

Mainly About People

N.S.W.

The engagement has been announced of the Rev. **Graham L. Harrison** to Miss **Janet Sandels**, from the Board of Education (Sydney diocese). Mr Harrison is assistant minister at St. Hilda's, Katoomba. Mr Harrison and Miss Sandels plan to marry before Christmas.

The Rev. **Harry and Mrs Child** are rejoicing in the birth of a daughter, **Deborah Jean**, born on August 15 at Coledale District Hospital. Mr Child is curate of the provisional parish of Engadine (Sydney diocese).

The Rev. **David Hewetson**, Home Education Secretary of C.M.S., will be the speaker at a "World Vision Conference" to be held in St. Paul's, Chatswood, from October 5 to October 9. Meetings will be held at 7.45 p.m. each night as well as regular church services.

Mr **V. C. Hughesdon** had been elected as Advocate of the Diocese of Sydney in the place of Mr Justice Norman Jenkyn.

The engagement has been announced of Miss **Margaret Dawn Steele**, daughter of the Rev. C. N. and Mrs Steele, of St. John's, Sutherland, to Mr **Brian Keith Gibson**.

Victoria

On September 14 the Rev. **D. Dargaville** was commissioned as the new secretary of the Victorian Council of Churches by the Archbishop of Melbourne, Dr F. Woods.

The Archbishop of Melbourne has announced the appointment of the Rev. **E. Webber**, to the parish of St. Thomas, Werribee, as from November 2. Mr Webber was formerly rector of Christ Church, Skipton, in the diocese of Ballarat.

The Rev. **J. Currie** resigns from the parish of St. Luke's, North Fitzroy, as from August 30.

The Rev. **M. Furnedje** will resign from the parish of St. John's, Diamond Creek, as from September 11.

Elsewhere in Australia

Visiting Holy Trinity, Adelaide, in October is the Rev. **John Williams**, rector of St. Mark's, Forest Hill (Melbourne diocese). Mr Williams will be the guest speaker at the youth fellowship's houseparty from October 7 to 10.

The Rev. **F. Maling**, rector of St. Peter's, Sandy Bay (Tasmania), has accepted nomination as rector of Swansea in the same diocese as from the beginning of October.

The Rev. **Peter Corney**, curate of St. Hilary's, Kew (Melbourne), has been appointed Youth Chaplain in Melbourne diocese, working on the staff of the Department of Christian

Y.E.C.L. meeting

The next meeting of the Young Evangelical Churchmen's League will be held at St. Paul's, Harris Park, on Saturday, September 24, beginning at 9.30 a.m.

The subject of the meeting will be "Modern Pentecostalism," and the speaker will be the Rev. Reg Platt. The meeting will end at 12 noon. Further inquiries to the Rev. Paul Barnett, 71-8389.

Education, Mr Corney trained at Ridley College and was curate at Holy Trinity, Doncaster, before going to Kew. In his new work he will be concerned with stimulating youth work in the 15 to 25 years age range and will work in co-operation with those bodies already working in this area.

The Rev. **W. J. Clayden**, rector of Alexandra (Wangarratta diocese), has accepted nomination as vicar of St. Andrew's, Aberfeldie (Melbourne diocese), as from November 3.

The Rev. **C. J. Brown**, rector of Clermont (Rockhampton), is to be rector of Murchison and Rushworth (Wangarratta).

The Rev. **A. J. Adam**, rector of Clarencetown (Newcastle), is to be rector of Nabcac, in the same diocese.

Canon **T. G. Mohan** left England on September 17 en route to Australia, where he is now due to arrive on October 24. Canon Mohan has a number of engagements in Australia, including speaking at Sydney Synod, lecturing at Moore College and addressing the annual Reformation Rally. On his return journey he hopes to spend Christmas in Kampala, Uganda.

The Archbishop of Canterbury, **Dr Michael Ramsey**, is spending the month of September in Canada.

The Archbishop who is accompanied on the tour by Mrs Ramsey and the Rev. John Andrew, one of the chaplains at Lambeth, although he was in Canada for the Toronto Congress in 1963, will be the first Primate of All England to travel from the Atlantic to the Pacific coast as he visits the dioceses of the Canadian Church—in most cases in an informal manner.

Overseas

The death has occurred in England of **Mr Clarence Foster**, who was editorial Secretary of Scripture Union prior to the appointment of the Rev. A. Morgan Derham (who has just been appointed General Secretary of the Evangelical Alliance). Dr J. M. Laird, S.U. General Secretary gave the address at a memorial service held for Mr Foster in All Souls', Langham Place, London. The service was conducted by Canon A. T. Houghton.

Mr **Charles Troutman**, of Wheaton, Illinois, U.S.A., has been accepted by the Latin America Mission for service in Costa Rica, Central America. He will concentrate on evangelism among university students. Mr Troutman is a former general secretary of the I.V.F. in Australia and at present holds the same post with the I.V.F. in the U.S.A. He and Mrs Troutman will take up duties in October in San Jose, Costa Rica.

Christian athlete

The September "Challenge" (U.K.) reveals the fact that Kipchoge Keino, the outstanding athlete of the recent Commonwealth Games, is also a Christian. He was helped to his knowledge of the Lord by his father-in-law who explained the teaching of passages of Scripture. "From this I saw my own real need—and how to be saved. I simply asked the Lord Jesus to forgive my sins and I took Him as my Saviour."

BOOKS

Methodist view

FAITH IN A SECULAR AGE, by Colin Williams. Fontana Paperback, pp. 128, 75c.

In the tradition of Bonhoeffer and Bishop Robinson, Dr Williams an Australian Methodist, now chairman of Studies in Evangelism of the World Council of Churches, sees the main task of theology to be the re-shaping of the church around the needs of the world, and the putting off of "the mythical, metaphysical, autocratic clothing of our childhood" so that we may "be free for true faith in the living God as He is working in the events of our time." —A.R.A.

African lectures

GOD'S WORLD, by Trevor Huddleston. Collins, Fontana Books, London, 1966, pp. 94, 55c.

The author, best known for his "Naught for your Comfort" is Bishop of Masai in Tanzania. The eight talks were given as lectures at Makerere University, Uganda, in 1964 but will have a very wide appeal. His deep love for Africa and the African clearly emerge, as does his compassion. While the theology which underlies his chapters on "God and Our World" and "Why the Cross" falls short of being fully biblical, the book makes satisfying reading because he is not afraid to frankly admit the Church's failures. At the same time he makes a convincing and constructive plea for the future. —R.M.

The Primacy

ST. MARK'S REVIEW, No. 45, August, 1966. Canberra, pp. 36, 40c.

Predictably, the editorial in this issue deals with the Primacy and the need for locating it in Canberra. The issue contains two articles, a reprint on the Vatican Council and a number of book reviews.

D. R. Frazer in "A Sociologist Looks at Religion" draws attention to certain features of Australia's social development of which we should all be keenly aware. One is that ours is a heterogeneous and not a homogeneous society with the result that the oncoming generation may be confused, insecure and unable to make decisions.

He also warns that religion may disappear as a major cultural element to become an insignificant sub-cultural phenomenon. Many scientists in fact,

already subscribe to this view of religion in Australia. Perhaps Mr Frazer is too kind to say so. Bishop Warren in "The Debate About God," reviews the "Guide to the Debate about God" by the Rev. David Jenkins of Queen's College, Oxford. Perhaps the greatest service he does is to point out that the "debate" is not confined to our own time. He suggests it goes back at least to Bishop Butler whose "Analogy of Religion" was published in 1736. We suggest that it is as old as Adam. —R.M.

Mental health

CLERGYMAN'S GUIDE TO RECOGNISING SERIOUS MENTAL ILLNESS, by Thomas W. Klink. Council for Clinical Pastoral Education in N.S.W., Sydney, 1966, pp. 12, 30c.

The C.C.P.E. is to be congratulated on publishing an Australian edition of this most useful guide. Clergy and all who work as counsellors to troubled people will benefit by reading and keeping handy this well set out manual. Perhaps the greatest gain will be from the final section "what the clergyman can do." Only when one can recognise serious mental illness is there an appreciation of the limitations of counselling and the need for medical and psychiatric referral. —R.M.

Agnostic's view

THE COMFORTABLE PEW, Pierre Berton. Hodder & Stoughton pp. 144, 95c. (Paperback edition.)

Written by a professed agnostic, the book is an examination of the Church and its failings as seen by the author. Like "Honest to God," it is controversial and broke all publishing records in Canada when it first appeared in 1965.

The author's concept of "the Church" is limited to the denominational "Establishment," particularly the Anglican Church of Canada. Since the author has no experience of the spiritual revolution of re-birth through the activity of the Holy Spirit, he is unable to speak of "the true Church of Christ." "He is not able to understand them because they are spiritually discerned."

There are, however, a number of valid criticisms directed at organised churches — the tendency to count attendances and incomes as marks of success; the failure to use modern communications media adequately, to mention but two. It is to be hoped that some of these criticisms may be noted in the appropriate quarters in Australia. —R.W.D.

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OFF THE RECORD

NOTHING NEW UNDER THE SUN?

A cleric's view of youth: "The world is passing through troubled times. The young people of to-day think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they knew everything, and what passes as wisdom for us is foolishness with them. As for the girls, they are foolish and immodest in speech, behaviour and dress."

No, this did not come from a recent sermon but from the quill of Peter the Monk, written in 1274 (quoted in the Brisbane "Church Chronicle").

PRIZE BREAD.

Lady Fisher, wife of Lord Fisher of Lambeth, the former Archbishop of Canterbury, won the first prize for her home-made brown bread, at the village show at Trent, Dorset, where she and Lord Fisher live in retirement.

SUNDRY PLACES.

From the "Church Times" (UK) comes the story of a New York Rector who had been experimenting in forms of worship. The Rector had moved the lectern from one place to another over a period of weeks until one formidable lady in the congregation remarked in a penetrating voice, "Well, the scripture certainly moveth him in sundry places."

WELL SAID.

"If a man has been called and equipped by Christ, all the bishops, presbyteries and congregational meetings in the world cannot make him any more a minister than he already is." "God has been pleased to give his blessing on more than one form of Christian ministry. Let us then make full use of what He has given us, and do so with a proper humility and a proper gratitude." (T. W. Manson)

Retirements at "Milleewa" Home

Matron I. Patrick and Sister C. Geddes, of "Milleewa" Boys' Home, Ashfield, will be retiring this month after 20 years of service.

A farewell presentation evening has been organised for Friday, September 23, at 8 p.m., in St. James' Parish Hall, Croydon.

Presentation donations can be sent to Mrs Thomson, 43 Austin Avenue, Croydon before September 15, 1966.

THE AUSTRALIAN CHURCH RECORD

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GENERAL SYNOD DEALS WITH MANY MATTERS

MORE than 200 delegates from the 25 Anglican dioceses in Australia and New Guinea gathered in Sydney towards the end of last month for the second meeting of the General Synod of the Church of England in Australia.

The opening service of General Synod, held in St. Andrew's Cathedral, Sydney, heard an address by the Rt. Rev. **George N. Luxton**, Bishop of Huron, Canada.

The Presidential Address was delivered by Archbishop P. N. W. Strong of Brisbane who covered a wide spectrum of topics including Christian unity, the Vietnam war, the White Australia policy, and radical theology.

Archbishop Strong was strongly against those who "seek to bridge the gulf between the Church and the masses . . . by watering down and explaining away the tenets of the Christian faith" and obliterating the supernatural from the Christian faith.

Among the many decisions reached by General Synod were:

PRAYER BOOK REVISION:

General Synod approved the appointment of a standing liturgical commission to carry out draft revision of the Book of Common Prayer. The ten-member commission will include bishops, other clergy, and laymen and will be appointed by the diocesan bishops.

Speaking in Synod about possible future revision of services

Bishop R. G. Arthur, chairman of the commission appointed in 1962, said revision should be carried out gradually and should reflect the wishes of ordinary church people.

Bishop Arthur stressed that the revised forms produced by the present commission were "tentative in character." The committee envisaged the use of experimental forms of worship over a protracted period.

THE PRIMACY:

After a two hour discussion of procedure Synod decided to take an immediate vote with the four Archbishops — of Melbourne, Brisbane, Perth and Sydney — being automatically eligible.

Before the vote was taken both the Archbishop of Sydney and the Archbishop of Perth made it known that they did not want to be considered for the post. However Synod decided to vote on their names along with the other two.

The vote was taken by secret ballot and Archbishop P. N. W. Strong was duly elected Primate. Synod gave the new Primate a standing ovation following his election.

Synod later moved to make three radical changes in procedure for the election of future Primates. All 25 diocesan bishops will now be eligible for



Some of those taking part in the meeting of General Synod in Sydney. Four Archbishops (Perth, Sydney, Melbourne, Brisbane), with the Bishop of Huron (centre).

election. A "board of electors" will elect the Primate, to include the House of Bishops and 12 each of other clergy and laymen. Future Primates will be required to retire at 70.

Assistant bishops and coadjutor bishops will not be eligible for election but may take part in the voting. Clergy and lay members of the board of electors will be chosen by General Synod.

CHURCH UNION:

Anglican observers have been attending meetings in which Methodists, Presbyterians and Congregationalists have discussed proposed union. General Synod decided, after a spirited debate on Church union generally, to seek to take part in negotiations between these three denominations.

During the debate the Archbishop of Perth, the Most Rev. G. Appleton, proposed a limited form of intercommunion. His proposal sought to have Synod regulate practices regarding Holy Communion and to permit the reception by non-Anglicans of Communion administered by Anglican priests in certain circumstances such as at services in schools and college, at inter-church gatherings and where Anglican communicants are married to members of other Churches.

The proposal also sought Synod's authority for the reception of Holy Communion by Anglicans in "certain circumstances" from clergy not ordained by bishops.

"We must show," said the Archbishop, "that we mean business when we talk about unity."

An amendment to the motion was then put forward by Bishop T. B. McCall, referring

the question of discipline raised by the proposal to a committee appointed by the Primate.

However, a lay member of Synod moved the matter no longer be discussed and this was carried, with the result that Synod did not vote on the amended resolution.

NORTHERN TERRITORY:

Synod approved the establishment of a new diocese of the Northern Territory. The Bishop will reside in Darwin and his appointment will be made by members of the House of Bishops.

The new diocese will include that part of the Northern Territory at present in the diocese of Carpentaria.

The decision must be ratified by the diocese of Carpentaria and the Province of Queensland.

NAME OF CHURCH:

General Synod voted to change the name of the Church to the Anglican Church of Australia. The new title was approved by 85 votes to 67 but the change must yet be approved by all dioceses and all six State parliaments before it becomes effective.

The Bishop of North Queensland, the Rt. Rev. Ian Shevill, introduced the proposal but it was opposed by both the Archbishop of Brisbane and the Archbishop of Sydney.

Most other bishops and archbishops present supported the proposal. Supporters said the term "Anglican" was widely used and the present name had "overtones of colonialism." Opponents of the change said that the present name preserved the "historical continuity" of the Australian Church and that change was not necessary.

VIETNAM

A select committee set up by General Synod considered the Vietnam question. The eleven members of the committee were:—

The Archbishop of Perth, Archbishop G. Appleton; the Bishop of Newcastle, Bishop J. A. G. Housden; the Bishop of Gippsland, Dr D. A. Garnsey; and the Bishop of Tasmania, Bishop R. S. Davies; the Rev. Dr John Munro (Canberra); Archdeacon E. W. Doncaster (North-West Australia); Mr A. G. James (Melbourne); Mr A. F. P. James (Sydney); Mr John Bishop (Melbourne); Major-General G. W. Symes (Adelaide); and the Dean of Sydney, Bishop F. A. Hulme-Moir.

The committee later reported back to Synod that all parties in Vietnam should return to the Geneva Agreement.

General Synod was still in session as this issue of A.C.R. went to press.

Japan's "Act of Retribution" in N.G.

The Bishop of New Guinea (the Right Rev. David Hand) has invited the Presiding Bishop of the Anglican Church in Japan (the Most Rev. Michael Yashiro) to bless a memorial toward which Church-people in Japan have contributed \$500.

The memorial commemorates 11 Native and European Anglicans who were martyred in the Territory by the Japanese during the war. It will probably be built at Popondetta, where the executions took place.

The King's School

PARRAMATTA

Founded 1831

Chairman of the Council:

THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY

Headmaster: The Rev. S. W. Kurrel, M.A. (Oxford)

For the special provision made for the sons of Clergy and for further particulars, apply to the Headmaster.

THE TRAINING OF WOMEN

In 1933 the late Archbishop Mowll attended the presentation of diplomas at the Sydney Missionary and Bible College, Crofton. Among the graduates was Mary Andrews. Later, the Archbishop recalled the occasion and the hopes that he had even then, that one day she would become Principal of Deaconess House.

After 12 years' service with C.M.S. in China, the Communist regime forced Mary Andrews to leave in 1947 and she returned to Sydney. Archbishop Mowll appointed her Head Deaconess of the diocese and in 1952 she became Principal of Deaconess House.

In this article, Head Deaconess Andrews tells something of the important work which is under her guidance . . .

"Be thankful unto Him and bless His name," Psalm 100:4, was the text chosen by the late Archbishop Mowll for his address at the jubilee service held in 1941 to celebrate the founding of the Deaconess Institution in Sydney diocese in 1891. In his address, Archbishop Mowll said:

"Mrs Archdall, who was instrumental with her husband in founding the Church of England Deaconess Institution, was present at the service at which the Archbishop referred to the vision, scholarship, tenacity and perseverance which caused Bethany, a Church of England Deaconess Institution, to be opened within the Parish of St Mary's, Balmain, on August 17, 1891.

VISION

"In 1894 Canon Archdall read a paper at the Hobart Church Congress in which he said:

"The object of a properly conducted Deaconess Institution is to develop the home and family instincts of women, whose powers might otherwise be dormant or go to seed, and to apply them to those who in the great pressure of our complicated civilisation, are, wholly or in part deprived of their beneficial influences."

The Deaconess Institution is an extension of the principle of the "family."

How wonderfully the vision

of Canon and Mrs Archdall has been fulfilled for today the Church of England Deaconess Institution comprises three Home of Peace hospitals, each with 100 beds, where terminal cases are cared for; Braeside Hospital for 58 chronically ill persons; Pallister Girls' Home at Greenwich which cares for girls from the Children's Court or who have problems of discipline; and Lisgar House for working girls.

The training of deaconesses which began in St. Mary's Parish, Balmain, in 1891 has been carried on at Deaconess House, in Carrillon Avenue, Newtown, since 1916 when the main house was erected while Deaconess Pallister was superintendent. Miss Pallister served faithfully as superintendent from 1913 to 1928.

In 1930 Miss Gillespie became Principal and later was Head Deaconess until 1937, when she resigned and was succeeded by Miss E. Norbury in 1938. In 1939 after being made a deaconess, Miss Norbury trained an increasing number of young women for Christian service. After Miss Norbury's death, Deaconess E. Stokes, a former student, was Principal of Deaconess House until 1952 when Archbishop Mowll and the Deaconess Council appointed the present Head Deaconess, as Principal.

TESTIMONY

The development that has taken place since at Deaconess House is a testimony to the Archbishop's breadth of vision, faithful prayer, and inspiring leadership. Since 1952 over 300 women have been trained at Deaconess House for service at home and abroad.

As we celebrate the Golden Jubilee of the opening of Deaconess House here in Newtown in 1966, we give thanks that a new wing is to be opened by Lady Cutler and dedicated by the Archbishop of Sydney on November 19, 1966. This is the second wing to be built since 1961 — when the Archdall Wing was opened and dedicated and which provided a large modern lecture hall, a library, laundry, two student sitting rooms and 28 single bedrooms.

The new wing has 26 bedrooms, a large students' commonroom, a laundry, rumpus-room and garages.

The central feature of the new

wing is the lovely chapel, with its simple lines and seating arranged at an angle to give the impression of fellowship around the Word of God and the Communion Table. The Minister for Social Services on a recent visit to Deaconess House, on seeing the Chapel, exclaimed, "It's beautiful! Its simplicity appeals to me!"

One of the objects of the Deaconess Institution is: The training of women as deaconesses, missionaries and for other forms of Christian work within the Church of England; such woman to engage in religious and charitable work in the Diocese of Sydney and elsewhere and in missionary work in Australia and elsewhere.

How has this objective been fulfilled? During the past 50 years 503 women have taken part in the training courses at Deaconess House. One hundred and four have been ordained deaconesses. Ninety-two have been serving as missionaries.

Many others have been serving in parishes, church homes, hostels, hospitals, church schools, in industrial chaplaincy work, church offices and many are fulfilling an important role as clergy wives.

Since 1952, 329 young women have been trained at Deaconess House. Many of these have come from other states in Australia and from overseas.

In 1966 every state in the Commonwealth is represented on the student body and many dioceses. Although the students come from many different walks of life, an increasing number of the students are teachers.

OVERSEAS

The 1966 student body includes a gifted young Chinese woman, who was the first woman from S.E. Asia to gain the Master of Education Degree within a year. She has been working among University students and is returning to Singapore shortly for service. Another student who is also doing Master of Education is a school teacher and has offered for missionary service.

Among our students are a biochemist from Queensland, a probation officer from Tasmania, a journalist from South Australia, a business woman from West Australia, a punch card operator

Lack of belief the real cause

The Bishop of Tewkesbury (U.K.) goes straight to the point in the current Gloucester Diocesan Gazette when he says, "All kinds of suggestions are advanced today to account for such things as the shortage of numbers offering themselves for ordination, for the decline in church attendance and for the apathy of those outside our churches. . . . But the real cause is lack of belief. 'What must I do to be saved?' asked the Philippian goaler. 'Believe in the Lord Jesus Christ and thou shalt be saved,' came the reply. The same is still true today."

from the country, a tailress from the South Coast, a private secretary from a Sydney suburb. This gives some idea of the variety and wealth of experience behind those who train at Deaconess House.

All have come to study God's Word and to prepare for whatever service He may lead them to in the future. As their sisters before them they will probably find themselves in very different situations and serving from what they at first anticipated.

Students who were in training during the last couple of years are widely scattered today.

QUEENSLAND

Three nurses have gone to South America. One is in Peru with the C.M.S. team, one is in Chol Chol Hospital in Chile and Sr. Annette McCaw is working in Argentina. Sr. Penina Mnjama is back in Kenya working for the Girls' Friendly Society and Mothers' Union. Sr. Sandra Hall has gone to Darwin to serve in the C.M.S. office. Sr. Rosemary Bond is working in the Bush Church Aid Society at Tarcoola. As Sunday School Organiser and Youth Advisor Sr. Annette McDowell is finding many opportunities for service in the Bathurst Diocese, where Sr. Peggy Roberts has also gone to work in the Parish of Coonamble.

In recent years a number of young women from Queensland have been in training. Some have returned to serve God in the

Brisbane Diocese; Sr. Ruth Williams in the Parish of St. Stephen's Coorparoo, Sr. Ursula Toon Gympie Parish, Sr. Wilma Power in the C.M.S. Office, Sr. Barbara Ward, Tuffnell Children's Home. Former students from Queensland have been designated by C.M.S. to the following fields of Missionary Service. Sr. Anne Bishop, Peru, Sr. Sylvia Jeanes to Sabah. Sr. Margaret Thornton to Kenya and Sr. Yvonne Smyrell, North Australia.

Sr. Janice O'Farrell is doing full time Religious Instruction in state schools, and Janice Lamb is Secretary to C.M.S. General Secretary. Sr. Dorothy Hudson has found her sphere of service at Pallister Girls' Home and Leila Mercer as Matron at Meriden Girls' School.

The field of service is widening and it is possible to welcome and train young women from many walks of life.

In these days when the challenge comes continually to supply dedicated and trained Christian women for service at home and abroad, the great need is for prayer that more people will see visions, have a spirit of venture and the vitality to go forward under the guidance of God's Spirit, so that even greater things may be done for the extension of God's Kingdom in the next 50 years.

"The Lord has done great things for us whereof we are glad."

THE PRIMATE

We offer our warm congratulations to the newly elected Primate of Australia, the Most Reverend Philip Nigel Warrington Strong, Archbishop of Brisbane. He was elected by the three houses of bishops, clergy and laity at general synod.

The clear vote given by the synod in conferring upon him this post of honour, indicates the special place that he has won in the affections of Australian Churchmen.

He will always be remembered as the wartime bishop of New Guinea whose courage, selflessness and leadership in the face of the Japanese invaders inspired both his staff and the native peoples.

His translation to the see of Brisbane in 1962 was well received and his long association with the province of Queensland made him an obvious choice. He has been able to give leadership where for long it had been lacking owing to the advanced age of Archbishop Halse.

It is clear that his election was a compromise. The archbishops of Perth and Sydney signified before the election that they were unwilling to be considered for the office. Archbishop Appleton of Perth, has had no great experience in Australia. Archbishop Loane is an Australian and has had eight years in Sydney as bishop coadjutor, but was enthroned in Sydney less than two months ago. He needs time to get firmly seated in the saddle of the largest diocese outside England.

But under prevailing circumstances, compromise was necessary. The Australian Church has yet to find its identity. It is still feeling its way under the new constitution.

There are many large issues to face and the whole question of the primacy and any change in its nature and function is not one of them. Archbishop Strong's appointment at the age of 67 may well give the necessary breathing space.

In its recent appointment of an Australian archbishop, Sydney has given a lead which Brisbane, Melbourne and Perth will one day follow.

The anti-Evangelical hostility which resulted in the election of Archbishop Le Fanu, of Perth, in 1934 was notably absent from the 1966 election. We must not let the tensions which are inherent in Anglicanism bedevil our path to maturity as an Australian Church.

We know that as primate Archbishop Strong will use his office to promote that mutual understanding and confidence between dioceses which will strengthen all our hands for the task that Christ has left to His Church.

RELIGION IN CHURCH SCHOOLS

30 N.S.W. Church of England Schools were represented by 100 delegates at a conference on Religion in Church Schools held at Shore School, North Sydney, on September 16.

The conference was organised by the Headmaster and Chaplain of Shore and was under the chairmanship of the Bishop of Armidale, the Right Rev. R. C. Kerle.

Church of England Bible College exam

The Registrar of the Church of England Bible College the Rev. Rex Meyer, announced the results of the second term examination held on August 22, last.

ADVANCED DIPLOMA (per cent) R. Childs, 61, F. A. George 53, Mr George has been awarded a second class honours diploma on completion of the two year course.

DIPLOMA (per cent) (Order of merit) M. McKiernan 94, J. Orr 92, E. R. Hutchison (New Guinea) 82, J. B. Webb 78, J. D. Webster 77, M. Palmer 77, M. Anderson 72, R. J. Phillips (Victoria) 70, L. Pryor 70, M. Martin 69, R. Perry (Canberra), 69, M. Rowland 69, D. Turnbull, 66, J. W. Turner 63, E. Clover 61, (1 failed).

Study in first term 1967 will begin with the book of Genesis and the syllabus takes students through the whole Bible in two years. The course may be done by attending lectures in Sydney or by correspondence anywhere.

Full details may be obtained from the Registrar at P.O. Box 41, Roseville, N.S.W.

The first session was devoted to the topic: "What is expected?"

Points of view were presented by Canon D. W. B. Robinson as a clergyman and parent; by Mr K. R. Utz as a lay parent and a synodman; by Professor F. Rundle, Dean of the Faculty of Medicine, University of N.S.W. as a lay parent and professional man; and by Mr R. Blomfield as a schoolmaster.

The session was chaired by Mr J. Wilson Hogg, Headmaster of Trinity Grammar School.

Viewpoints

Canon M. C. Newth, Headmaster of St Andrew's Cathedral Choir School chaired the second session which concerned "The classroom. How?" The Rev. David Duchesne, Chaplain of Trinity Grammar School spoke on "A young chaplain's queries." Mr Mark Bishop of Cranbrook School gave "A headmaster's point of view" and Miss H. E. Archdale of Abbotsleigh School gave "A headmistress' point of view."

It is significant that while some of our boys' schools have full-time chaplains and assistant chaplains, no girls' school has a full-time chaplain, at least in N.S.W.

Mr B. H. Travers, Headmaster of Shore chaired the third session on "The chapel. What is its place?" Miss B. Chisholm, Headmistress of S.C.E.G.G.S. Darlington introduced the topic "With the part-time chaplain."

The Rev. S. W. Kurrle dealt with "In the boarding school" and Mr J. Barrett of Canberra Grammar School with "Music and Singing."

The conference decided to hold a two-day conference next year, possibly at King's School, Parramatta.

Books

Knowing Christianity

THE CHRISTIAN FATHERS by Maurice Wiles. Hodder and Stoughton paperback series "Knowing Christianity." London, 1966. Pp190. \$2.30.

It is given to few in the Church of England to have the late Archbishop T. C. Hammond's close acquaintance with the huge body of patristic literature. However, this volume serves as a most helpful and non-technical introduction to the Fathers of the Church up to the Council of Chalcedon in 451 A.D.

The Fathers established a scheme of Christian theology which has since become normative for the Church.

Today, the whole basis of Christian faith and conduct is being called in question. Too often, what is presented as Christian is but a caricature of the truth. When we go back to the Fathers, we are amazed to find how seriously they grappled with what are regarded as purely modern issues.

It is often said that you can justify from the Fathers almost any theological position which you care to hold. The author gets obvious pleasure from quoting Ignatius and Tertullian when they seem to support a grossly mechanical theory of grace conferred by baptism or the laying on of hands.

On the other hand, he doesn't hesitate to condemn Augustine's doctrine of sin as having a "baneful influence" on the Western Church.

This lack of objectivity creeps in with rather irritating frequency and readers should proceed with caution.

—R.S.R.M.

PLATFORM

THE LORD'S RETURN

A few days ago I was talking to a small group of adults about the Apostles' Creed, and in particular about the statement: "He shall come to judge the quick and the dead."

I reminded them that in our Anglican liturgy, namely in Morning and Evening Prayer, Holy Communion and Holy Baptism, we affirm in the creeds our belief that the Lord Jesus Christ is coming again to this world from which He ascended nearly 2000 years ago.

One man immediately reacted by asking: "What should we do about it?" I was delighted with this quick response for every Christian doctrine has relevance to Christian living.

Many in our congregations would be stumped if they were asked this question.

FORGOTTEN TRUTH

Large sections of the Bible refer to the personal return of our Lord. Whole chapters in the gospels deal with it. It is a leading doctrine in the rest of the New Testament. The last book in the Bible is solely concerned with it and the events preceding and following it. Yet when a sermon on it is given, people will commonly remark afterwards that they have never heard a sermon on it before.

Is it true to say that the Church of England tends to ignore it more than other denominations? If so, how can it be justified in the light of its importance in the Bible, our Creeds and our Communion Service?

WHY IGNORED?

Perhaps it is because it tends to be regarded as having only a future significance. In an age when the tempo of material progress is ever quickening, our urgent concern is with the here and now.

The hope of personal fulfilment was never greater and advanced Western society holds unlimited hope before us. Thus, it is easy to slip into that frame of mind which our Lord warns us against: "My Lord delayeth his coming."

POSITIVE GAIN

Clearly, the Bible shows us that the Coming Again of our Lord concerns some of His ultimate purposes for man.

To live in ignorance or unconcern with its meaning for this present life is to sell the Christian life short. Perhaps the unconcern of Christians robs us of present joy and assurance and dims our light.

St. Paul refers to His coming again as "that blessed hope." It is a comforting hope because the child of God will, with all those who have loved and served Him, be in His presence and fellowship.

But it is also a purifying hope because we cannot contemplate the fact that He may come at any moment and not have our present conduct influenced by it. It is truly a blessed hope because we will find our only true fulfilment when we see Him face to face, when we are with Him and when we shall be like Him.

New journal

"Together" is the name of a new magazine, the first issue of which will appear in mid-November. The magazine embraces the views of Roman Catholics, Orthodox and Protestants, and will appear monthly.

Paperback on Roman Catholicism

ROMAN CATHOLICISM by Loraine Boettner. Banner of Truth Trust, London, 1966. Pp559. 8/6 (sterling).

Once again the Banner of Truth Trust has done it! A scholarly and comprehensive work in a low-priced paperback, despite its 559 pages.

This is a British edition of a work first published in the U.S.A. It gives an up-to-date survey of the teachings and practices of the Roman Church and all who would like to be able to make a critical appraisal of its changed modern mood would do well to read it.

Valuable series

PRAYER BOOK COMMENTARIES ed. by Canon Frank Colquhoun. Hodder and Stoughton. Paperbacks, 75c each.

There are nine volumes in this most valuable series, but sent for review were: "The Collects," by the Rev. L. E. H. Stephens-Hodge; "The Canticles and Selected Psalms," by the Rev. John Stott; "The Epistles," by the Rev. Alan Stibbs; "The Gospels," by Canon Frank Colquhoun; and "The Holy Communion," by the Rev. Martin Parsons.

The books are non-technical and while extremely helpful to clergy and teachers, they are written primarily to deepen the layman's understanding of the Book of Common Prayer. The authors are all well-known Evangelicals and popular writers in England.

They are clearly set out in a way that will attract the reader. Church people will find a wealth of interest and profit in them.

PILGRIMAGE TO THE HOLY LAND

A tour is being prepared by the Rev. R. C. Fowler, rector of St. Luke's, Miranda, N.S.W., leaving Sydney in February 1968, via Hong Kong to Port Suez.

The purpose is to provide a World Christian Tour, with emphasis on "Christian," and the major interest being a 10-day visit to the Holy Land. From there the party will travel on to England, flying to Athens, and then on to Rome.

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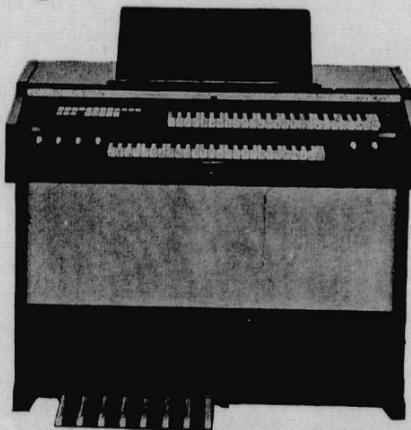
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Notes and Comments

THE LORD'S PRAYER

In view of the adverse Press and public reaction to the new version of the Lord's Prayer in "A Modern Liturgy" which formed an appendix to the report of the Prayer Book Commission to General Synod, some clarification is necessary.

In the Draft Revised Services presented by the Commission, only one alteration is made to the Lord's Prayer. "Who" is substituted for "which." Nobody will quarrel with this.

The offending version of the Lord's Prayer occurs only in "A Modern Liturgy" which was pro-

duced by the N.S.W. Committee of the Commission and is said to be the work of Canon D. W. B. Robinson, of Sydney. This liturgy is deliberately radical and modern, but is given only as a suggestion.

Ross Campbell, a columnist in the "Bulletin" (24/9/66) examines the controversial phrase: "Our bread of the morrow give us today" and admits that this interpretation has been suggested within the Church for the past 1500 years or so. He readily admits that there is obscurity in the Greek original and that scholars cannot agree on its translation.

Canon Robinson is a New Testament scholar with an international reputation but we cannot help feeling that careful scholarship in this instance has prevented him from coming up with a translation acceptable to the common man.

It is only fair to say that in

his public statements, Canon Robinson made it clear that he was not seeking to commit anyone to his translation.

SERVICE NEEDED

A brief note in an Adelaide parish paper is most timely: "We may express the hope that one of these days the Church of England will draft a form of induction to a parish which will give the lay people their proper place in the life of the gathered congregation."

"The present order makes it appear that the laity's job is to help the minister in his work. But the New Testament makes it clear that it is the work of the minister to help the laity in theirs. The theory that the clergy are the church dies hard!"

THE PRESS AND PRAYER BOOK REVISION

It has been very encouraging to see, in the publicity accorded the Prayer Book Commission of General Synod and its revision

of the language of the Lord's Prayer, unusual interest, fair reporting and lack of bias in the metropolitan Press.

The "Australian," "Sydney Morning Herald" and "The Sydney Sun" had remarkably fair coverages of the Commission's finding to the General Synod.

It is only to be expected that the Press would highlight features such as the language of the new Lord's Prayer in the Modern Liturgy, which are not necessarily central to the main work. Highlighting of incidentals and controversy has always been the habit of the daily Press.

There was a time, only ten years ago, when the definite, stated rule of a large Sydney daily newspaper was—"On questions of religion, we only touch controversy and argument." Hence the public received a very raw deal in reporting of current church policies and synod decisions.

The tide, however, seems to be changing. The "Herald" and the "Australian" particularly

seem to be intent on serious coverage of church and religious topics. The TV and newspaper coverage of the Archbishop of Sydney's appointment and enthronement verify this conclusion.

Who knows by February, 1968, the daily papers may even be prepared to welcome Dr Billy Graham back as an honest crusader, really concerned for the souls of the people of Australia.

SOUTH AFRICA

The news of the assassination of Dr Hendrik Verwoerd, South African Prime Minister and architect of apartheid was received with horror throughout the world. He grew up in a devout Christian family and he was himself an earnest Christian. This we do not doubt.

However, violence begets violence and solves nothing. When a minority rules by means of a police state in which fundamental freedoms are denied, forces which no man can control must find release in acts of desparation.

The Nationalist Party under its new leader, Mr Vorster, is determined to pursue the same path. What disasters it may hold for the people of South Africa, black and white, none can foretell.

RHODESIA

Rhodesia's unilateral declaration of independence has heightened an unparalleled manpower crisis in the diocese of Mashonaland—the north-eastern half of the country.

Clergy are no longer coming from beyond Rhodesia, African clergy are far too few and African ordinands are grievously few. Parishes are unable to meet their assessments demands for stipends, housing and transport cannot be met.

By the end of this year, Bishop Alderson said in his recent synod at Salisbury, not a single white clergyman will be in full-time parochial work. And it will be impossible to provide for holiday relief or vacant parishes.

One wonders whether the Bishop is really facing the truth of the situation when he adds, "This can be laid at no racist door, and certainly not a white one."

TEENAGE EVANGELISM

Twenty-five years ago history was made in the Australian Church when the Rev. (now the Ven.) G. R. Delbridge was appointed as director of youth work in Sydney diocese. Now, most large dioceses and some small ones have such an officer.

All who are interested in young people are encouraged by the Sydney Youth Department's determination to re-think its approach to teenage evangelism.

Two significant topics at a recent leadership conference were: "A fresh look at house-parties and camps" and "Youth groups and the outsider." In the face of dramatic changes in our society it is essential that we should be sharply critical of our methods of presenting the unchanging gospel of Christ.

There are dangers in the out-moded belief that our youth groups exist mainly "to keep young people in the church."

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REV. GEOFF BINGHAM PRINCIPAL OF A.B.I.

THE Council of the Adelaide Bible Institute has announced the appointment of the Rev. Geoffrey C. Bingham as principal from February, 1967.

Confirming acceptance of this appointment by Mr Bingham, at present living in Sydney, the Council President, Mr N. A. Foord, writing from A.B.I. Headquarters at Victor Harbour, S.A., states:

"It is with a warm assurance of God's good hand upon us that A.B.I. Council unanimously invited the Rev. Geoffrey Bingham to accept the principalship of this College. All concerned with the issuing of the invitation were conscious of the Holy Spirit's leading."

Already widely known in Australia and overseas as a missionary leader, Bible Institute principal, convention speaker and writer, Mr Bingham, at 47 years of age, can look back on a colourful career as soldier and P.O.W., clergyman and missionary, journalist and author.

Wartime service
For six years, with the Australian Army during World War II, Mr Bingham saw exacting service in the Malaya campaign and was for 34 years a prisoner of war with the Japanese. He was awarded the Military Medal and mentioned in despatches.

After his return home, Mr Bingham was on the staff of the Sydney "Bulletin" before entering Moore Theological College and graduating at the head of the Th. L. class in 1952.

Appointed rector of Holy Trinity, Miller's Point, Sydney, in the following year, he speedily found openings as an evangelist and Bible teacher, in addition to part-time lecturing at the Sydney Bible Institute, of which for a time he was honorary vice-principal.

However, the call for overseas service weighed increasingly with Mr and Mrs Bingham, who offered for service in 1957 with C.M.S. in West Pakistan, where Mr Bingham became, in 1960, founder and first principal of the West Pakistan Bible Institute at Hyderabad.

Married in 1946, Mr and Mrs Bingham have six children, three of them in their teens.

Mr Bingham is the author of several devotional books, including "Cross Without Velvet," and has other manuscripts ready for publication. He will be leaving Sydney shortly to attend the World Congress on Evangelism. Before returning to Australia, Mr Bingham expects to visit England, the United States and possibly South America.

As principal of the Adelaide Bible Institute, Mr Bingham will succeed the Rev. Victor Johnston, who is returning to New Zealand in January to join the lecturing staff of the N.Z. Bible Training Institute in Auckland. Other members of the A.B.I. lecturing staff for 1967 will be the Superintendent, Rev. R. E. Bottomley and the Rev. J. H. Kitchen, a former lecturer at the Melbourne Bible Institute, at Victor Harbour, a popular seaside resort 50 miles south of Adelaide, will be the venue of the Mt. Breckan Christian Convention from December 26 to January 2, at which the speakers will be the Rev. Dr John Renshaw of Geelong, Victoria, Rev. John Coleman of Maylands, W.A., and Mr Bruce Townsend of Adelaide.

This will be followed by the Federal Conference of the Inter-Varsity Evangelical Fellowship addressed by the Rev. Dr Leon Morris and other well-known lecturers in the fields of education and theology. Later, the C.M.S. Summer School will meet at Mt. Breckan, with Archbishop Loane of Sydney giving the devotional studies.

Of the present enrolment of 73 men and women students, more than 40 are engaged in L.Th. studies, with some reading for the Bachelor of Divinity degree.

Letters to the Editor

Clergy dress in services

I was interested to read the "Notes and Comments" (8.9.66) about the use of the Surplice.

As an Evangelical who is required to wear a stole regularly, I have found that discussion of clerical dress is a matter which few men in the pew would regard as being vital—indeed, so many would not notice the difference between scarf and hood and a coloured stole, and the only exception to this general rule would be those parishes where the supposed "doctrinal significance" of the use of a stole at the Lord's Supper or Baptism is clearly taught from the pulpit.

Since this is so I think we do well to remind ourselves that there are greater hindrances to the Gospel than what we wear during Divine Service—perhaps our very inconsistency or the shallowness of our own piety is of far greater concern to the layman than the use of surplice, if the truth were known.

So many perish without having heard the Gospel clearly that a greater need than the reform of clerical dress—which many of us see as desirable—seems to be a need for greater diligence in pastoral care and faithful preaching, rather than discussion on what laymen see as mere external matters, such as the dress of the minister.

(REV.) T. C. MILTON
Burnie, Tas.

The task of the Church

I would agree with D. Hughes (22.9.66) that the first task of the Church is to promote the Gospel, but when that is said and done, what ought to happen next?

Out of the context of Christian love must come the desire to change the world, to make it a better place in which men may live. You cannot do that by being silent, although there are times when the silence of men at prayer in this day would work wonders for the Kingdom of God.

Further there are so many unconverted priests trying to lead unconverted flocks that we have such a division of opinion amongst our bishops down as to what a Christian ought to do in a given circumstance.

Believe me we need to roar like lions at the results which drink and gambling are doing to our country. If in doing so we rouse the impenitent to complain that we are alienating them like the "Comfortable Pew" author, because they want to keep living in sin, then we have done our job as Christians. We must rouse them with the Gospel until they realise their sin and are converted and old things are then done away with.

No, social and political matters are involved. Graft, greed, lust; how they all enter in! the deeper you go the seamier

it gets! Are we to let that alone? The reason why our Lord was crucified was because of the social and political rottenness of the world He came to redeem.

Think again, Mr Hughes.

W. TERRY,
Hawthorne, Qld.

"The Trowel" and the Bible

As I was reading through my Bible a few days ago, I was dismayed—indeed shocked—to find, in the second letter of Saint Peter, what I thought was a direct contradiction with the Old Testament. In chapter 2, verses 7 and 8, I read:

"And He rescued a righteous Lot, greatly worn out and distressed by the wanton ways of the ungodly. For that just man, living there among them, tortured his righteous soul every day with what he saw and heard of their unlawful and wicked deed." (Amplified)

Surely, thought I, if the Bible is inspired by God, (as I firmly believe) then how could He possibly allow any discrepancy between this second letter of Saint Peter and the event to which Saint Peter refers, recorded by Moses in Genesis 19.

I turned for guidance to my "Trowel" (Sydney Diocesan Intermediate Sunday School Lesson Notes) for August 18, 1964, dealing with Lot's relationship to Abram and to God. The writer of the "Trowel" says a few things about Lot's character with which the Apostle Peter does not seem to agree:

Dismayed
"Encourage the scholars to tell what Genesis 13:10-11 show us about Lot's character:

He was ungrateful for Abram's kindness.

He had no respect for his uncle's rights.

He showed himself selfish and thoughtless. Suggest also that perhaps he was tired of being subject to Abram and wanted to be independent—he thought he might have more fun and excitement nearer the cities."

In amazement I turned back to 2 Peter 2:7-8 to see whether the Apostle had not made a slip of the pen. But no, it was quite clear; Saint Peter and the writer of the "Trowel" disagreed.

In desperation I read through Genesis, chapters 11-19, to see whether Moses and the writer of the "Trowel" shared the same ideas. Again I was disillusioned. I noticed particularly 13:6-8 where Moses makes it quite clear

that there was strife only between the herdsmen, but not between Abram and Lot.

I found no indication of Lot's ingratitude.

I found no indication of Lot's having no respect for his uncle's rights.

I found no indication of Lot's showing himself selfish and thoughtless.

Abram being the elder of the two, had the duty of dividing the land into two portions; Lot being the younger, of choosing whichever he wanted.

"And Lot looked and saw that everywhere the Jordan Valley was well watered. . . Then Lot chose for himself all the Jordan Valley and he travelled east; so they separated." Genesis 13:10-11 (Amplified).

Nowhere in Genesis or in the letter of Peter does it even suggest that (and I quote from the "Trowel" again): "Lot had been foolish and unfaithful." Indeed, Saint Peter concurs with Moses that Lot was righteous.

May I therefore ask any learned reader to advise me what to teach my Sunday school class—either the things that Moses and Peter wrote, or the things that the writer of the "Trowel" wrote. Similar incongruities have occurred frequently before today, but this time I just do not know what to do. I am simply a teenage Sunday school teacher with a burning desire to tell others the wonderful truths of God and His love for us.

Perhaps some learned person from the Board of Education in the diocese of Sydney could advise me also of the version of the Bible which they use to write lesson notes like those.

GEORGE GUNSEBERGER
Guildford, N.S.W.

Prayer Book Revision

It would not be so bad if the Anglican Prayer Book Commission approached the subject of revision in a more clear-headed and courageous manner. But the very suggestion of a "trial use" indicates a serious lack of conviction on the part of its members.

So do some of the suggested changes shown on page 1 of the "Sydney Morning Herald" of September 14, 1966. They read like the work of a lot of old fogies with their heads in the clouds, reaching out timid hands for something that might do somebody some good.

Continued on Page 6

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MEETINGS

CLERGY WIVES. The Christmas meeting of Clergy Wives in Sydney will be held on Friday, November 4, at 11 a.m. in the Meeting Room at C.E.N.E.F. The meeting will take the form of a special welcome to Mrs M. L. Loane. The speaker will be Mrs T. G. Mohan. Basket luncheon. Inquiries to Mrs D. G. Duchesne, 9-6464.

ARCHBISHOP LOANE will preside at the Annual Meeting of Sydney Diocesan Churchwomen's Association which will be held in the C.E.N.E.F. Auditorium on Friday, October 14, commencing with morning tea at 10.30 a.m. Friends and representatives from Diocesan Churches are invited to attend.

Classified advertisements should be sent to THE AUSTRALIAN CHURCH RECORD, 511 KENT STREET, SYDNEY. They should be prepaid. Rate: 6d per word, minimum 4l. Replies may be addressed to a Box Number on payment of an additional 1/ to cover the cost of forwarding replies to the advertiser. Receipts will not be forwarded unless requested and such requests should be accompanied by a stamped, addressed envelope.

VERGER: Applications are invited for the post of Verger-Caretaker at St. John's, Darlinghurst. A senior citizen would be considered. Modern new flat provided. Please communicate with St. John's Parish Secretary, 120 Darlinghurst Road, Darlinghurst. Ph. (Sydney Exchange) 31-5412.

LETTERS continued

The following phrases are not likely to be any young modern's meat:—

1. Your name be hallowed;
2. As in heaven, so in earth;
3. Our bread of the morrow;
4. Brings us to the ordeal.

What is wrong with the term "bloody sweat"? It is terse, modern and much more descriptive of the case than is the watered-down "bitter grief."

If we merely believe that we must indulge in change because change in all around we see, we are simply swimming with the tide—or floating out to sea on it. And a lot of good that will do anybody.

And if we think our worship ought to reflect more explicitly the wider and more secular nature of our modern world, we are just putting our heads into the contemporary trap, the very name of which fashion will brand it as a backnumber before the century is out.

None of which is real progress. It is sheer nonsense to think our young people need soft-soaping because they have been born into an era of change. What they have been born into they take in their stride.

Steadfastness

What does the younger generation want and need? Look at the denominations which are holding their own or are increasing in numbers and influence. There is a common denominator in such sects as the Christian Scientists, Mormons, Seventh Day Adventists and Jehovah's Witnesses.

It is steadfastness. They do not yield an inch.

They stand for the courage of their convictions, missionary zeal and a rockfast belief in what they regard as truth. They are definite, each in his own terminology.

Since they could toddle, our under-forties' vocabulary has been flexible and varied to an extent bewildering to their elders. It is ridiculous to suppose that they cannot assimilate facts clothed in Tudor English.

And a lot of fuddle-headed Church men and women have only confused matters in a well-meaning burst of inaccuracy by presenting it as early Victorian.

Some of the free Churches, as well as the Anglican, while turning to the 2nd person plural in extempore speech, are retaining the familiar version of the Lord's Prayer.

The form recommended by the committee seems neither flesh, fowl nor good herring, but gives the impression of selling our birthright for a mess of

potage. And a sorry mess it is. If our Church lacks the life-giving Spirit, no amount of moving with the times will guarantee its survival. E. R. POCKLINGTON King's Cross, N.S.W.

ARCHBISHOP'S SALARY DOWN

The Archbishop of Sydney, the Most Rev. M. L. Loane, will, at his own request, receive a lower salary than his predecessor.

A statement released by the Public Relations Department said that the Archbishop and Standing Committee have agreed to the following salary and conditions:—

- The Archbishop will receive a salary of \$8,000 per annum, and the use of "Bishopscourt" as a residence.
- The Diocese will maintain "Bishopscourt" and employ necessary staff.
- The Diocese will provide, and, at the Archbishop's request, will administer a hospitality and expense fund.
- The Diocese will provide and maintain a car for the Archbishop and will make a contribution toward the use of a second car.

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CANADIAN UNION PLANS STRIKE DIFFICULTIES

The General Council of the United Church of Canada, the country's biggest denomination, has failed to agree on certain vital questions concerning a proposed merger with the Anglican Church of Canada.

A resolution put before the council asked for the acceptance

CHURCH-SINGING FOR SIGHT-CHORISTERS

A new book on "Sight-Singing" by Michael Nicholas has been published in Britain by the Royal School of Church Music, and is primarily designed for junior members of choirs in schools or churches.

There are over 200 musical examples and the author claims that this is the first time that so full a text on notation has been accompanied by so many examples.

Starting at the very beginning of sight-reading the student is led by easy stages to a fairly high standard, and the simple straight-forward explanations make it possible for the book to be used by choristers on their own, for revision purposes.

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BIBLE SOCIETIES ISSUE JOINT GREEK N.T.

Five of the world's leading Bible societies have jointly prepared and issued a new edition of the New Testament in the original Greek, it was announced at United Bible Societies' headquarters here. Sponsors are the American, British, Dutch, Scottish, and Württemberg (Germany) Bible societies.

The new edition is the unique product of collaboration by an international, interdenominational team of scholars which has taken account of new knowledge and modern scholarship to arrive at a highly accurate, balanced text.

Meanwhile, new developments have taken place with respect to the most broadly sponsored current English editions of the Scriptures:

1. Translation of the O.T. and Apocrypha portions of the New English Bible — whose N.T. was published five years ago — has now been completed. 1970 has been set down as the publication date for the full Bible. In the final stages of the project Roman Catholic scholars will sit in with the widely representative British inter-church committee that is directing it.

2. This month the Roman Catholic edition of the U.S.-sponsored R.S.V. makes its appearance.

BISHOP COMMENTS ON SUNDAY EVENINGS

In the "Bradford Diocesan News" for September the Bishop writes about "Sunday Evening."

His view is that "the decline of Sunday evening worship will not be without hurt and loss both in the sphere of parochial life and indeed in the life of the Church in general. It should be possible after the worship of the morning to use the remaining hours of the day in constructive recreation and then return to share in the closing service of the day."

One thing he suggests is that Evening Prayer could lead on to Holy Communion; and that it provides "an opportunity for constructive teaching and preaching." Neither suggestion is new to evangelicals, who have in fact practised them for generations. ("English Churchman")

LONG CONFIRMATION TOUR IN EAST AFRICA

"We have confirmed as many candidates as miles we have travelled!" said the Archbishop of East Africa as he left Dodoma on Saturday September 10, on the last stage of his twelve day confirmation tour in the diocese of Central Tanganyika.

Staying on in Dodoma after the meetings of the Synod of the Church of the Province of East Africa, the Archbishop, the Most Rev. L. J. Beecher and Mrs Beecher travelled with diocesan leaders to several main centres, confirming more than 1,000 candidates.

During the whole tour the Archbishop and Mrs Beecher were very warmly welcomed and the congregations expressed their appreciation and thanks for the visit of the distinguished guests.

GRAHAM CRUSADE PLANS OUTLINED IN SYDNEY

MORE than 100 Christian leaders, denominational heads and Christian workers gathered for a luncheon in Sydney recently to welcome the Rev. Walter Smyth and Mr Dan Piatt, from the Billy Graham Evangelistic Association at present visiting Australia to lay plans for the 1968 Crusade.

The meeting was chaired by Bishop R. C. Kerle, who is chairman of the United Churches' Evangelistic Crusades Committee, which has invited Billy Graham to make the return visit to Australia in 1968.

In his introductory remarks Bishop Kerle referred to developments since 1959 when the last Crusade was held.

He said that final dates could not be set until consultations had taken place between the various State committees but it seemed reasonably certain that the Crusade would be held in the Autumn of 1968.

Bishop Kerle emphasised that the U.S. team would again be coming to Australia entirely at their own expense. They would be provided with salaries, accommodation and travel out of their own funds as had been done before in the last Crusade.

No blueprints

The Rev. Walter Smyth, who is Crusade Director, stressed the fact that he and Mr Piatt had not come to Australia "with a set of blueprints for 1968." They were in fact not really sure what form the Crusade should take and asked for prayer as preliminary arrangements were undertaken.

Mr Smyth referred to two particular ways in which the recent London Crusade had taken unexpected turns.

Firstly, about 60 per cent of those attending meetings there were under 21 years of age. "A great number of today's so-called rebellious young people," said Mr Smyth, "are still searching for something." Many had responded.

The second unexpected turn was the tremendous popularity of closed-circuit TV relays of Crusade meetings. In 1954 the Graham organisation had pioneered the use of landline relays for this type of work. In this Crusade great use had been made of large —20ft x 30ft image—TV screens fed by lines from Earl's Court.

The most remarkable feature of these relay meetings was that the response proved to be almost

double the percentage response for the main Earl's Court meetings.

Mr Smyth said that although it was not yet certain because of the technical difficulties involved, it was possible that large - screen closed-circuit TV would be used in Australia too.

Referring to the 1954 Harringay Crusade in Britain Mr Smyth said that wherever he went while there this year people had come up to him and told him they had been converted then.

At one meeting some 50 ministers were on the platform, all men who had been converted in 1954.

Oak Hill men

The Rev. Maurice A. P. Wood, Principal of Oak Hill Theological College, had said that 10 per cent of the students in the College this year were Harringay converts, indicating that they must have come forward at quite an early age.

Mr Dan Piatt, from the Graham team, expressed his warm pleasure at being able to return to Australia. He traced something of the work of the Graham Pavilion at the New York World Fair. Over 5 million people had passed through the exhibition and 1 million had seen the film. People from 49 nations had been presented with the Gospel in this way.

Mr Piatt stressed the need for involvement in the preliminary work of the next 18 months—in prayer, visitation and counselling. In the matter of prayer he said that in connection with the Chicago Crusade there were some 8,000 prayer groups, averaging about eight people.

It was the goal of the Sydney planners to see every home in Greater Sydney visited for the 1968 meetings, with strong prayer backing and counsellor training.

In connection with the latter Mr Piatt said investigations would be made into the possibility of relaying counsellor training talks to outer suburbs so that as many as possible could take part.

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Mainly About People

N.S.W.

As reported in A.C.R., May 5, the Archbishop of York, Dr F. Donald Coggan, who is chairman of the United Bible Societies, will be visiting Australia early next year to take part in celebrations marking the 150th anniversary of the Bible Society in Australia. Dr Coggan will preach in the Sydney area on March 5, 1967, at 8 a.m., in St. Philip's, York Street; at 11 a.m. in St. Andrew's Cathedral; and at 7.15 p.m. in St. John's, Parramatta. He will speak at a united Thanksgiving Rally in Sydney Town Hall on Tuesday, March 7, at 8 p.m.

Miss Nancy Collett, a C.M.S. missionary from Tanzania, will be the speaker at the annual C.M.S. Children's Rally to be held in Scots Church, Sydney, on Sunday, October 16, beginning at 2.45 p.m.

C.M.S. will be conducting its Northern Beaches Rally on Friday, October 21, at St. Matthew's Church of England, Manly, N.S.W. The program commences at 7.45 p.m. and the speakers include the Rev. John Brook, the Rev. Ken Short and Miss Wanda Sams. Over the weekend of October 21 to 23, a C.M.S. Prayer Conference will be held at St. Stephen's Church of England, Mittagong, N.S.W. Some of the missionaries present will include Miss Josephine Brennan, Miss Wanda Sams and the Rev. Geoff Croft.

The Rev. Harlin Butterley, a C.M.S. missionary on furlough from Hong Kong, left Sydney on September 30 to spend three weeks taking deputation meetings in the diocese of North Queensland.

The Archbishop of Sydney has appointed the Rev. R. J. Barham, D.S.O., O.B.E., rector of St. Paul's, Cobby, as rural dean of Liverpool.

The Rev. R. A. Dyson, rector of Macksville, Grafton diocese, has accepted nomination as rector of St. Cuthbert's, Tweed Heads, in the same diocese.

The Rev. Peter Ball, curate-in-charge of St. John's, Keiraville (Sydney) since 1964, has been appointed a Naval chaplain.

The Rev. B. L. Bovis, curate of St. Luke's, Liverpool (Sydney) at St. Mark's, Green Valley since 1964, has been appointed curate-in-charge of St. Aidan's, Hurstville Grove.

Victoria

Recent appointments in Melbourne diocese have included:—The Rev. R. Gabb, to St. John's, Diamond Creek (from October 2), the Rev. J. C. Howells, to St. George's, West Footscray (from November 22), and the Rev. G. Hall to St. Theodore's, Wattle Park (November 15).

Upon the recommendation of a specially convened committee in the diocese of Melbourne, the Archbishop, Dr F. Woods, has announced the appointment of Mr A. P. Reynolds, M.B.E., as executive officer of the Diocesan Rolling Fund, set up to enable loans to be made to parishes carrying out building and development programs. Mr Reynolds was for 43 years a banking executive and prior to his retirement earlier this year held the position of senior administrative officer in the National Bank of Australasia.

The Dean of Washington, the Very Rev. Francis B. Sayre, Jr., preached in St. Paul's Cathedral, Melbourne, on Sunday, September 25, at both the 11 a.m. and 7 p.m. services. Dean Sayre is visiting all capital cities prior to leaving for the U.S.A.

We have now been advised that the name of Canon Guy Harmer, Missioner of the Mission of St. James and St. John, Melbourne, was inadvertently omitted from the list published in A.C.R. of Australians attending the World Congress on Evangelism in Berlin this month.

The Rev. J. H. Shields, rector of Cohenna, Bendigo diocese, has accepted nomination as rector of Cobden, Ballarat diocese.

Elsewhere in Australia

Mr Keith Dan, Headmaster of Slade School, Warwick, Q., since 1959, has resigned his appointment as from the end of this year. Mr Dan has been on the staff of the school since 1946 and is leaving to seek wider experience.

Mr C. C. Means, an American citizen, who is Projects Coordinator of the Western Australian Development Corporation, has been elected a lay canon of St. George's Cathedral, Perth.

The Rev. R. B. Cranswick, rector of Mundaring, Perth diocese, is to be an honorary canon of St. George's Cathedral, Perth.

Overseas

The Rev. Peter Clifford, and his wife, Valerie, of the South American Missionary Society, have adopted a seven-week-old Paraguayan baby, Paul Gilbert.

The Rev. E. G. Buckle, vicar of St. Matthew's, Auckland, has been appointed Commissary to the Bishop of Auckland to direct an appeal for the new Auckland Cathedral.

The Rev. W. Dodgson Sykes, Rector of St. John the Baptist with St. Mary-le Port, Bristol, retired in September. Mr Dodgson Sykes is a scholarly Evangelical, a prolific writer and a former principal of Tyndale Hall, Bristol.

The Ven. B. D. Jameson, vicar of Takaka (Nelson diocese) and Archdeacon of Mawhera, has accepted nomination as vicar of Brightwater in the same diocese. He will retain his Archdeaconry.

The Rev. Michael Underhill, an assistant curate at Millom, Cumberland, thirty-years ago, has been appointed Dean of Christchurch, New Zealand. He succeeds the Very Rev. W. A. Pyatt, the new Bishop of the diocese.

Mr Underhill went out to New Zealand in 1938. Apart from service as a war-time chaplain and two incumbencies in Cumberland—Addingham (1947-49) and St. John's, Upperville (1949-61)—he has spent the whole of his ministry there. He is now Vicar of Fendalton, Christchurch.

The Rev. James Song has been appointed vicar of Holy Trinity, Matlock Bath, Derbyshire, U.K. He will be the first Chinese to become an incumbent of an English parish. He takes office on October 6. He is at present curate to Bishop A. W. Goodwin Hudson, at St. Paul's, Portman Square, London.

HISTORIC ORGAN RESTORED

Early last month the old pipe organ of St. John's, Parramatta, N.S.W., which has been restored, was rededicated by the Archbishop of Sydney. Some notes about this historic organ have been supplied through the Public Relations Department of Sydney diocese:

The organ was built by J. W. Walker of London and installed in St. John's, Parramatta, in 1863. It is said to have been the largest organ in Australia at that time.

It is something of an elderly aristocrat among organs in this country, having fine diapason and mutation stops, good tonal characteristics and variety. There are many of this period and make in England and several in Australia.

The present organist, Mr F. E. Johnstone, had the privilege of giving a series of organ recitals on a Walker organ of similar design, dated 1861, at St. Barnabas', Soho, London, a few years ago.

The famous organist, Dr Albert Schweitzer, has written in glowing terms of the Walker design of the 1860s as an instrument for the performance of the music of Johann Sebastian Bach.

The movement to acquire this organ was launched at a meeting of parishioners held on March 7, 1862, and on April 9, 1862, it was decided to ask the Rev. W. F. Gore to purchase an organ

in England at an approximate cost of £300.

The purchase price was £325 and with amounts incidental to packing, freight, insurance, installation and tuning, the ultimate cost was £415/16/10. These particulars are most interesting, for to build an organ of similar capacity today would cost in the vicinity of £15,000.

Before the work of restoration, which is now being completed, was agreed to, considerable research was made regarding other possible alternatives and at one stage it was thought it would be better to rebuild and extend the organ and bring it up to modern standards.

However, this proposal was rejected as it was recognised that the tonal qualities of the organ, which are outstanding, would suffer and that there would be much to commend the preservation of the organ in its original form. It has been found to be adequate for the purpose for which it is used and therefore has been retained in its historic form and in the manner which will therefore appeal to organists and will be in keeping with the historic setting of St. John's, Parramatta.

The use of modern materials has enabled the organ-builder, Mr Ronald Sharp, to restore the organ to a condition which is believed to be better even than when it was first installed. The organ case has been french-polished and the total effect both in sound and appearance is therefore most pleasing. The overall cost is approximately \$5,000.

PROPOSALS FOR AUSTRALIAN THEOLOGICAL SCHOOLS

Proposals for an Australian Association of Theological Schools have been made by a meeting of theological teachers and Christian educationists at Moore Theological College, Sydney.

The meeting, on the training of the professional ministry, was arranged by the Division of Studies of the Australian Council of Churches. Fifty theologians and Christian educationists from all States attended.

They proposed that the Division of Studies take steps to inaugurate the Association of Theological Schools "in order that a continuing evaluation of the educational enterprises of the church in the area of clergy training may be carried out in a reflective and probing way."

Association

The aims and objects of such an association were suggested:

●To provide a meeting ground in which the needs and problems of the various theological schools in Australia could be shared.

●To explore the chief areas of concern so that theological teaching may be kept relevant to the changing situation.

●To determine standards of accreditation.

●To encourage theological colleges in Australia to meet these standards.

The meeting envisaged that the Association's standards would be "flexible enough to maintain adequate standards without driving weaker schools into isolation."

The meeting also asked the Division of Studies to undertake an investigation of the nature

and function of the ordained ministry and to see that the necessity for field education of clergy was kept before the churches.

Chairman of the consultation was the Rev. J. F. Peter, of Sydney. Speakers included Dr. Max Charlesworth (Melbourne University), Professor Norman Young (Queens College, Melbourne), Mr Alan Ashbolt (A.B.C. Sydney), Mr R. E. Stroobant and Mr Edward St. John, Q.C. and Mr I. LeMaistre (A.C.C. Service).

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October 20: October 13.
November 3: October 2.

OFF THE RECORD

REVEALED TO BABES

From "The St. Arnaud Churchman" comes the story of the four-year-old child piping up at the end of a family discussion as to where each would like to be buried: "I want to be buried in heaven."

THE PREACHER'S DILEMMA

A very young preacher named Topp, said, "My preaching's a terrible flop. When the pulpit I'm in it is hard to begin. And a jolly sight harder to stop. ("The Australian Christian.")

SPACE PROBLEMS

From A.C.R., May 27, 1943, comes the following report, highlighting an acute shortage of space at Diocesan Church House, Sydney:

The office of the Chaplain for Youth has been moved to the foot of the stairs in the basement of Church House. This step was necessary because of the increase of work. . . .

SILENT BISHOP

The Bishop of St. Edmundsbury and Ipswich "says that as he has nothing specific to say to the diocese this month, he will not write his usual message." — September Diocesan News.

THE AUSTRALIAN

CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SEVENTH YEAR OF PUBLICATION

No. 1374—October 20, 1966

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

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

Price 10 cents

First-hand account

AUSTRALIAN PREACHES IN MOSCOW

A RARE opportunity to preach the Gospel came recently to the Rev. Bernard Judd in Moscow, Mr Judd is Rector of St. Peter's, East Sydney, Hon. Secretary of the N.S.W. Council of Churches and President of the N.S.W. Temperance Alliance. He returned on October 3rd from a world trip which included the U.S.S.R.

Mr Judd has written the following report on his Moscow visit especially for "The Australian Church Record":—

We were in Moscow on the Sunday after Ascension Day. The three Orthodox Churches we visited during the morning were filled.

True, most of the worshippers were elderly women but there were some men present and not all the worshippers were old people. The Orthodox Church there claims a membership of at least 25 million.

The Baptist Church stands in Maly Vuzovsky Street. Evening Services are conducted on Tuesdays, Thursdays and Saturdays. There are 3 services on Sundays and each lasts 2 hours. The average congregation numbers 1,000 persons with many more crammed in at such times as Easter, for example.

I accepted an invitation to speak at the 1 p.m. service and this was an unforgettable experience.

The Sunday after Ascension Day was an appropriate occasion to remind the congregation that the believer's greatest loyalty belongs to Christ our Risen and Ascended Lord. He is King of Kings and Lord of Lords: there is no higher loyalty.

Our Lord's question to His disciples: "Who do the people say that I am?" revealed the mistaken notions of the crowd. "THIS SHOWS THAT EVEN THE MASSES CAN BE MISTAKEN." We must be careful lest we be deceived by propaganda. Peter's confession, "Thou art the Christ, the Son of the living God" is the foundation upon which the Church is built and its truth is timeless and unchanging.

LOYALTY

The plain church building was so crowded that many had to stand and a favoured place was the end of a pew on which to lean. A more attentive and appreciative congregation would be hard to find anywhere.

As we left the church at the conclusion of the service the folk crowded around us to express their goodwill.

One person handed Mrs Judd a paper which said "Dear guests and friends, we greet you from

the depths of our hearts. Please give Christians wherever you meet them in your travels our hearty greetings. May God keep you in your journey and be with you always."

There were four brief sermons during the service and whispered translation of a church member enabled us to understand what the preachers were saying. They were simple Bible expositions with very direct application to practical Christian living.

Women made up the majority of the congregation but there were men present and the men who conducted the service and preached were impressively capable. A choir of 80 adolescents sang beautifully but there were no children present.

When it is realised that all children have to join the Communist Pioneers and that Sunday Schools are prohibited, the validity of the suspended priests' charge (see below) of alienating children from the Church must be conceded.

I was greatly moved as I looked out upon this sea of faces in the Moscow church. Here, in the middle of the twentieth century, surrounded by all the manifestations of the most formidable power of militant secularism, were these courageous people holding resolutely to their faith in Jesus Christ, their Lord and Saviour.

RESTRICTED

Let us remember in prayer all who worship Christ in the restricted societies of our time. The pastors of this Baptist Church declared on several occasions that "they had no complaints to make about the secular authorities."

It is easy for the visitor to criticise their apparent willingness to acquiesce in what the government is doing but they have to remain and carry on in Moscow whereas the critical visitor returns to the safety of the Free World.

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● The Rev. Bernard Judd is seen here speaking to the congregation in the Maly Vuzovsky Street Baptist Church in Moscow. Interpreting for him is Pastor Illya Orlov.

PRAYERS FOR THE DEAD NOW LEGAL IN ENGLAND

With the passing by the English House of Laity of an Alternative Service for the Burial of the Dead it is now legal in the Church of England to pray for the dead.

The service was approved by 184 votes to 76 in the face of appeals from Evangelicals not to split the Church over such a controversial issue.

The service, along with a new Service for the Burial of a Child, now has lawful authority for a period of seven years and can be used where no objection is raised by the bereaved family. The 1662 service may be used where the family insists on it.

Introducing the service Chancellor Wigglesworth claimed that the first task of the Church was to give lawful authority to that which was already current practice.

Dr H. Morgan Williams said that in his opinion such prayer was unscriptural, unnecessary and undesirable. If these prayers were printed in an official prayer

book they would become established doctrine in the Church of England.

Evangelicals wanted to advance in Prayer Book revision, he said, but without prejudice to sound doctrine. If such prayers were included it might lead to loyal members of the Church of England seeking their spiritual fellowship elsewhere.

Supporting Dr Williams, Mr A. C. W. Kimpton said that if bishops and clergy wished to change the doctrine of the Church they should do it openly in revision of the formularies and not by the liturgical "side-entrance." Evangelicals would then know there was no further place for them in the Church.

DOCTRINE

Opposing this viewpoint, Brigadier H. A. Shewell said that when he died he would not be worthy to be with the Lord and would value people's prayers so that he might grow.

Miss Valerie Pitt strongly denied the Scriptural validity of the doctrine of assurance and expressed concern that the Church should be able to pray for unbelievers after their death.

Commenting on the action by the House of Laity the "English Churchman" said that it would come as "a grievous disappointment to Evangelicals."

"One speaker," said the paper, "implied that it is possible to sin in the hereafter. Another denied that there is any Scriptural basis for the doctrine of assurance. . . ."

It is also significant that as in Convocation there was no real attempt to answer the Scriptural arguments put forward by Evangelicals."

"One point stands out clearly, the paper continued, "Those who believe in prayer for the dead preach another Gospel to that which the Christian Church is called to proclaim. We say this sadly, but deliberately and with conviction."

JUSTIFICATION

"No one who believes in the grace of God revealed through our Lord Jesus Christ, and in the doctrine of justification by faith could possibly propound the arguments used in last Saturday's debate in favour of prayer for the dead.

"The alternative service is now legal, but we can continue to fight it together with other unscriptural innovations, and we can best do this by preaching the Gospel, while we have liberty, from within the Church of England. . . ."

"For too long Evangelicals have sincerely tried to persuade themselves and others that the Church of England must retain its comprehensiveness. That view has been proved by events to be nonsense, and diabolical nonsense at that."

"The Church of England must either become Evangelical in fact as well as, precariously, in theory, or it will become an amorphous collection of spiritual nonentities, a religious body perhaps, but hardly the Body of Christ."

The November 3 issue of ACR will be a special . . .

REFORMATION ISSUE

. . . watch for it!