the Rev. Norman Allchin, lately on the staff at Holy Trinity, Adelaide. (Where he was one of ACR's many faithful distributors). Mr Allchin is to work, under the Council for Christian Education

Owing to pressure on space it has been necessary to carry over to the next issue certain items intended for this feature.

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Exam Results

Continued from page 7

Lane, P. C. G. (2, 5, 7, 11), Melbourne: Lawrence, G. R. (6, 7, 8, 9, 10), St. John's College, Riverina, Le. Huray, N. J. (2, 3), Newcastle; Lennox, G. R. (6), Tasmania; Lewis, A. W. M. (6, 7, 8), St. John's College, Adelaide; G. R. (6), Tasmania; Lewis, A. W. M. (6, 7, 8), St. John's College, Adelaide; Lim, Bui-Pui, B.Arch. (6, 7, 8), Moore College, unattached; Lindsay, E. Th.A. (9), G.B.R.E., Brisbane; Lomas, W. J. (6, 7, 8, 11), St. John's College, Newcastle; Lott, J. (7), Ridley College, unattached; Lowe, F. McL. (4), G.B.R.E., Gippsland; Lowell, R. J. (7), Ridley College Melbourne; Lucas, L. A. B.A. (1, 3), Sydney; Lucardie, M. B. Eng. (2), Ridley College, unattached; Mackintosh, A. I. (10), D.B.E., Adelaide; Mackinnon, G. L. G. (9), G.B.R.E.,

in Schools, as Chaplain to Rosanna High School. At Evensong in St. Paul's Cathedral, on February 3, Mr Allchin received his licence from the Archbishop, Dr Woods.

During the same service, the Archbishop of Melbourne presented licences to the following clergy taking up appointments in the Department of Home Missions:— The Rev. John Hammon, as assistant director of the Division of Stewardship, Department of Evangelism and Extension; the Rev. Alan Appleby, chaplain to both the Eye and Ear Hospital and to St. Vincent's Hospital, and the Rev. G. L. Bride, assistant chaplain to the Department of Industrial Mission. Also during this service the Archbishop instituted the Rev. P. J. Harradence to St. Aidan's, Parkdale, and the Rev. N. R. Glover to Christ Church, Newport.

Inductions in Melbourne during the past two or three weeks have been as follows:— The Rev. A. W. Singleton, to St. Jude's Alington; the Rev. Ray Brooks, to St. Paul's, Fairfield; the Rev. N. R. Glover, to Christ Church, Newport; the Rev. P. J. Harradence, to St. Aidan's, Parkdale; the Rev. I. Forster, to St. Oswald's, Glen Iris; and the Rev. John Wight, to the newly formed parish of St. Michael and All Angels, Bennettswood.

The Rev. R. P. and Mrs Gee left early in February in the "Iberia", for England, travelling via Hong Kong and Singapore. Mr Gee has retired from active parish ministry in the Diocese of Sydney but is still sufficiently active to carry out a ministry in many spheres. He and his wife will return, after six weeks in England, on the Castel Felice, on which boat he will act as voyage chaplain.

Overseas

The Rev. Basil Gough, rector of St. Ebbe's, Oxford, has been appointed the new principal of Clifton Theological College. He replaces the Rev. T. Anscombe, who has been principal since 1957 and who has now taken up parish work again. During an incumbency on 12 years at St. Ebbe's Mr Gough has maintained the church as a strong Evangelical centre.

The Bishop of Coventry, Bishop Bardsley, has been forced to cancel a projected tour to New Zealand due to ill health. He was to have gone there on behalf of C.E.M.S.

Appointed to succeed Bishop Brazier as Bishop of Ruanda and Burundi is Canon E. L. Barham, general secretary of the Rwanda Mission of C.M.S. Canon Barham has been a missionary in Uganda for thirty years.

MISSION MEETINGS — The Sydney Board of Diocesan Missions is conducting a Parish Mission at St. Luke's, Miranda, from February 9 to 23.

The Australian

CHURCH RECORD

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

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

Issued fortnightly. News of Church life in Australia welcomed.

Revised Lectionary

February 16: 1st Sunday in Lent. M.: Genesis 18; Matthew 3, or Hebrews 6.

E.: Genesis 39, or Genesis 42; Genesis 22: 1-19; Mark 14: 1-26, or II Corinthians 4.

February 23: 2nd Sunday in Lent. M.: Genesis 27: 1-40; Matthew 9: 1-17, or Hebrews 9: 11-nd.

E.: Genesis 28: 10-nd, or Genesis 32: 3-30; Mark 14: 27-52, or II Corinthians 5.

March 1: 3rd Sunday in Lent. M.: Genesis 37; Matthew 18: 1-14, or Hebrews 10: 19-nd.

E.: Genesis 39, or Genesis 42; Mark 14: 53-nd, or II Corinthians 5: 20-7: 1.

50 YEARS AGO

"At last, the churchwomen of the Diocese of Melbourne have the privilege of voting for representatives in Synod. They have always been eligible as voters at annual meetings, for churchwardens and vestrymen, and for years past, they have voted for members of Parliament, but for synod representatives they were not permitted to record their suffrages. But now that is changed, although it took a case before the State Full Court to finally settle the question."

"The Rector of Grenfell (Bathurst Diocese) is making vigorous efforts to have the revenue of his parish raised by direct giving, and so affirm the principle that the Church should be supported by voluntary offerings. The first annual meeting of representatives from all the districts was held on January 30. The meeting was truly epoch-making in the history of the parish, and the result very gratifying. It is a goodly sight to see so many keen businessmen (some who had come a distance of 30 miles) shouldering the responsibilities of the parish finances. The total amount promised was £515."

(From "The Church Record," February 13, 1914.)

Cardinal wants a revolution

"Every time I go to Latin America I feel like starting a revolution," was a recent comment made by Richard Cardinal Cushing of Boston, U.S.A. The cardinal is a papal envoy to Latin America.

According to the U.S. magazine "Newsweek" the cardinal stated recently that the Roman Catholic Church is "losing 1,000 parishioners a day in Brazil alone." In the cardinal's judgment the problem lies in a shortage of priests and widespread poverty and illiteracy.

THE AUSTRALIAN

CHURCH RECORD

EIGHTY-FOURTH YEAR OF PUBLICATION

No. 1307

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

PRICE 9d.

CALL TO AUSTRALIAN CHRISTIANS

AUSTRALIAN Christians have been challenged to help evangelise the growing middle-class in South America. The challenge has come from Bishop Kenneth Howell of the new diocese of Chile-Bolivia-Peru.

Bishop Howell was speaking a special tape-recorded message played to 500 people in the Chapter House of St. Andrew's Cathedral, Sydney.

The rally was organised by the South American Missionary Society to welcome home its Chairman, Canon A. W. Morton.

Canon Morton, Rector of St. John's Darlinghurst, had just returned from a 170,000-mile tour by air of the missionary opportunities of South America.

In the message, Bishop Howell said: "The vision of the Lambeth Conference of 1958 to stress South America was fulfilled in the fact that my enthronement service in Santiago several weeks ago was held in Spanish."

"For sixty years S.A.M.S. has been working in Latin America, principally among the Araucanian Indians. The first native was ordained 25 years ago, and there are now six native clergy."

"But there is a growing middle class in South America."

To capture the future, we must reach the educated and professional class in the towns and cities."

"In Bolivia and Peru there is no Spanish-speaking Anglican work at all. There is no money and there are no men for this task."

"Who is going to help us? This is certainly a call to you to come over and help us. We look to you in Australia to help us to answer this challenge."

No money, no men

Canon Morton in his address said he was "tremendously impressed" by the team of missionaries working for the society.

He said, "they are a splendid team of missionaries, of high calibre and deep spirituality. They are working in situation of immense difficulty."

Canon Morton said many Roman Catholics in the growing middle class were becoming increasingly dissatisfied. "They would like an ordered service and a reformed faith, and this is

what the Church of England can give them," he said.

He stressed the need for more work among the large number of students in South American universities. At present the Inter-Varsity Fellowship has one worker — Miss Felicity Houghton, in Santiago.

He said the new diocese of Chile-Bolivia-Peru could take as many Australian missionaries as offered. (The Church Missionary Society of Australia has recently accepted an invitation to commence work in Lima. There are six immediate openings for two single nurses and four ordained men.)

The South American Missionary Society, a Church of England voluntary society formed in England in 1845, now works in

three countries—Chile, Argentina and Paraguay.

Until five years ago, most of its workers were concentrated in the Argentine Chaco and Paraguayan Chaco — home of the Araucanian Indians.

Its biggest centres are the Mision Chaquena, a 1,000-acre mission station in Argentina, and a 500-acre property at Quepe, in southern Chile.

The society has over 80 missionaries—of whom five are Australians: the Rev. Gregory and Mrs Blaxland, in Chile, the Rev. Peter and Mrs Clifford, in Paraguay, and Mr Kevin Bewley, in the Argentine.

Within three months new recruits, the Rev. Rix and Mr Warren, will sail with their family for Paraguay. Mr Warren has been Rector of St. Paul's, Oatley.

English Christians pray for Geelong

A GROUP of Christians meeting in London, England, are praying for the Geelong District Youth Campaign, to be held in that city from April 5 next.

Other groups in such far-flung places as Adelaide, Darwin, Sydney and Brisbane, are also joining in prayer for the campaign.

Preparations have been going on for some months. In November last year the Rev. Dudley and Mrs Foord, from Sydney, spoke to several hundred people attending a seminar.

Purpose of the seminar was to launch the campaign and to acquaint Geelong residents with its aims and objects.

Over a hundred Geelong Christians have registered for the counselling classes, to be led by a Baptist minister from Gympie, Sydney — the Rev. Keith Wilson.

For those in outlying areas the counselling lessons have been

taped and are being made available to church groups for use in conjunction with printed notes.

The Geelong classes start on March 2 at 6.00 p.m. Further details are available from the crusade office, 108 Ryrie Street, Geelong.

The 1,000-seat Plaza Theatre, in Ryrie Street, Geelong, will be used for the campaign. First meeting, on April 5, will be at 3 p.m. and will continue each week night until April 18. For the larger Sunday afternoon rallies use of Kardinia Oval has been granted by the Geelong City Council.

Leader of the crusade is Mr Brian Willersdorf, who has been carrying out an evangelistic ministry in many parts of Australia, particularly among teenagers.

Leader of the choir and campaign director is the Rev. Les Nixon.

IVF in Asia

AUSTRALIAN I.V.F. was now contributing about £2,000 per year towards student work in other countries, particularly Asia.

This was one of the points mentioned at the recent I.V.F. Annual Conference at Belgrave Heights, Victoria.

According to Bishop Loane, who addressed the conference, there has been a tremendous increase in the numbers of university students in every country visited in his overseas trip last year. Bishop Loane said he had been impressed by the efficient leadership given by many Chinese Christian graduates working in Hong Kong and Taiwan.

Dr Alan Cole is to visit Hong Kong shortly for two weeks of student evangelism. ("New Life.")

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English comments

Mothers' Union "image" queried

WRITING in the English "Mothers' Union News" a contributor claims that "The image" of the Mothers' Union today is a very unfortunate one, and does not appeal to young women. We must change it; and the only way to bring this about is to completely rethink our activities.

"For many young women," the writer goes on, "the idea of going to a gloomy church hall one afternoon a month, to listen to a 'devotional talk,' is enough to put them off membership, especially if they see that the average age of the people who attend such meetings is nearer sixty than forty."

Commenting that, "we must face the fact that young and old have different interests and allow for it," Mrs Chapman commends the idea of branches being split into two sections. She suggests that members might like to undertake some practical project, such as helping at a children's home, giving an annual party or assisting the clergy in parish visiting.

"The point I really want to make is that we must change our public image from the present one of the 'anti-divorce' lot, who meet once a month for tea and a nice innocuous talk, to an image of Christian women in action—Christian women who have clearly defined principles, who are ready to do anything to help, who are ready to be called upon by anyone, and are ready to give assistance in all ways."

Death of dean

News of the death of Dean Roscoe Wilson reached us too late for inclusion in our last issue. An obituary appears on page 5 of this issue.



St. John's, Toorak

CHURCH RECORD

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

Issued fortnightly. Subscription £1 per year. Editorial and Business: 511 Kent Street, Sydney. Phone: 61-2975.

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 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 resented but Christians must be prepared to continue seeking to impose restraint, to be called wowsers, 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 unsuitable 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 Prime, 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 Churchmen 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 Communion 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. L. 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."

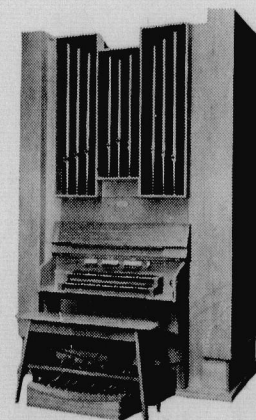
When I heard this I thought as follows: This flower cannot hurt of itself. But when its aroma is inhaled, there is no longer any desire for food or aught else. God wishes us to use the world and the blessings around us for our good, but if we allow these things to draw us aside and to allure and stupefy 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 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 (in order of merit): W. Luckenby 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. Dadds 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. Horley 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. Horley.

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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.

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 America.

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-

sion, will supply the means to complete the task: a Church whose God cannot be limited, and Who will reward the faith of any congregation irrespective of conditions or circumstances.

(Does "Commentator" really believe that the texts mentioned in the letter and his comment, in any way support the fantastic idea that the Christians of the N.T. era spent time and energy organising fund-raising activities?)

What is a minister to do when the majority of the congregation favour a fund-raising policy? I would suggest that he tolerate this counterfeit form of church-life, that he avoid being in any way involved in the endless round of purposeless scheming and organising and give himself wholly to the office whereunto it has pleased God to call him.

For those who follow the way of faith there will be times of testing, but not of anxiety as is the "way of the gentiles." God blesses those who are prepared to be obedient servants and faithful stewards.

And here we can assure "Your Commentator" that the blessing which he passes off as mere psychological life is much more real than the emotional excitement which accompanies the counting of the day's takings.

To ministers of the Gospel, "it is required of stewards that a man be found faithful," lest when called to "give an account of his stewardship" he be found guilty of having asked people for the work of their hands because he had lost the art of asking for their hearts; of having offered substitutes for the real thing; of asking people to share in the taking to the uttermost ends of the earth a Gospel that had not yet touched their own hearts.

Yours sincerely,

(Rev.) C. J. LETTS.

Merrylands, N.S.W.

Layman's view

Dear Sir,

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 approached in canvasses!

Yours sincerely,

HERBERT WILLIAMSON

Melbourne, Vic.

Paganism

Dear Sir:

The "Record" is to be commended surely for its frank front 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,
Chancellor, C.E.S.A.

THE APPROACH TO TRUTH, Scientific and Religious.
By Dr Martyn Lloyd Jones. Tyndale Press, Pp. 27. Published for the Christian Medical Fellowship. Published version of an address given to the fellowship.

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Evangelicals in England

THE late Sir R. C. K. Ensor, the Oxford historian, gives a vivid description of the power of evangelism to mould the nation's character.

Victorian England, he says, was one of the most religious countries the world has ever seen. Its particular type of Christianity laid great emphasis upon conduct and dominated churchmen and nonconformists alike, and was, "using the term in the broad sense, evangelicalism." It was practically the religion of the Court and it gripped all ranks and conditions of society.

The English were the people of a Book. English merchants earned the reputation of being the most honest in the world. Other-worldliness became an everyday conviction. Of three successive Lords Chancellor, each taught in a Sunday School nearly all his life. Family prayers were almost universal. The observance of Sunday was almost a religion in itself. The nation put pleasure in the background duty in the foreground to a quite exceptional degree. (England, 1870-1914, chap. 4.)

The evangelical quality associated with our nation in the minds of Roman Catholic countries, and seen in the character of our people, has not entirely left us. It shows itself in great national crises, but the inherited capital is almost exhausted and the image has become tarnished.

Passion for pleasure

The transformation has taken place so gradually that we may not have noticed that our evangelical history as a people is past. We are now a nation with a passion for pleasure, ignorant of the Book which helped to make us great, and as uncomfortable in a church as a beggar at a palace banquet.

The Englishman has abandoned his inherent and perhaps unreasoning antipathy to Rome. His benevolent indifference to religion embraces that Church also, and the high-pressure publicity given to all things papal today has completely changed the position and prospects of Roman Catholicism in this country.

The attitude of the Church as a whole is much the same. The most extreme forms of churchmanship (however opposed to the Church's professed beliefs) can be welcomed in our "comprehensive" Church, but not so-called "fundamentalism." But we can comfort ourselves by remembering that even when evangelism was at the zenith of its power evangelicals were not popular.

The evangelical minister in the Victorian era was on a very easy wicket in comparison with his modern counterpart whose task is probably more difficult than it has ever been in our history.

While there are many parishes where a splendid and successful work is in progress, there are some evangelicals working alone, often isolated, with little to show for their labours, but ministering faithfully to people who resist the Gospel and resent a religion which demands com-

mitment. The temptation to adjust themselves to the prevailing pattern is very great.

The picture we have drawn is gloomy, but it is not the whole story; there are many things to encourage us. A considerable proportion of recruits for missionary service overseas comes from evangelical parishes. There has been a welcome revival of evangelical scholarship with the prospect of a weighty contribution to those debates which will engage the next Lambeth Conference. The establishment of Latimer House at Oxford is a noteworthy achievement.

There is no doubt about the overall strength and potential influence of evangelicalism in this day of crisis, but we are all conscious of a malaise which hinders us from demonstrating on a big scale the proof of our claims for the evangelical "way."

By Canon Talbot Mohan

The problem is intensified by our climate of easy-going carelessness about what is right or wrong. Thus the process of "catholicising" the Church proceeds apace with little resistance. Thus, too, in this artificial atmosphere, the very existence of differing groups within the Church, which is inevitable in any community where there is liberty of thought, is frowned upon.

While we can thank God that evangelicals are helping to maintain within the Church an emphasis which can only be for its good, and are offering a resistance to a trend which must inevitably frustrate its true purpose, yet we long to see all our churches filled with dedicated Christians rejoicing in the Saviourhood of Christ and consumed with a desire to win the outsider for Him.

Revival is our urgent need. The solemn duty of evangelicals is to humble themselves before God and seek for that holiness which was ever a noted quality of true evangelicalism; that we should unite together in reliance upon God, in humble and happy confidence, with a gracious and winsome compulsion which will commend the Saviour we offer and the evangel we proclaim.

(Excerpts from an article in the December 1963 issue of "The Churchman," an English Evangelical quarterly. Available by subscription through C.M.S. Bookshops, 13/4 per year posted.)

Magazine goes

Television is listed as one of the reasons for the cessation of the magazine "The Bible in the World."

After 59 years the Bible Society's well-known publication is to go out of existence. So also is "The Popular Report." The children's paper "For Every Land" stopped in December, 1963.

Other reasons given are the eclipse of literary periodicals by illustrated magazines and the desire on the part of modern readers for brevity.

From May of this year a new quarterly will come into existence. It will carry short features with ample illustrations, some in full colour.

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YOUNG PEOPLE'S PAGE

Swimming Carnival

THE annual Swimming Carnival of the Church of England Fellowship, Diocese of Sydney, was held at the North Sydney Olympic Pool on Friday, February 7 and Saturday, February 15.

Although it rained during both heats and finals, competition was keen. Organisers were somewhat disappointed with the participation of only seventeen branches. Last year twenty-five took part in the carnival.

There was a close tussle for first place, the victors proving to be St. Matthew's, Manly, with St. Andrew's, Sans Souci, only two points behind.

Junior Division was won by Sans Souci and the Open Division by St. Mark's, Harbord.

Scores were:

Aggregate:
St. Matthew's, Manly—73.
St. Andrew's, Sans Souci—71.
St. Mark's, Harbord—64.
Open:
St. Mark's, Harbord—54.
St. Matthew's, Manly—35.
All Saints, Balgowlah—34.

Junior:
St. Andrew's, Sans Souci—39.
St. Matthew's, Manly—38.
St. Peter's, Watson's Bay—24.

Fifty young people wanted

FIFTY young people from Australian churches will form the delegation going to the first Asian Christian Youth Assembly next December. Held in the Philippines from December 28 to January 8, the gathering will bring together six hundred young people — between 18 and 28 (approximately).

The Assembly is sponsored by the East Asia Christian Conference and is supported by the World Council of Churches.

Under a group travel scheme it will be possible for Australian delegates to fly from Sydney to Manila and return for about £195. Cost of the conference itself will be £14/6, which covers accommodation, meals etc.

The Australian Christian Youth Council is now calling applications. They close March 16 and selected delegates will be informed by April 1 so that they will have a maximum time in which to arrange for the raising of travel costs.

Application forms are being received through denominational youth departments.

VACATION MISSION—Late in January CSSM conducted a vacation mission for children at St. Andrew's, Rosanna (Vic.). Leader was Mr Hedley Potts.

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HOW TEENAGER DRUG ADDICT FOUND HELP

I WAS brought up in a home that did not believe in God. I had never been in church in my life. The real trouble, however, started when I was fifteen.

Two school friends persuaded me to have some "kicks" and gave me some pills. They told me I would get "high." I took the pills.

After 40 minutes they "hit" me and every nerve and muscle in my body was stimulated by the dope. I may have felt good at the time but the next day I was miserable. I felt nauseated as though I had the flu and even worse than the physical pain was the mental depression.

I said to myself "never again" but I was coaxed to take the pills again and yielded.

Before long I was "hooked." After four months I was beginning to live in a little world of my own.

At the end of six months I was using 30 pills a day.

Habitual alcoholic

By 18 I was also a habitual alcoholic. Sometimes, when I could not get "dope" I turned to alcohol to numb my brain and relax me. Many times I remember drinking half a quart of wine for breakfast. At 19 I had been using "dope" for four years and was sick of it. I did not want to be a dope addict, I had tried many times to quit but I couldn't.

A true story, reprinted from Picton Parish Paper (Sydney)

I decided to take up boxing. I thought if I could build up my body I might be able to "kick" the habit.

After this I decided to commit suicide. I saw a car coming down the street at about 40 miles an hour and ran at it as fast as I could. Just before I could hit the car it swerved and missed me.

I stood on the street corner. I put my face in my hands and began to sob. "Oh, God! Oh, God!" And just as real as it could be God spoke to my heart. It was an impression. The thought of church flashed through my mind. Something said to me, "Go to church."

Locked church

I walked down the street intending to go to the first church I saw. I walked up the steps and

When home lets you down where do you go? Some girls find a new home at Greenwich in

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tried the door but it was locked. As I turned and walked away I heard a voice call "Son, come here."

I looked back, and there standing in the door was an elderly man with a gleam in his eye and a shine on his face. He was so different from the people I knew. He put his arm around me and we walked into the church together. We sat down in a pew and he said, "Son, would you like to tell me what your problem is?"

I was shaky, depressed, sick and began to cry. I said, "Mister, I'm hooked. I'm a dope addict. I need help."

He got a Bible and read to me about Jesus standing at the door. He asked me, "You want to be saved, don't you?" I said, "Mister, I don't know what you mean, but I do need help."

Knees hit floor

"All right, let's get on our knees together," he said. My knees hit that floor and when they did something inside me broke. I wept and sobbed like a baby. I repented. I was sorry for my sins. I never cried so much before in my life, and it never felt so good.

For 10 minutes I begged God to forgive me. Just then, as real as anything could be I felt the Lord Jesus say to my heart, "Son, I forgive you." He cleansed me.

It was as the Bible says, "If any man be in Christ he is a new creature. Old things are passed away and behold all things are become new."

I found peace, love, joy. I began to live for God, read my Bible, go to church. I don't use dope any more and I don't get drunk any more.

When Christ comes in He transforms you. He takes away the old habits and the old desires and gives you new desires and a new purpose. Now I'm preaching and testifying and telling young people across the nation that I have found peace and a wonderful life in Jesus.

Sydney Missionary and Bible College

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

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WENTWORTH FALLS. Cottage, accom. 4-5. Phone 85-7043 (Sydney exchange).

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APPEALS

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

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CHAIRMAN: Archdeacon R. B. Robinson

SECRETARY: R. A. Cole, LL.B.

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Accommodation Wanted

MAN WITH WIFE and child seeks accommodation in Sydney while attending Moore College in return for gardening, odd jobs. Kruse, 20-151 Ext. 450, business hours.

REASONABLE ACCOMMODATION required, young working girl, in Christian household. St. Stephen's, Willoughby area. Phone 51-1796.

TO LET: Room in new Home Unit, suit Christian lady. Ring: 59-4102 (Sydney exchange).

EASTWOOD. Furnished cottage, two bedrooms, mod. cons., no small children. April 24 to September 7, 85-1678 (Sydney exchange).

THORNLEIGH. £5,500, modern timber cottage, close transport, two bedrooms (built-in), sunroom, 1/4-d-room, eat-in kitchen, garage, h.w.s., quality extras. Phone: 84-2765 (Sydney exchange).

LOVE'S HEARTBEAT: New title for 1964. Bedside Series made so famous by the late Rev. John Deane. This year features meditations on John 3:16, again by John Pritchard. Perfect gift idea. Only 7/6. All book sellers. Published through S. John Bacon Publishing Co., 119 Burwood Rd., Burwood, Victoria. All earlier titles still available, too. All earlier

WORK WANTED

FURNITURE REMOVALISTS. A. R. C. THOMAS, PARRAMATTA. 635-5888. Local Country-Interstate. MOVE AND STORE WITH THOMAS. All cons. 631-3592.

4/- a Sunday to open pews

RESEARCH for the forthcoming Pioneer Exhibition at Holy Trinity, Adelaide, has unearthed some interesting facts. A John Monck, for instance, was paid at the rate of 4/- per Sunday to open the church pews—back in 1841.

The exhibition is an annual event, held at the time of Adelaide's Festival of Arts. More than 7,000 people saw Holy Trinity's last display.

Included in the exhibition (from March 7 to 21) will be aboriginal weapons, a whaling collection, an early blacksmith's shop and models of the first ships to arrive in South Australia. Miss Helen Caterer, from the Trinity Public Relations Committee, says that the same documents telling of the cost of having pews opened also reveal that the same gentleman was paid for other work. £3/4/- went on the job of whitewashing and cleaning the church, and £4/8/- for pew-opening (and bell-ringing) over a period of 22 weeks.

Early Bibles and New Testaments will also be featured, along with gold communion vessels. Two festival services are being arranged. At the 11.00 a.m. service on March 15 sixty members of the Brisbane Girls' Choir, appearing in Festival programs, will join the Trinity choir, with organ and orchestra.

During the exhibition

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 Pictou), 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 been appointed to the Archbishopric 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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Subscription: Australia £1 P.A.; New Zealand 16/- (N.Z.)
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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 curate:—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.
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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

"Scrap Chopin's Funeral March"

CHOPIN'S Funeral March is "a monstrosity that has found its way into the Christian framework." This is the judgment of the Commission on Music of the Dutch Reformed Church in South Africa.

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.

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."

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.

THE AUSTRALIAN

CHURCH RECORD

EIGHTY-FOURTH YEAR OF PUBLICATION

No. 1308

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

PRICE 9d.

March 9 to 15 RELIGIOUS BOOK WEEK 1964

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 Conversations, which have taken place with our Methodist brethren."

1 We welcome the Conversations, for we earnestly desire that the Church of England may be fully united not only with the Methodist Church but with the other English Free Churches also. Only so can the New Testament principle of one church in one place be respected and a truly National Church be recovered.

2 SINCE the Report was not unanimous, and opinion in both Churches is deeply divided about it, we urge that the final decision on its proposal be postponed for at least a year beyond the suggested dates.

3 WE find many theological statements in the Majority Report unsatisfactory. We earnestly ask that the sections on Scripture and tradition, episcopacy, priesthood, and the sacraments, be revised; and that in this work of revision conservative evangelical Anglicans be fully consulted.

4 WE question the wisdom of piecemeal reconciliation with one Church at a time, and therefore request the representatives of the other English Free Churches should be brought into these negotiations immediately.

5 WE accept that entering a stage one should constitute a pledge to go forward to stage two. We could not therefore agree to enter stage one until the implications of stage two are further clarified with regard to such matters as doctrinal standards, the establishment, the parochial system, and Prayer Book revision.

6 THE Service of Reconciliation is unacceptable in its present form, and we could not

Continued Page 3

CONCERN OVER YOUTH WORK

CONCERN over the development of youth work was shown at the Annual Meeting of the Clerical Section 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 subserve 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.

READ AND KNOW Theme for a unique week

One by one, the difficulties were overcome as man learnt to handle this new and exciting tool. And when the Reformation burst upon Europe, printing was one of the major factors in the spread of the rediscovered truths. The Word of God became available to ordinary men and women and the writings of the Reformers spread far and wide the light of Gospel truth. Books were printed and distributed—and burnt, only to be printed again and distributed again.

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

knowledge. This theme is being carried through the various activities arranged in connection with the 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

A BOOK THAT HAS HELPED ME

"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.

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.

Although I felt that the Bible had never successfully been challenged, and my own personal faith in it as an inspired and infallible Word was not shaken, I was for years and years on the search for a book by an eminent scientist which would be a counter to the frequent loud negatives on the question of the Bible's status in the light of scientific discovery.

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.