

Mainly About People

N.S.W.

The Rev. G. G. Mottram, who has been rector of St. John's, Penrith (Sydney), since 1946, is to retire. His place at Penrith will be taken by the Rev. J. H. Darlington, at present serving as a full-time chaplain with the Army.

The appointment has been made of the Rev. Elwyn Sheppard, at present curate at North Bondi, as curate-in-charge of the provisional district of Jannali and Como, N.S.W. Mr Sheppard will be inducted on December 13.

Leaving Sydney this month for Melbourne is the well-known Presbyterian minister, the Rev. Gordon Powell. Mr Powell has been minister of St. Stephen's, Macquarie Street, Sydney, for the past 13 years and during this time the work of the Church had grown tremendously. He has been outspoken on many public questions and has left an indelible mark on the life of the Christian Church in N.S.W. He goes now to take up work as minister of the Scots Church, Melbourne.

Back in Sydney at the end of November after a 12-day visit to troops in South East Asia were the Archbishop of Sydney and Canon A. E. S. Begbie. During their trip Dr Gough and Canon Begbie visited Singapore, Borneo, Sabah, Malaya and Vietnam.

The engagement has been announced of Miss Marian Roughley, daughter of the Rev. K. B. and Mrs Roughley, of St. Bede's, Drummoyne, to Mr Rod-

PRICE INCREASE

We regret that, owing to continually rising costs of production, it has become necessary to increase the price of ACR to 1/- copy as from the first issue of 1966 (January 13). Subscriptions will be increased as from that date to 25/- per year.

Subscribers who have paid in advance will continue to receive ACR until the expiry of their subscriptions. New Subscriptions will still be received at the old rates until December 31. ACT NOW.

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CMS diary dates

The following are some of the functions planned by C.M.S. in N.S.W. during the coming year: WOMEN'S MISSIONARY FELLOWSHIP: 4th Friday at 1.30 p.m. February 25, March 25, April 22, May 27, June 24, July 22, August 26, September 23, October 28, November 25.

MONTHLY PRAYER MEETING: 3rd Tuesday at 12.30 p.m. and 5.30 p.m. February 17, March 17, April 21, May 19, June 16, July 21, August 18, September 15, October 20, November 17, December 15.

L.O.Y. CENTRAL MEETINGS: Usually 3rd Monday at 6 p.m. February 21, March 21, April 18, May 16, June 20, July 16 (Saturday night Annual Meeting and Winter Rally), August 15, September 19, October 17, November 21, December 19 (Annual Communion).

JUNIOR YOUTH: Training Course—February 11-13 (Annual Meeting). Prize-giving—March 20; Harbour Cruise—April 23; Houseparties in May and August—September; Children's Rally, October 16.

Other functions set down include the Summer School at Katoomba, from January 7 to January 15, the Port Macquarie Summer School, from January 7 to January 15, the Family Week at Katoomba, from August 29 to September 4 and "Woman to Woman," South Coast Rally, July 14.

Canon E. H. Arblaster, formerly chaplain to the Archbishop of East Africa, has been appointed locum tenens of St. Philip's, North Cottesloe, W.A.

The death has occurred of Mrs Pollard, of Eastwood, widow of the late Rev. R. A. Pollard and sister of the late Rev. H. W. Mullens, whose death was reported in the last issue of ACR. Mrs Pollard was daughter of the late J. H. Mullens.

Bishop Neville Langford-Smith, Bishop of Nakuru, East Africa, is visiting Australia from the end of November to mid-March. Bishop Langford-Smith and his wife will visit most Australian States.

The Rev. F. F. Copland, assistant curate at St. Stephen's, Coorparoo (Brisbane), has been appointed curate-in-charge of the provisional district of Christ Church, Old Guildford, Sydney.

Overseas

A joint Jewish-Christian religious service was held at Yom Kippur in a Methodist Chapel in Belgium recently.

Some 53,000 Scriptures were distributed by Christian students on the "hot-spot" border of northern India a few weeks before hostilities broke out between India and Pakistan.

PRIZES: Bishop F. O. Hulme-Moir will present the prizes at Abbotsleigh Junior School on Monday, December 13, at 1.30 p.m. The next day prizes will be presented at the Senior School by Senator J. J. Gorton, at 2.30 p.m.

GLENROY: Archbishop Woods of Melbourne dedicated the new church of St. Matthew's, Glenroy, on November 21. The church is located on the site of what was St. Agnes Home for Girls. The building will hold 300.

EVANGELISM: The annual Summer School of Evangelism will be conducted by Ambassadors for Christ at their Stanwell Tops (N.S.W.) headquarters from January 3 to 31. Included in the panel for the four-week live-in course are Mr Clifford Warne of the Church of England TV Society and Mr Graham Wade of Pilgrim Productions Ltd.

Archbishop comments on Bp. Morris

Following the death of Bishop Morris, certain statements were made in public describing him as "excommunicate." The Archbishop of East Africa, Dr L. J. Beecher, has issued the following statement:

The passing of Bishop Morris removes a man deeply devoted and greatly beloved from his family and a very wide circle of friends to whom his ministry, over a very long number of years has been a very wonderful experience.

The grief of those who mourn the loss of his earthly companionship has been comforted by our Christian hope, but all who knew and loved him, not least his family, have been rudely shocked by the wounding inaccuracy of a news article and by the fact that it is reported to have received further radio publicity.

To have described Bishop Morris as "excommunicate" is a most shameful and careless inaccuracy. Such a word can only be used of people whose personal morality has been seriously compromised, or whose Christian faith has been corrupted by heresy.

Affection

While it is true that Bishop Morris undertook the episcopal oversight of a Church not in communion with the See of Canterbury, and so placed himself outside the constitutional jurisdiction of the Archbishop of Canterbury, he never severed his affection for and loyalty to the Church in which he was ordained and later consecrated Bishop.

Indeed, in order to make Bishop Morris' position absolutely clear beyond all reasonable doubt, when he came to take up his residence amongst us here in Kenya, I, as Bishop of the See of Mombasa, which then covered the area in which he was resident, issued to him my Licence to Officiate as and when his ministry in our Church was required.

I would hope that the members of his family would accept this tribute to him and forget the unfortunate and inaccurate statement which has been made, and I hope that all who knew him will join with me in thanking God for every remembrance of him.

[The report as published was transmitted by the Kenya News Agency, quoting Reuter. Reuter later issued a correction and apology making plain that no action such as excommunication was ever taken against Bishop Morris.]

OPENING: The opening and dedication of St. Andrew's, Abbotsford (Sydney) will take place on Saturday, December 11, at 3 p.m. Bishop A. J. Dain will officiate.

AUSTRALIAN: Two Australian Christmas carols will be used as part of the Festival of Nine Lessons and Carols in Holy Trinity Church, North Terrace, Adelaide, on December 9. Sharing the program with Trinity's own choir will be the Adelaide Leidertafel.

THE AUSTRALIAN CHURCH RECORD

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JAN. 13: Jan 6
JAN. 27: Jan. 20

NEW BISHOP

THE Anglican Archbishop of East Africa, Dr L. J. Beecher, has announced the election of the Rev. Gresford Chitemo as Bishop of the new Diocese of Morogoro, which is to be formed this month.

Since 1963 Mr Chitemo has been pastor of the large parish of Berega in Ukaguru, where he has also served as Rural Dean of the Berega Rural Deanery, and Education Secretary with oversight of the 14 Primary Schools in that area.



● Bishop Gresford Chitemo and his wife in an informal moment.

Following his theological training at St. Paul's United Theological College, Limuru, Kenya, Mr Chitemo spent a year at Moore Theological College, Sydney, in 1958, during which time he was ordained priest by Bishop Hilliard of Sydney on behalf of the Bishop of Central Tanganyika.

Together with his wife, during the early part of this year, at the invitation of the Anglican Church, he visited Canada, where they were enthusiastically received. The tour also extended to the United States, Switzerland and England.

Mr Chitemo was consecrated on November 30, at Holy Trinity Church, Morogoro, after which the inauguration of the new diocese took place.

The new diocese, part of the present diocese of Central Tanganyika, includes the areas of Ukaguru and Unguu, together with Morogoro and Kilosa, extending to the Kilombero Valley.

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

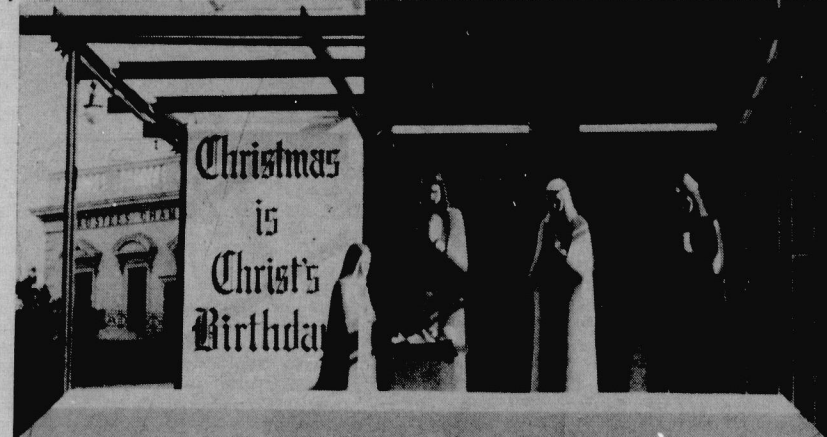
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GEELONG CHRISTMAS DISPLAY



RHODESIAN CHURCHES REJECT GOVERNMENT

THE Christian Council of Rhodesia has reaffirmed its loyalty to Queen Elizabeth II "within the Constitution . . . accepted by the lawful Parliament of Rhodesia (in 1961)" and pledged "to work for the rapid restoration of a constitutional government in our land."

It declared that it considered "the proclamation of a new Constitution of Rhodesia by a group of ministers, without the assent of the Parliament or Crown, to be an unlawful act, and any further enactments of Parliament to be unlawful unless confirmed by the lawful Governor."

The council expressed regret over "the great blow delivered by this act (of proclamation) to the concept of constitutional law brought to Africa by a Western civilisation nurtured in Christianity."

The Roman Catholic Church of Rhodesia also bitterly criticised the Government of Mr Ian Smith for seizing independence and warned that by its racial policies it was courting disaster.

A pastoral instruction handed to Roman Catholic churchgoers all over the country recalled that their Church had already cautioned that "an immoral state of affairs exists when nationalism or race or economics . . . becomes the dominant norm of behaviour and is placed above man."

The Christian Council, in its statement, also reaffirmed its loyalty to the Governor of Rhodesia, Sir Humphrey Gibbs.

THE management and staff of "The Australian Church Record" express to all readers and advertisers greetings and best wishes for a happy and holy Christmas.

The next issue of "The Australian Church Record" will appear on January 13.

In many parts of Australia, particularly in N.S.W., Victoria and South Australia, Christian groups are seeking to awaken the community to the real meaning of Christmas.

This display is erected each year at a busy intersection in Geelong (Vic.). It was erected by the joint efforts and contributions of the churches of Geelong and serves to remind people that Christmas means something more than presents and good food.

ROMANS BACK AT SMITHFIELD

Led by the Jesuit priest who heads their institution, 150 English Roman Catholic students for the priesthood on November 27 made a "pilgrimage of reparation" to Smithfield.

They visited the Smithfield Memorial marking the place where 44 Protestant martyrs were burned during the reign of Queen Mary I. The students were from Campion House at Osterley, Middlesex.

JEeps FOR PERU

The parishioners of St. John's, Parramatta (Sydney) have pledged themselves to provide jungle Jeeps for penetration by missionaries in Peru.

At a recently-held Missions Sunday in St. John's Church the former Jungle Doctor, Dr Paul White, recounted his difficulties in Africa. With a 1927 A-Model Ford, with over 200,000 miles on the speedo which had stopped when he started to use it. What he would have given for a Jeep!

It would have saved him many a 40-mile walk, when the mud was over the diff. in the Ford. The graphic exhibits prepared under the supervision of the Curate, the Rev. Geoff Grimes and depicting what has been achieved in Africa, what might be achieved in Peru, what was necessary in the way of personnel and equipment and finally a small concentrated exhibit from each of the Sunday School classes showed much painstaking work and won for the senior boys, under their teacher George Simpson, first prize.

● Owing to lack of space a photo and a fuller report have had to be held over to January.

400TH ANNIVERSARY OF FAREL'S DEATH

THE 400th anniversary of the death of the Evangelist of the Swiss Reformation, William Farel, has been marked by ceremonies in different parts of the world.

Churches in French-speaking areas of Switzerland marked the 400th anniversary on September 13 of the death of reformer Guillaume Farel, in Neuchâtel. A special Farel exhibition is also being held in that city.

A secular biographical work summed up Farel with these words: "He was not a systematic theologian nor even a judicious ecclesiastic, but he was an admirable preacher, fluent, impressive, ardent, and as a missionary was the chief agent in the conversion of Switzerland."

An article by Michael Boland in the spring issue of the Bulletin of the Evangelical Library, London, dealt at some length with the life and work of Farel. In part the article said:

"Our story begins—in the middle of William Farel's life—in 1536. The place is the town of Lausanne on the northern shores of Lake Geneva and the occasion a theological disputation to decide the religious allegiance of the town.

"Other disputations have taken place in the course of the course of the Swiss Reformation more important in themselves than that with which we are now concerned. Yet for incidental and more personal reasons the meeting at Lausanne is to be a decisive watershed in the history of the Reform movement.

"Two men are present on the Reformed side destined to be famous in the annals of Church history. One is already a figure of international renown and is to be the chief speaker at this disputation. He is distinguished apart from anything else by his red hair and beard and is a native of France."

"His companion is a pale young man almost unknown to those present; he, too, is a Frenchman and he has only recently fled from his native country because of his Protestant faith. He takes little active part in the Disputation of Lausanne. Yet it is about this time that the torch is to be passed.

Formative

For many years William Farel has been the reformer par excellence of Western Switzerland; now his young colleague John Calvin is not only about to take over from Farel the leadership of the Reform movement in this region but is to become the most formative influence in the history of Protestantism.

"The name and fame of Farel will be eclipsed by that of Calvin. For this reason alone it is necessary to re-examine again the life and work of a man who was great in his own right by any standards and who with the exception of Calvin stood head

and shoulders as a spiritual giant above all his friends and associates."

Tracing the history of Farel's life and his work with Calvin, Mr Boland went on:

"It has often been pointed out that Farel was not equipped for the work of consolidation and organisation which was now required in Geneva."

"He himself, however, was well aware of this, and when the young author of the Institutes of

● Continued Page 3

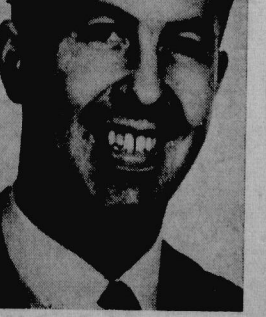
Schools man

THE Scripture Union Council has announced the appointment of Mr Paul Bayliss to the staff of the Inter-School Christian Fellowship to replace Mr Howard Martin, whose term of service has been completed.

Since graduating from Sydney University in Arts and Education, Mr Bayliss has been in continuous contact with teenagers, first as a teacher in city and country schools, then as warden of a Methodist Students' Hostel and more lately as an evangelist with the Methodist Institute of Evangelism.

As one of three I.S.C.F. Travelling Secretaries Mr Bayliss will be responsible for the establishment of I.S.C.F. groups and for the Leadership Training Program in the Sydney West area and the South Western portion of N.S.W.

Eleven new I.S.C.F. groups have been commenced this year, bringing the total number of High Schools with I.S.C.F. groups to 245.



● Mr Paul Bayliss.

ADVENTURING FOR CHRIST IN THE NORTHERN TERRITORY

In remote areas such as Groote Eylandt water is a real problem, especially when one has a large "family" to care for. But like everything else, the Lord had gone before and provided.

Some time earlier the Government had been involved in an experimental scheme to produce butter at Oenpelli. Their plans finally fell through and they moved out, leaving behind an old and large boiler.

It had three holes in it but with the help of an 8in breast drill and quite a bit of elbow grease we soon patched the tank up and this gave us storage capacity for thousands of gallons of water.

Scripture tells us that all the cattle on the hills are the Lord's. These words were vividly in my mind when the Government presented us with 500 of their herd of 3,000 cattle.

Arrangements were made and a team of cattle men with black-trackers came down from Darwin to take the remainder of the herd back there. But the cattle men started fighting among themselves and finally went off and left behind 1,300 cattle with 700 goats and a quantity of saddles and other equipment.

Of course the Government stock boys had been getting regular wages and I had to tell them that I had no money with which to pay them. I asked them if they would stay and make a home for their people. They all decided to stay and I certainly could not have done the job alone. Eventually it became possible to pay them a small amount of pocket money.

The manager asked me if I could use a gun. I said I couldn't

or wouldn't whereupon he chewed me up by saying I would have a difficult time. "One leader is a devil," he said. I had been selling guns in Melbourne before going into the work in the north. I had left guns behind and didn't intend using them now. We could only "watch and pray".

More cattle

The same "devil boy" later shot himself in the leg above the knee and was carried in with a dead leg which fell off after six months. Another boy came in to die and we thought he had been "sung". It was to be my first funeral there. They had asked me to bury him "little bit white fellow way."

As was their custom they cut themselves in mourning, pulled out the dead man's hair and set up a screaming noise. Then I spoke up. This would have to stop, I said. Soon the funeral services were being conducted with flowers and hymns.

On another occasion I had to ride out and break and take away their spears after an argument developed over a killed beast. Later a stockman came to help me and after a while we were able to sell cattle at 10/cwt, cut up by the butcher in Darwin.

In true revival the leaders have to be brave, like Nehemiah. One must work hard and not worry about one's salary. We got £100 a year and worked from 6 a.m. to 10 p.m. My wife worked on the sewing machine to make coverings for the bodies of the Aborigines and also handled the routine reports and similar work.

Fortunately at that time there was no strong drink on the stations. The Aborigines had none until Malays and white people brought it there. When

playing cards were sent to them from Darwin I burnt them.

I suppose that before white men came to Australia the Aborigines were one of the most law-abiding people in the world. All shared. There was no money; the system of barter was in operation. There were no prisons or mental homes. All women were married and later we encouraged the young to marry early.

I had to settle, as far as I could, all the disputes. One man came with the complaint that his wife had been stolen. Trackers were sent out to fetch the erring wife and wife-stealer back.

Court was held before the whole station. "What would you have done in the past?" I queried. "We would have speared the evildoer," came the reply. I told them I could not allow that. Then it was suggested that the wrong-doer should be given the strap by the wronged husband. It blood was spilt that way—it was more a matter of loss-face.

Spear scratch

I thought that had settled the matter to the satisfaction of all when they called out, "Give it to the woman, too!" Later I took the opportunity to speak to them of the peace which comes in Christ.

Later came the joy of seeing lives really changed by the gracious working of the Holy Spirit as one here and another there believed the Gospel and entered into life as Christ. It was, as Christ foretold, "a little flock" only, just the few who found the way of life.

Some years later, in 1934, I

IVF Conference

Three hundred University and Teachers' College students from all over Australia anticipate meeting at Stanwell Tops for I.V.F.'s 26th Annual Conference, January 7-15. Several leading Anglican clergy and laymen will participate.

Dr Leon Morris of Melbourne will expound distinctive N.T. ideas, while Mr Ken McKay, Reader in Classics at Australian National University, will sketch background detail to Biblical writings and interpretation.

The Rev. Stan Skillcorn has always had close student links, specially with universities in Sydney and New England. This, and his service with Union of Evangelical Students of India, students in Osmania University, Hyderabad, and elsewhere, fit him admirably to lead missionary seminars.

Mr W. E. Andersen, Senior lecturer in Education at Sydney University, will introduce an interesting series called Christian Perspectives.

Based on material he has been developing for some time, this theme is meant to introduce the kind of thought patterns, attitudes and biblical world-views that need to be employed in living for Christ as student and graduate.

Special features of the Conference include a missionary symposium, seminars on music, education, creative writing, etc. The Residential Address by Rev. Dr John Thompson (recently appointed Senior Lecturer in Semitics at Melbourne University), and the convening of the Technical and Teachers' Colleges Christian Fellowship committees of Australia.

Last of a series of three articles
by the Rev. Alfred Dyer

was involved in another Aboriginal feud—this one more serious—which hit the newspaper headlines.

About 50 men were involved, from four tribes. They were outside the mission compound and at it like a group of wild Irishmen. Everybody seemed to be hitting everybody else over the head with wimmeras. One of the contestants threw a spear to kill but fortunately missed.

I got one or two thumps which weren't meant for me and a spear scratch in the leg, which later became infected and sent me to bed in hospital at Burketown. After the fight had gone on for some time I appealed, successfully I thought, for a conference. They stopped fighting and moved back toward camp but before they had got over the river started up again. More spears were in evidence now, and angrier faces and snarls and they were quite close to the mission station.

One old granny turned up with a big stick. I hunted her off, for the women often provoked the men into fighting each other.

Two leaders, both of whom had lost spear and wimmera in the turmoil, started in on each other. Like two cats they jumped at each other, spat in each other's face, poked out their tongues. They grabbed handfuls of hair, and I grabbed one of the grabbers as a centre of disturbance. In a lull, I said to the

others. "How about talk-talk?" That was the end of it. The fight was over. After a lot of palaver, the explanation of the trouble was drawn out of the blacks.

The cause of the fight was soon established. Kalioa and Jimila both claimed a widow to wife. One day when Kalioa was in the bush looking for honey his rival tried to spear him. Kalioa ran away and later on crept back and killed Jimila while he was sleeping. For this he stood a spear-throwing "trial" and paid three hatchets as compensation.

Later Jimila's tribe had invited Kalioa's younger brother over and offered him a wife, Minnie. The brother promised to pay something but forgot. A relative of Minnie's then stole a woman from the other tribe to balance the account, giving her a red cloth for compensation. The fight had followed.

The conference came to a peaceful ending. The relative returned the woman, she returned the red cloth, the tribe would work for the mission. They would be paid and sufficient would be deducted from their pay to compensate the relatives.

Everybody was delighted with the solution and the blacks said, "Why not always have the missionaries to settle disputes and teach our children?" And that we proceeded to do in the years ahead.

EDITORIAL:

ROME'S BENEFACITOR

Prime Minister Menzies will go down in history as the greatest Presbyterian benefactor of the Roman Catholic Church in history.

Those who argued that the original Menzies science aid proposals did not establish the principle of State Aid will surely have second thoughts now. ACR warned churchmen of the dangers of eating the Menzies carrot at the time.

Science aid, interest payments, textbook subsidies were all bad enough but now, with typical Menzies elan, the Government is to contribute millions of pounds of the public's money directly to the building programs of independent schools, the great majority of which are Roman Catholic schools.

It is to be hoped — that efforts by several bodies to fight the issue on constitutional grounds will prove effective.

CONTINENTAL SUNDAY?

The new Government of N.S.W. has been dusting many cobwebs from the run-down machinery of government in this State and many of their actions have been welcomed.

However it is unfortunate that their record has been blemished by a number of actions designed to increase gambling and drinking facilities and now by their desire to open the door to a commercialised Sunday.

It was once claimed by opponents to the Gospel that they would break the power of British Protestantism by introduction of the continental Sunday.

This they seem to have been doing with remarkable effectiveness in Britain today. Is this now what will happen in Australia?

60 YEARS OF C.E.M.S. WORK

On December 12, 1905, the first branch was established at Toowong, a suburb of Brisbane. Previously the Society had existed in England, being formed in 1899 from the amalgamation of various men's groups in the Church.

At the same time as the C.E.M.S. was being launched in England, the idea was gaining ground in Australia that independent men's fellowships in the parishes of the Church of England in Australia needed to be linked in the wider society of the diocese and the nation.

Proposals for a society for men were actually under consideration in Australia when it was learnt that the C.E.M.S. had been inaugurated in England. The name was adopted and the formation of the society proceeded in Queensland.

The next great forward move in the society's history came with the visit of the Reverend H. S. Woolcombe from England in 1909-10. In the latter part of 1909 and early 1910, Mr Woolcombe made a tour of the Australian States, and branches were formed throughout Australia. It is from the Woolcombe tour that the C.E.M.S. in Australia dates as a nation-wide body.

Many branches of C.E.M.S. throughout Australia are currently holding special functions to mark the occasion. A service was held in St. Paul's Cathedral, Melbourne, on November 28.

TWO IN ONE

On Saturday, December 11, the new St. Andrew's Church and Parish Centre was opened and dedicated in the parish of Abbotsford-Russell Lea (Sydney). The new centre replaces two separate centres — St. John's Abbotsford, and St. Thomas', Russell Lea, and is situated at the junction of Sibbick Street, Bay Road and Byrne Avenue on Fivedock Bay.

Opening the centre was Bishop A. J. Dain, Coadjutor Bishop of Sydney. Rector is the Rev. R. V. Ash.

Camp bookings

In our November 18 issue a report appeared under the heading, "Sydney Camp Centre." It has been pointed out that this report gave the impression that most of the campsite bookings in the Sydney area were being handled through this centre.

We wish to draw the attention of readers to the fact that bookings for all the campsites operated by the Church of England Youth Department and by the Children's Special Service Mission are still being handled direct by those organisations.

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GROUP MEETS

A COLD, rainy night did not deter a good number of Melbourne's evangelical clergy and lay people attending the Annual Meeting of the Evangelical Fellowship of Victoria held at the end of November in St. John's, Toorak.

Chairman for the occasion was Dr Leon Morris, principal of Ridley College, and the Bible reading as given by the Rev John Williams of Forest Hill.

During the brief business session Mr John Bishop asked the chairman whether the term "laymen" included women as well. Dr Morris expressed the opinion that as was often the case the masculine embraces the feminine!

Highlight of the evening was an address by the Rev. Keith Cole, vice-principal of Ridley College, who spoke on the topic, "Evangelical Principles Past and Present."

Mr Cole spoke on Evangelical Revival within the Church of England during the eighteenth and nineteenth century. He said the background of this revival was:—

1. Progress in the field of science and ferment in philosophy.
2. Latitudinarianism, Deism, Rationalism, Cynicism.
3. Turmoil due to the Industrial Revolution.

Revival

These were movements which usually take people from the Church, said the speaker. The Evangelical Revival was characterised by:—

- Theological: Sola Scriptura, Sola Gratia, Solum Spiritum Sanctum.
- Personalities: Charles Simcoe, John Venn.
- Growth of Societies: Electric Society, C.M.S.

Dr Cole then dealt briefly with the present situation. He said that Christians had to learn to have effective contact with the scientist. He felt there was a danger of going too far with "secularising the Church."

There was a need, said the speaker, for more Christian education of the laity and academic training of the clergy must be increased.

Let us go forward, the speaker concluded, not in party spirit but in the power of the Holy Spirit.

Officers elected for the coming year were:— Chairman: Canon L. L. Morris; Secretary: Rev W. V. Lloyd; Treasurer: Mr John Bishop; Clerical Section: Rev T. Morgan; Youth Section: Rev P. Corney; Toorak Conference: Rev K. Curnow; Laymen's Section: Mr L. Worthington. Also Rev G. Pearson, Rev T. Gee, Mr H. Speagle, Mr Alan Neil and Dr R. Foster.

RELIGIOUS FILM TEAM OFF TO NEW GUINEA

NEXT week, a team of three from Pilgrim Productions Limited will be engaged in shooting film in New Guinea for Australian religious organisations.

Led by film director Ossie Emery, the team will be working on productions later to be shown on TV in Australia and overseas.

Clifford Warne, noted T V personality and director of the Church of England Television Society in Sydney, has prepared the outline scripts for dramatic feature films for the Unevangelised Fields Mission and the British and Foreign Bible Society.

Assistance

The scripts will be completed in New Guinea under his direction.

Third member of the team is Miss Beverley Traves, of Mosman, who will provide stenographic assistance for Mr Emery and Mr Warne on the trip.

This expedition is the sixth to New Guinea in recent years and will last three weeks. Film on leprosy work among New Guinea peoples will be obtained on behalf of the Mission to Lepers for release early in the new year.

All the film obtained will be assembled and edited in the Pennant Hills studios of Pilgrim Films.

Prime Minister at aged village

THE Prime Minister laid the Foundation Stone of the Nuffield Garden Village, Castle Hill, on Saturday, December 4, at 3 p.m.

The Nuffield Garden Village Scheme is the latest addition to the retirement villages administered by the Church of England Homes for Aged Persons Board, Diocese of Sydney.

The Nuffield Foundation made the initial gift of £100,000 for the project and with founder donor gifts and the generous Commonwealth £2 for £1 grant accommodation and full facilities will be provided for 286 residents.

The total cost of the venture will be nearly £800,000.

Other villages run by the Church of England Homes for Aged Persons Board are—the Mowll Memorial Village Castle Hill, which accommodates 400 people, the St. John's Village, Glebe, 95, the recently opened St. Ann's Court, Ryde, 72 and two small homes.

Disturbed by a membership decline, the Baptist Union of Scotland is studying the position and strength of its churches during 1966. In the past year they suffered a net membership loss of 375 despite the reception of more than 500 new members. Official figures for 1964 showed that Scotland had 18,732 Baptist Church members.

BISHOPS ASSERT "LIVING GOD"

THE Council of Bishops of the Methodist Church of the U.S.A. has issued a statement reaffirming belief "in the living God" and thus indirectly taking issue with radical theologians who are proclaiming "the death of God".

"In a day of confused religious philosophies, some of them purporting to be Christian," such a reaffirmation "seems urgent," the council declared at its meeting here.

The bishops gave witness to "our abiding faith in the living God who is the Father of our Lord Jesus Christ, who moves purposefully in human history, and before Whom each of His children has inescapable moral and spiritual responsibility."

"The ultimate meaning of human life is to be found in the crucifixion and resurrection of Christ because in Him is seen the God, alive and personal, who continues to give Himself for the redemption of His creation," they affirmed.

"It is the existence of this God which gives life its eternal dimension and which supplies power for the application of the Christian ethic."

Meanwhile, controversial U.S. "death of God" theologian, Dr Thomas Altizer, has said that the "Christian God has become a God of the past and our past is disintegrating under the impact of a revolutionary future," he told 300 theologians who attended the conference.

Christians, in his opinion, must accept God's death and get on with their faith in Christ, expressed in words and concepts today's world can understand.

BOYS' HOME. The new "Mil-leewa" Boys' Home, Ashfield (Sydney) will be opened and dedicated by the Archbishop of Sydney on Sunday, February 20, next at 3 p.m. The home is located in Brunswick Parade, Ashfield.

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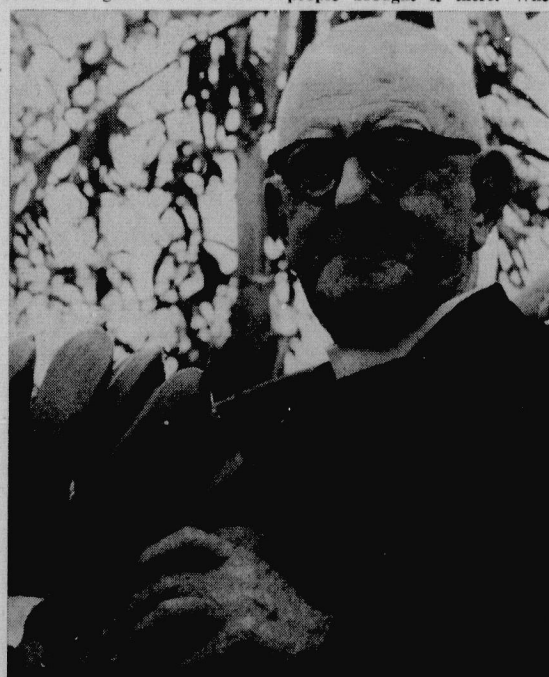
BOOKS

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"General next to God"—Collier 32/8
Holiness books by Brengle—various prices.

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• A keen gardener, the Rev. Alf Dyer is seen here holding up a handsome bunch of bananas grown in his backyard.

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Books

Advent devotions

THE GOSPEL OF THE NATIVITY, by the Rev. Harry Rowe. Greenwood Press, Sydney, 70 pages, 7/- (70c).

There seems to be no end to devotional books from Christian writers but there is always room for another. It is especially welcome when written by one of our own Australian preachers.

The Rev. Harry Rowe is pastor of Sydney's Central Baptist Church and has already three other devotional books to his credit.

The present book would prove an attractive and inexpensive present at Christmas time. It is illustrated by reproductions of art works from the great masters and in this respect departs from the use of "live" photos such as those appearing in other well-known series.

"The Gospel of the Nativity" looks back to the early beginnings of Christ's great work on earth and in a series of meditations on selected Scripture passages traces the Finger of God at work in seemingly humble earthly events.

(Greenwood Press is very much up to date—the book carries the price "70c" printed on its cover!)

—R. B. R.

BRIEF NEWS

FIXED EASTER — A report in "The Sydney Morning Herald" has stated that "A commission appointed by the Church of England in Australia will recommend that agreement be sought among all Australian churches on a fixed date for the observance of Easter."

SEA CHAPLAINS — Twenty seafarers' chaplains from ports in each State and one from N.Z. met together at "Gilbulla," Menangle, at the end of October. The chairman of the Conference was the Rev. T. P. Kerfoot, M.B.E., from London and the chaplain the Rev. J. E. Whild, from Sydney, formerly on the Sydney staff. The Conference secretary, the Rev. Colin Craven-Sands, commented: "The challenging addresses of the Chaplain matched the leadership of the Chairman, who has served in the Society's ports in three continents and held executive office for fifteen years."

KESWICK MOVES — The well-known Melbourne Christian bookshop, Keswick Book Depot, has moved to new ground-floor premises at 317 Collins Street, next door to the basement occupied for many years past. In doing so Keswick is returning to the original premises occupied as the Keswick Tea and Book Rooms in 1923. The new premises have just been vacated by the book publishing firm of Heinemann.

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YOUR CONFIRMATION CLASS: TO TAKE IT UPON HIMSELF (3rd Edit.)
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6/- from booksellers everywhere. (6/9 posted).

Bible women

WOMEN ALIVE, by J. Rowena Batten. Marshall, Morgan and Scott, 184 pages, 21/-.

We cannot do better than quote what is on the cover. "These twenty-five talks about women of the Old and New Testaments are full of life. They show an intimate familiarity with the Biblical details and redraw the story in a modern setting."

"The book contains valuable material for preachers, and speakers, especially at women's meetings."

The author is widely known as a speaker in women's groups, and the Baptist Women's League. She is a teacher of Religious Instruction at a Grammar School and a speaker at women's conferences, etc.

The talks are inspirational and imaginative and have an application to the Christian life. They begin with Eve, the first woman in the Bible, and end with Sapphira, the wife of Ananias of Acts 5. They are therefore not taken in order so that there is a sort of expectancy as to what is coming next.

Some of the stories appeared in an earlier booklet, "Daughters of Eve," and have been revised and included in this series on account of their merit and their interest.

We can wish for them a large circulation and feel that they cannot fail to be helpful.

—R. B. ROBINSON

Epistle to Hebrews

COMMENTARY ON THE EPISTLE TO THE HEBREWS. The English Text with Introduction. Exposition and Notes, by: F. F. Bruce, Marshall, Morgan and Scott, London 1964. pp 448.

This is Professor Bruce's third contribution to the New London Commentary series, of which he has now become General Editor in succession to the late Professor N. B. Stonehouse.

It is a very full commentary. The exposition is at a level, and in a style, which will be valuable for all Christians who take the study of the Bible seriously, and the notes are so thorough as to constitute an important critical study of the Epistle.

Bruce takes the view that "the recipients of the epistle were probably Jewish believers in Jesus whose background was not so much the normative Judaism represented by rabbinical tradition as the nonconformist Judaism of which the Essenes and the Qumran community are outstanding representatives, but not the only representatives."

He inclines to Rome as the destination, and to a date shortly before A.D. 70.

As to authorship, even today, he confesses, we have not got far beyond Origen's confession of ignorance: "But as to who actually wrote the epistle, God knows the truth of the matter."

It is impossible to give examples from a commentary so full and varied. It is certainly a mine of information and references and altogether a notable contribution to the study of the Greek text of the Epistle as well as of the English, which is given in the American Standard Version of 1901, possibly the most accurate version of the Scriptures available to us.

D.W.B.R.

CRAZY POSTER?

VAUGHAN HINTON, ACC secretary for public relations, writes on this year's Christmas Bowl poster . . .

"You're crazy," we were told when we were preparing the poster. "If you want money you should show people pictures of starvation and poverty and deprivation. You should be shocking people's conscience, forcing them to give."

Well, that is one way of raising money. Shock it out of people. It works, too. Nobody can deny that.

Our worry was whether it is the right way of raising money.

Do we want people to give because we made them feel remorseful for a few moments, or do we want them to give because they are sharing in an essential part of their life?

Well, our poster this year has no shocking photo. It does not even have a pleading one. It simply shows a cross and a statement.

" . . . Christ meets human need as we share . . . " It is Christ in us who responds to the call for love. It is Christ who comforts and heals and feeds and cares. We are the instruments, the channels if you like, of that love.

"You should be making people feel important," we were told. "Make them feel how much they are achieving by giving to the Christmas Bowl. Tell them they are feeding the hungry, healing the sick, caring for the homeless. For goodness' sake leave out this Christ business."

Well, for goodness' sake, we've left it in.

And, for goodness' sake, we hope many people will understand why!

Library Appeal

The organisers of the Moore College Library Reformation Appeal for £1,000 wish to acknowledge the following donations:

Previously acknowledged £128: Mr P. Payn, £3/3/-; Mr and Mrs B. W. King, £2/-; Mr D. Geddes, £5/-; Rural Deanery of Hawkesbury, £15/-; Sydney Diocesan Educational and Book Society, £150/-; Rev. W. Walsh, £5/5/-; St. Paul's C/E, Greencare, £5/-; Rev. D. C. Anderson, £10/-; Total £323.

FIFTY YEARS AGO

From "The Church Record," December 24, 1915: "From Canton, in South China, come tidings of terrible sufferings through fire and flood. Miss A. M. Jones, a missionary of the C.M.S. in that city says: 'The water of the West River rose some 80 feet at Wuchow . . . Many missionaries (not of the C.M.S.) were exposed for four days on the city wall with little to eat, before they were rescued . . . Incendiaries added to the horrors of the position; and 10,000 lives are said to have been lost in the city by fire and water . . . The Hong Kong Government and residents had subscribed liberally towards meeting the urgent needs of the sufferers . . ."

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Putting Christ into suburban Christmas

Concerned with the fact that the usual Christmas activities, such as "Carols by Candlelight," tended to reach mainly churchgoers the Ministers' Fraternal of the Sefton-Chester Hill Yagooa area of Sydney have come up with a novel idea.

Going "two by two" they have made approaches to hotel owners and club managers throughout the area with the idea that they come into the clubs and hotels for a brief period on Christmas Eve, provide a musical item or two, a short address and have available literature.

The idea has caught on and

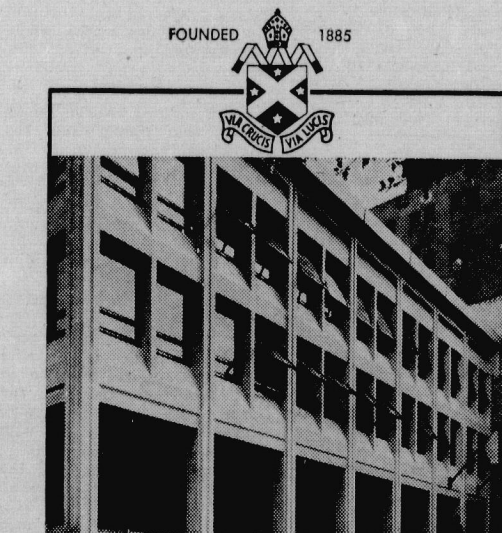
their approaches to date have all met with a willingness to have them and it is estimated that some 5,000 to 6,000 people in their area will be contacted in this way on Christmas Eve.

Taking part in the program will be Christian artists such as the Rev Clive Way and Les and Martha Nixon. Apart from prayer being held now a special gathering will take place in St. Mark's, Yagooa, when Christians from all the churches will come together for prayer on the Thursday evening, December 23. (Minister at St. Mark's is the Rev Philip Oliver.)

Then, on Christmas Eve, prior to going out, a tea will be held at St. Mark's when the team will have opportunity to get together for final prayer and fellowship.

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Crusaders back

On Saturday, November 20, Mr Jeff Chong, of Melbourne, and his mother, Mrs F. M. Chong, flew into Sydney. They had been members of the first M.F.M. Crusade to the Orient, and had taken the opportunity of staying on several weeks in Hong Kong following the conclusion of the Crusade.

There were opportunities afforded to both to speak and show slides of the countries and the people, and in particular of the great need in different parts of the Orient, which is in some real measure being met by missionary activity carried out by the Oriental Missionary Society.

Saturday evening a good crowd of interested folk in the Castle Hill area had fellowship in the home of Mr and Mrs Arthur Marsh, and on Sunday afternoon another group met at the home of Mr and Mrs Les Herbert in Albion Heights. Mrs Chong addressed two ladies' groups on Monday and Tuesday, in Parramatta and the City respectively, and interest in each of these meetings was very keen and gratifying.

Mr John Randall and his wife Vera, from Castle Hill, N.S.W., spent the weekend in Melbourne, following their attendance at the M.F.M. Banquet held at The Victoria, Little Collins Street, Melbourne, on Thursday, 25th November. Their vital interest in the M.F.M. concept has been shown since Dwight Ferguson's initial impact in N.S.W., and their wide personal influence in their home State has enthused many.

Whilst in Melbourne they took the opportunity to discuss the possible directions that a M.F.M. movement might take in this country.

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Letters to the Editor

Rhodesia—another view

We witness today a scene which is without precedent in the history of the past 900 years.

Britain, a people of over 50-million, after prolonged nationwide, unscrupulous, untruthful, cruel propaganda, culminating in frenzied hatred against, is planning with wartime thoroughness, the ruin, starvation and total annihilation of 250,000 white people in Rhodesia, whose representatives bled, suffered and died in two world wars in helping to defend their former motherland, Britain, from conquest and death.

And Britain, too timid to make the attack alone, must needs appeal for help to the United States of America, and to the immature small peoples who dominate the United Nations.

Christians and the Christian Churches are deeply implicated. We see (to their shame) bishops, archbishops and other Christian leaders with their minds so clouded with prejudice and hate that they are even capable of suggesting force which means British guns and bombs, to destroy British subjects, men, women and children, white and black.

The pronouncement and speech of Mr Smith, the Prime Minister of Rhodesia, was dignified, sincere, loyal and humble of his Government.

The reply of the Prime Minister of Britain was unworthy in its failure to traverse Mr Smith's statement and condemnation which he brought against Mr Smith and his Government.

It has indeed been gratifying to note his dependence on Almighty God, and it redounds to his credit that there was no attack on his part on those seeking to starve and destroy his country so patiently built up, where the Black races have enjoyed peace, good government and better treatment and better living conditions than in any areas to the north.

Much more could be said. Let Christians of Australia beware of joining the present wicked, worldwide campaign (300,000,000 against 250,000) and thus of joining those who are guilty of unchristian conduct and a very grave injustice.

D. GORDON MILLS, Rondebosch, South Africa.

Evangelicals first

May I congratulate you on the excellent editorial "Evangelicals First" in the current issue of A.C.R. I believe such a statement was called for.

We are in danger these days of blurring fundamentals and priorities, but the clarity of vision and speech of your editorial is most encouraging.

One other matter—quite some weeks back you stated that you would be raising the matter of Sunday Observance. Apart from

one small editorial I have not noticed this done. May I suggest that this matter is important and that there is a need for clear thinking and teaching on this much neglected subject.

I should like to see some articles (stimulating correspondence!) spread over several issues, and every encouragement given to ministers to teach from the pulpit on this subject.

I suspect, however, that there needs to be clear, scriptural thinking first, as it seems Christians are genuinely confused as to the extent "observance" of Sunday is still binding upon us, if at all.

With good wishes in the Gospel,
(Rev.) J. MAXWELL BONNER, Harbord, N.S.W.

Dr Gough's warning to Sydney

It is right, of course, that the Archbishop should warn the diocese of possible dangers as he sees them and it is also correct that we should give consideration to such warnings.

It is, however, difficult to see the justification for his description of Sydney diocese particularly, as becoming "a small and increasingly ineffective splinter group" of the Church.

Does this apply to Sydney any more than other dioceses under the Archbishop's primacy?

How do we judge size and effectiveness, and is there any relation between the two? Could we say, for example, that because of the number of their adherents that the Baptists were ineffective while the Roman Catholics were effective?

Surely the statement as to size is not correct. I had been led to believe the approximately quarter of the Anglicans in Australia were to be found within this diocese.

The Archbishop seems to have in mind that area which comprises his responsibility. As to Sydney diocese, one wonders how he assesses this.

It seems that approximately half the income of C.M.S. (£234,000 p.a.) comes from N.S.W., while this same proportion of the field force also is supplied by this State.

Most people would agree that the bulk of both these emanate from Sydney. There may be some other basis of efficiency (such as those who are won for Christ), but I cannot believe that Sydney is any less effective than these who may be higher in the Archbishop's regard.

As to the actions of General Synod being of a controversial nature; the evangelical outside this body can only pray that biblical principles will be adhered to, and not swept aside by the forces that pay little heed to the Word of God.

If this is the case, I feel sure that Dr Gough need not feel concern for the attitude of this diocese, but if the actions of the

Synod are based on some other foundation, then I suggest that concern would be an understatement of the reaction.

As a layman it is hard to understand the Archbishop's emphasis on "Anglican" in this context. Surely there can be no disagreement as to which, Anglican or evangelical, is of prime importance.

It seems also that the Archbishop says that Anglican is good but, Calvinistic is not so good. There seems little hope of union if this is so.

This brings us to the question of our attitude to church union, about which the Archbishop says, "We talk a great deal." I must say that I have seen little of this talk, in a positive sense, from our church leaders.

Dr Gough mentions the possible redundancy of Prayer Book revision, etc., and claims that our consideration of them is puzzling our brethren in other churches. I submit that puzzlement and concern are much closer to home, when we contemplate uniformity with those who hold such a brittle grasp on Biblical teaching.

It would surely be a comfort to the laity to know on what basis church union would be approved by those who have power to make this decision.

(Mr) COLIN SMYTH, Artarmon, N.S.W.

Grammatical

I was born an Anglican and some years ago I became an evangelical. I have, since then, regarded myself as an Anglican and an evangelical.

I may sometimes reverse the order of the clauses but I have intended no disrespect to one noun or the other. But when these nouns are used as adjectives I am hopelessly confused. Must I decide whether I am an evangelical Anglican or an Anglican evangelical?

I have tried to solve it by analogy: the nice day; the day's nice — hot water; water's hot — splendid vision; vision splendid — light sky; skylight, oops it's becoming worse.

If I ask you for help, perhaps someone might carefully analyse the words of Archbishop H. R. Gough, or should I say H. R. Gough, Archbishop (which is more important, the man or the office). Is it not possible for me to remain just an Anglican and an evangelical?

If the word "Calvinist" is added as a second adjective and or noun it not only increases the combinations astronomically, but it provides some magnificent terms of abuse.

I think all this is making me a mad man, or even worse, a man mad.

ELLIS HODGE, Sans Souci, N.S.W.

Under the searchlight

Would you care to invite correspondence on the following question and also request that it be answered from the point of view of the man "outside" who would genuinely look for an answer?

The question:—
"What unique contribution is the Church making to the community which would seriously disrupt the modern world if it was withdrawn?"

(All Church activities should be ruled out of "uniqueness" if it can be shown that they are duplicated in activities outside of the Church.)

(Rev.) A. J. RICHARDS, St. Cuthbert's, South Kogarah. (A good question. Let's have some answers. — Ed.)

Evangelicals and ecumenism

With very many of the ecumenical "decision makers" being theological radicals such as Bishop Pike and Dr Carson Blake (Pike-Blake plan) it is hardly surprising that most evangelicals are reluctant to become over involved in the W.C.C.

There is a real danger that visible unity with doctrinal integrity will be thrown aside for a mechanical unity with an emphasis on bigness.

Dr Blake's official talks this year with the Christian Scientists is not a healthy trend particularly when encouraged by a leader trust with power.

The accelerating decline of Christianity in the West underlines the greater need for our talk of unity to be equally matched by an evangelistic zeal. The medieval church reached a peak in organic unity and at the same time a peak in superstition, and spiritual deadness.

From statistics available it would seem that those churches holding to a more conservative theory and/or exercise strong discipline of their members are overall those who are making the most progress today.

What happens in churches of the U.S. affects us in many and varied ways and some growth rates are worth noting.

The January 1963 issue of the Ecumenical Review stated, "Membership of the Protestant churches belonging to the National Council of Churches is about 40 million and of those churches who do not belong about 24 million."

The number of "foreign missionaries" of the N.C.C. increased from 1952 to 1960 by 4.5 per cent, those of the conservative evangelicals by 149.5 per cent. But the income for foreign missions of the former by 50.5 per cent, of the latter by 167.3 per cent. Foreign mission giving within member churches of the National Council in 1960 was 91,979,000 dollars, of those outside, 71,700,000 dollars. Foreign missionaries of the former numbered in 1960 10,324 of the latter 16,066.

Comparisons

There are, of course, large numbers of evangelicals within the N.C.C. However, it is the "officially" theologically conservative Churches that are increasing the more rapidly.

Active inter-church co-operation is a necessary forerunner to organic unity and in this regard evangelicals have contributed much, usually without full recognition.

We might ask why it is that an inter-church program is so "right" if sponsored by ecumenists, but not so right in the case of crusades such as those of Billy Graham, where the same principles are in operation?

The great "grass roots" level support by Australians for Dr Graham is significant as too is the fact that so many talented clergy and laity are supporting inter-church evangelical societies where an effective pooling of considerable resources takes place.

That evangelicals can progress in the comprehensive Anglican Church (with its excellent theological basis) is one good reason why support for a wider unity (of necessity comprehensive) should be given.

The proviso being that adequate safeguards to teach and preach evangelical doctrine be provided, as well as enabling trusts to continue.

• Continued next page.

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SCRIPTURE UNION BOOKSHOP requires sales lady. Permanent position, excellent opportunities for keen Christian. Must be alert and able to control small staff and be actively interested in Church work. Apply after 9.30 a.m., 239 Elizabeth Street, SYDNEY.

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Accommodation Wanted

ACCOMMODATION required for St. Andrew's Cathedral Chorister-Bruce Rixon, aged 12 years as from February 1, 1966. Kindly write to Mrs. Rixon, A. Mus. A., C/o P.O., Box 60, Dorrigo.

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THINKING OF PAINTING? Ring 53-5375 (Sydney Exchange) for quote. Work cleanly and properly done anywhere. Clive, Freestone, 9 Karrie Street, Narwee, N.S.W.

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WANTED

SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

PIANO, iron frame. In good condition. Needed for Moore College, Sydney. Do you know of one available for sale? If you can help, please ring 27-1839.

WANTED TO EXCHANGE, Comfortable Village (4 bedrooms, H. and C.) close to city for use of house central to Sydney and or beaches for 2-3 weeks in January/February. M. Challen, 55 Lucknow Street, Ascot Vale, Vic.

Fee Evangelical (Baptist) Churches in Germany have reiterated their stand against joining the W.C.C. The association added that it would continue to participate in ecumenical projects.

★ ★ ★
A Roman Catholic church in East Germany has opened its doors to a Protestant congregation whose church was demolished to make way for new town works. The move took place on Reformation Day.

★ ★ ★
Thirty-five Christian youths from East Germany spent three weeks working on church reconstruction projects at Auschwitz and Majdanek, Poland, under auspices of the German churches' "Token of Repentance" program.

LETTERS Cont.

We are often reminded that the evangelical resurgence in England was greatly assisted by their being 1,000-odd parishes under evangelical patronage who kept the light shining in the more lean years.

Of the present situation David Edwards (S.C.M. Press) commented in the 30/4/65 issue of the Church of England newspaper, "My impression is that Anglo-Catholicism is a declining force. The immediate future of the Church of England lies in a creative tension between Conservative Evangelicalism and Christian Radicalism."

Comprehensive

The past five years have seen many advances in this country for which Anglican evangelicals can be thankful; together with greater tolerance on all sides. Archbishop Gough's softening of the more rigid of his thoroughly evangelical diocese may not be amiss. However, any attempt to consider Sydney clergy as particularly different from evangelicals elsewhere is to talk of a barrier that simply does not exist.

The Evangelical Alliance has, for example, never demanded that members hold a particular attitude toward organic unity. While we must respect the opinions of august world bodies, their views ought not to be treated as beyond criticism.

The famous 1910 Edinburgh Missionary Conference in its wisdom chose to consider South America not an area for mission. How the Holy Spirit disregarded that decision is now history.

"S.A. READER."

Christianity and Communism—I

Unhappily, your correspondents, the Rev. W. H. S. Childs and the Rev. J. G. Beer, once again demonstrate the "woolly" thinking that exists among some clergy on the question of Communism.

The fact that they find it necessary to ask the question "Is it any easier to live the Christian life in our own affluent, acquisitive society than in a Communist country?" illustrates their inability to grasp the fundamental questions involved. These questions involve the very heart and soul of the teachings of Christ.

To be sure the Communist has a genuine concern for his fellow man. He is concerned about education, poverty, peace, racialism, and many other things which are of the very stuff of the Kingdom of God.

But here is the fundamental question involved, and it is a sad reflection that our clergy apparently do not grasp it, that the crux of the matter is one of motivation.

The Christian is motivated by Christ and commitment to His teachings but the Communist is motivated by the teachings of other men and a belief in the historical inevitability of Communism, and his ideals no matter how high, when used to this end are the very essence of Evil.

One belief is the antithesis of the other. The Christian would see Christ and His teachings upheld in all things, but the Communist would seek to uphold man and his power as the only reality.

How then can a Christian appear on the same platform as a Communist, no matter how high the ideal, when one seeks to do the will of God and the other the will of Evil?

I suggest, sir, that the naive and unrealistic assertions of

your correspondents indicates the ease with which Communism is rapidly achieving its aim of removing "the myth of God" from the mind of man.

The fact is that Communism represents a threat to Christianity unparalleled in history.

I refute the statement "The Church in the Iron Curtain countries is very much alive in spite of difficulties." The Church is permitted to exist in these countries to the extent that it in no way interferes with the Communists' aim of creating a purely materialist Society which denies the existence of God.

Communism is diametrically opposed to Christianity. Its subtle attractiveness lulls the unwary. Christians cannot compromise with Evil. "For what is a man profited, if he shall gain the whole world and lose his own soul?" Ask a Communist what is meant by that.

(Mr) J. C. BALL,
Ferntree Gully, Vic.

The Australian League of Rights

Your writer of "Notes and Comments" (A.C.R. Dec. 2) suggests — quite reasonably and correctly — that the attitude of "The Anglican" to the body known as the Australian League of Rights, is "such as we might expect from a paper which has supported the recent 'peace' congress, advocated admission of Red China to the U.N., and has attacked the Australian and American Governments for their defence of South Vietnam against Communist infiltration and aggression."

Your contributor then goes on to write of the danger of a "Red take-over of Australia" and to support the League of Rights and the Christian Anti-Communist Crusade.

I would not presume to canvass any of these matters in your columns; may I, however, point out with respect that the attitude of "The Anglican" towards admission of China to the U.N. reflects precisely that of Her Majesty's Government in the United Kingdom for eleven years past? It also coincides with that of the Governments of France, Canada, New Zealand and a majority of members of the United Nations which only just falls short of two-thirds?

As to Vietnam, the policy of "The Anglican" coincides exactly with that of the greatest of U.S. newspapers, the "New York Times," and is completely in accord with the resolutions of the National Council of Churches of Christ in the U.S., the Executive Council of the Protestant Episcopal Church, the N.Z. Council of Churches, the Australian Council of Churches and the World Council of Churches Commission on International Affairs.

The two statements on Vietnam by the Pope of Rome will no doubt be known to your readers, together with his tacit plea for the admission of China to the United Nations.

I realise that even all this widely based and representative support does not necessarily render "The Anglican's" policy right. On the contrary, "The Anglican" may be hopelessly wrong in its views. If only because one must always be alive to that possibility, I rejoice that the "Record" hold a different view.

It is only fair to point out, however, that "The Anglican," whether right or wrong, is not in wholly bad company in the policy it puts forward.

(Mr) A. F. P. JAMES,
Wahroonga, N.S.W.



A CHRISTIAN LOOKS AT SOUTH AFRICA

—by Major Allister Smith, B.A.

WHATEVER its faults and mistakes (and we know that all human Governments are faulty) the South African Government is doubtless the most Christian in Africa and one of the few left in the World.

Maybe this accounts for the Satanic hatred and lying propaganda directed against it.

It is a Government that has no moral scandals or "Profumers," no homosexuals or drunkards, and is free from the bribery and corruption so rife in other parts of Africa and Asia.

It respects the Sabbath, and does not carry on political activities on the Lord's Day.

It bans immoral books, such as are sold and read by the million in Britain, U.S.A. and elsewhere.

It bans Sunday theatres, and cinemas, and forbids lotteries and other forms of gambling, such as bingo, football pools, dog racing.

Protestant

The South African Government is probably the most Protestant in the world, most of its members belonging to the Dutch Reformed Church.

It encourages the preaching of the gospel and the distribution of the Scriptures. It gives full liberty for missionary work among Africans.

The Prime Minister's daughter and her husband are dedicated missionaries, renouncing comfort and safety to preach the gospel to Africans in the Johannesburg area, where crime, corruption and Communism flourish.

The Government is strongly anti-Communist and bans all Communist propaganda.

South African wages are the highest in Africa and strikes are unknown. Africans pour into South Africa, seeking safety and economic privileges.

A United Nations delegation could find nothing wrong with the way the Government administered South West Africa.

The Government has recently granted self-government to nearly two million Africans living in one of the most fertile and beautiful reserves, where no white man may own land.

Modern medical and educational facilities are provided for Africans, mostly paid for by the white tax-payer. Many African chiefs and others support the Government policy and are not agitating for integration.

People blinded

But people who have never visited South Africa are so blinded by propaganda that they can believe nothing good of the country.

No doubt, there are colour problems in South Africa, as there are in other parts of the world, but there is no easy solution. Maybe the problem will not be solved until the return of Christ, now so imminent.

As almost every nation is faced with problems of segregation, racial discrimination, religious intolerance, and moral corruption, let us not point a hypocritical self-righteous finger at South Africa, but rather put our own house in order.

And if we must criticise, let it be constructive criticism, given in humility and love. Alas, the political priests in Britain and elsewhere show very little, if any, love in their condemnation of South Africa.

They should learn from the Saviour they claim to represent, for He was ever merciful, and never to our knowledge condemned segregation, slavery, war or polygamy.

This is not to say He agreed with these evils, but He knew the only real solution was in the gospel that could change men's hearts.

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W.C.C. to examine relations with Rome and Conservatives

TWO items on the agenda of the W.C.C. Central Committee's annual meeting, to be held in Geneva next February, will be relations with conservative evangelicals and relations with the Church of Rome.

It will be the committee's first meeting in the W.C.C.'s headquarters city, although previous meetings have been held in other parts of Switzerland. Sessions will be held in the new Ecumenical Centre dedicated in July, 1965.

Joint worship

The committee represents the W.C.C.'s 214 full member and eight "associate member" Churches of the Protestant, Orthodox, and Old Catholic communions around the world. "Associate members" are those Churches with less than 10,000 members.

Roman Catholic observers appointed by the Vatican Secretariat for the Promotion of Christian Unity will attend.

Theme of the meeting will be "The Ecumenical Way and the

Specific Role of the World Council of Churches."

The committee sessions will open on February 8 following a half-hour worship service in the Centre chapel.

In sessions following, the committee will receive reports dealing with:

- Relations with the Roman Catholic Church including special reports on sessions of the joint W.C.C.-Roman Catholic working committee which will have held two meetings by that time, and from the W.C.C.'s observers to the Second Vatican Council.

- Relations with "conservative evangelicals" outside W.C.C. membership.

- Plans for the World Conference on Church and Society to be held in July, 1966, in Geneva.

- International affairs from its Commission of the Churches on International Affairs dealing with world trouble spots including Vietnam and Rhodesia, and also with nuclear weapons testing and stockpiling.

BISHOPS TO BE SCRUTINIZED

BISHOPS in the Church will be the subject of Islington Clerical Conference to be held in London in January.

This famous evangelical conference draws together Anglican Evangelical clergy from all over England.

Bible readings will be given by the Rev. John Stott, rector of All Souls', Langham Place, London. Others to speak will include the Revs. J. C. P. Cockerton, R. E. Nixon, G. J. C. Marchant and Mr George Goyder.

The speakers will deal with the theological and historical aspects of episcopacy and also such practical matters as size of dioceses and church government.

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Mainly About People

N.S.W.

A.C.R. expresses its best wishes to **Mr Norman A. Jenkyn, Q.C.**, who has been appointed a Judge of the Supreme Court of N.S.W. Mr Jenkyn is a prominent Anglican layman and has been Advocate of Sydney diocese since 1949. He was admitted to the Bar in 1928 and appointed a K.C. in 1948. He was a member of the N.S.W. Bar Council from 1942 to 1946 and again from 1950 to 1955, being vice-president in 1954.

Leaving Sydney last week the **Rev. Neville Keen**, General Secretary of the Home Mission Society (Sydney), has gone to Lord Howe Island to spend a short term as chaplain there. Mr Keen expects to be back in Sydney by mid-January.

Australian Frontier will next year bring to Australia, in association with the Rev. Ted Noffs of the Wayside Chapel, King's Cross, a New York lawyer, **Mr William Stringfellow**. The visitor, to be here in February and March, is an Episcopalian described as being "one of the most brilliant lay theologians of the decade." He was praised by controversial Bishop Pike recently and Frontier says that his "forthright approach to Christianity as practised today has earned him a critical audience everywhere he has been."

The **Rev. F. F. Copland**, from St. Stephen's, Coorparoo (Brisbane diocese), has been appointed curate-in-charge of the provisional district of Old Guildford (Sydney).

The **Rev. Eric J. Seatree**, rector of St. Mary's, Concord North (Sydney), has accepted nomination to St. Matthias, Paddington.

The **Rev. Ken Churchward**, rector of St. Stephen's, Mittagong (Sydney), has been appointed curate-in-charge of St. John's, Sylvania Heights. Mr Churchward's induction will take place on January 28.

The **Rev. Jack Derrett**, rector of St. Philip's, Caringbah (Sydney), has accepted nomination to St. Mark's, West Wollongong.

The death has occurred in Melbourne of the **Rev. Hector Gordon Robinson**, Bishop of Riverina diocese. He was 66 and had been in office as Bishop for the past 15 years.

Bishop Neville Langford-Smith, Bishop of Nakura, was welcomed by a group of friends at a luncheon in the CENEF Auditorium, Sydney, on Thursday, December 9. The Bishop gave a very interesting address on the political and social situation in Africa today.

The **Rev. R. W. McDonald**, curate of St. Jude's, Randwick (Sydney), has accepted nomination as rector of St. Alban's, Corramal.

The **Rev. E. D. Harding**, rector of St. James', Carlton, has accepted nomination as rector of St. Nicholas', Coogee.

The **Rev. Alan Patrick** is to become curate of the provisional parish of St. David's, Forestville. Mr Patrick is well known as the former manager of C.M.S. Bookshop in Sydney.

Mr and Mrs Jim Power have returned to Australia for early furlough for medical reasons. Mr Power is principal of St. Patrick's School, Taway, in Sabah. Also on furlough from Sabah at present is **Miss Elsie Elliott**.

Victoria

Recent Melbourne diocesan appointments have included:—

The **Rev. R. G. Long**, vicar of St. John's, West Brunswick, to St. Luke's, North Brighton.

The **Rev. A. E. Bellamy**, vicar of St. Peter's, Mornington, to the parish of St. Francis in the Field, Mooroolbark.

Eight Deacons will be ordained Priests and seven men made Deacons at the Ordination in St. Paul's Cathedral on St. Andrew's Day, November 30.

Ordained Priests were: **L. J. Blair**, St. James', Dandenong; **R. Gabb**, St. Mark's, Brighton; **P. C. Lane**, St. Stephen's, Mt. Waverley; **C. M. Wood**, St. John's, Bentleigh; **E. T. Richardson**, Holy Trinity, Coburg; **J. K. Good**, St. Peter's, Murrumbidgee; **N. H. Lacy**, St. Mary's Caulfield; **J. G. Thomson**, Holy Trinity, Jew.

Those made Deacons were: **K. A. Webster**, Holy Trinity, Surrey Hills; **J. A. Verspaandonk**, St. John's, Toorak; **B. C. Powell**, St. John's, Camberwell; **E. S. Harradine**, All Saints', St. Kilda; **R. C. Cross**, St. Mark's, Camberwell; **J. G. Hamilton**, St. Oswald's, Glen Iris; **G. H. Stephens**, St. Matthew's, Glenroy.

Workers of the Church Missionary Society due in Melbourne for furlough this month from the North Australia field are **Miss Margaret Dudley** and **Miss Irene Stanyer**, who are due on December 16, and **Mr and Mrs C. Cook**, who are expected on December 17.

Sister Helen Chambers, who has been serving in Pakistan with the Church Missionary Society, will arrive in Melbourne on the "Orsova" on December 14 for furlough.

HOME TRUTHS?

It was during the sermon that the woman remembered with dismay that she had left her oven on. Quickly she scribbled a note, passed it to a nearby usher and motioned him to give it to her husband, also an usher. Misunderstanding her intention the man walked up the side aisle to the pulpit and handed the paper to the preacher. He was somewhat startled to read, "Go home and turn off the gas!"

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Certificate in Theology EXAMINATION RESULTS

Moore Theological College, Sydney, has released the following results for Second Term examinations for the certificate in Theology (Th.C.) in the subjects: Christian Ethics, Christian Missions, Elementary Greek I, New Testament, Romans, Prayer Book I and Youth Group Leadership. The results for Doctrine I will appear in our next issue.

CHRISTIAN ETHICS

CREDIT
Cooper, Eva, East Hills, N.S.W.; Mathis, Valerie, Revesby, N.S.W.; Percival, Milton, Coogee, N.S.W.; Greenwood, Neva, Belmore, N.S.W.

PASS
McCann, Hazel, Earlwood, N.S.W.; Preston, Rodney, Tarbong, N.S.W.; Turner, Marie A., Panania, N.S.W.

Seven candidates sat for the examination, all passed.

CHRISTIAN MISSIONS

DISTINCTION
Tay, John, Newtown, N.S.W.; Langstaff, Lynette, Kingsgrove, N.S.W.

CREDIT
Hamblly, Diane, Botany, N.S.W.

PASS
Keogh, John, Panania, N.S.W.; Spence, Elizabeth, Ruth, Newcastle, N.S.W.

Five candidates sat for the examination, all passed.

ELEMENTARY GREEK I

HIGH DISTINCTION
McKay, Dr M. H., Jannali, N.S.W.; Stone, Mrs J. A., St. Ives, N.S.W.; McCormick, Miss S. J., Punchbowl, N.S.W.; Mendham, Mr P. M., Manly, N.S.W.; Warwick, Mrs N. K., Castle Hill, N.S.W.; Beath-Filby, Mr J. R., Seven Hills, N.S.W.

DISTINCTION
Stebbins, Mr J., Cronulla, N.S.W.

PASS
Phillips, Miss R. G., Rose Bay, N.S.W.

Eleven candidates sat for the examination: eight passed and three failed.

NEW TESTAMENT ROMANS

DISTINCTION
McCormick, Miss S. J., Punchbowl, N.S.W.; Smyth, Mrs P., Belmore, N.S.W.

CREDIT
Smyth, Mr C., Belmore, N.S.W.; Donald, Miss B., Fairfield, West, N.S.W.; Cripps, Miss M., Bexley, N.S.W.; Walls, B. M., Waga, N.S.W.; Jones, Mrs Hazel, Narwee, N.S.W.

PASS
Lucas, Janet L., Papunya, Alice Springs, N.T.; Condy, Mrs K., Revesby, N.S.W.; Gearsides, Mrs G. B., Revesby, N.S.W.

Eleven candidates sat for the examination, ten passed and one failed.

PRAYER BOOK I

HIGH DISTINCTION
Vockler, Mrs J., Clovelly, N.S.W.

DISTINCTION
Devine, Mr J. T., Lake Heights, N.S.W.; Pride, Mr A. C., Greenacre, N.S.W.; Rodgers, Mrs R., East Hills, N.S.W.; Johns, Mr D. V., Panania, N.S.W.

CREDIT
Dodd, Mr G. L., Jannali, N.S.W.; Rooke, Mrs S., Como, N.S.W.; Armistead, Mrs M., Allambie Heights, N.S.W.; Avery, Mrs M., Randwick, N.S.W.; Powers, Mrs V., Newtown, N.S.W.; Bell, Mr J., Rosebery, N.S.W.; Bowra, Miss K., Hurstville, N.S.W.; Carroll, Mrs O., Panania, N.S.W.; Hughes, L., Concord, N.S.W.; Humphreys, Mrs K., Mosman, N.S.W.; Mendham, Mr P. M., Manly, N.S.W.; Worthington, Mr A. S., Carlton, N.S.W.; Carmichael, Dorothy, Beecroft, N.S.W.

N.S.W.: Greene, Miss A., Rosebery, N.S.W.; Morris, Mrs K., Como West, N.S.W.; Moyes, Mr R. S., Casula, N.S.W.; Hearn, Mr R. K., Oukdale, N.S.W.; Barbour, Mrs B. P., Lindfield, N.S.W.; Blount, Mr J., Panania, N.S.W.; Johnston, Mr R. W., Loftus Heights, N.S.W.; McIntosh, Mrs B., Newtown, N.S.W.; Brotherton-Jennings, Mr R. P., Turramurra, N.S.W.; Joyce, Mr K., Oatley, N.S.W.

PASS
Coombes, Mrs C., Sorrell, Tas.; Brique, Miss J., Wentworthville, N.S.W.; Whiting, Mrs J., Matraville, N.S.W.; Myers, Mr R. B., Punchbowl, N.S.W.; Zuber, Miss P., Marrickville, N.S.W.; Harvey, Miss K., Hurstville, N.S.W.; James, Mr R. K., Enfield, N.S.W.; Dadds, Mr M., Como, N.S.W.; Gatenby, Mrs J., Ryde, N.S.W.; Harner, Mr R., Port Kembla, N.S.W.; Shepherd, Mrs P., Moorabbin, Vic.; Taylor, Mr J., Carlingah, N.S.W.; Walker, Mrs R. J., Regents Park, N.S.W.; Dumbrell, Mrs N., Newtown, N.S.W.; Lennox, Miss J., Blackland, N.S.W.; Pearsall, Mr W., Oatley, N.S.W.; Borrell, Mrs V., Kingsgrove, N.S.W.; Leadbetter, Mrs B. L., Croydon, N.S.W.; Thomas, Miss F., Hillview, N.S.W.; Welch, Mr L. S., Cheltenham, N.S.W.; Anderson, Mr R. H., Wallacia, N.S.W.; Dixon, Miss J., Annandale, N.S.W.; Kearnes, Mr R., Greenacre, N.S.W.; Allen, Mrs M. T., Westmead, N.S.W.; Bassett, Lieut. W. G., Nowra, N.S.W.; Edean, Mr J. E. M., Green Valley, N.S.W.; Fulford, Mrs C., Roseville, N.S.W.; Allan, Mr C., Berala, N.S.W.; Beaumont, Mrs M. E., Ryde, N.S.W.; Fox, Mr P., Croydon Park, N.S.W.; Birkett, Mr N. A., Blakehurst, N.S.W.; Horne, Miss B., North Bondi, N.S.W.

Seventy-five candidates sat for the examination: sixty passed and fifteen failed.

YOUTH GROUP LEADERSHIP

DISTINCTION
Rideaway, Miss S., Roseville, N.S.W.

CREDIT
Pooley, Mr B., Ashbury, N.S.W.; Ross, Miss J., Beecroft, N.S.W.; Scarr, Mr D. J., Wahroonga, N.S.W.; Husband, Mr R. A., Eastwood, N.S.W.; Hibberd, Mr J., Ashbury, N.S.W.; Benham, Miss L., Fivedock, N.S.W.

PASS
Branson, Miss P., Condell Park, N.S.W.; Carrington, Mr A., Camperdown, N.S.W.; Dovey, Miss L., Auburn, N.S.W.; Vaughan, Miss S. J., Burns, Mr B. B., Carlton, N.S.W.; Foss, Lesley, Sydney, N.S.W.; Taylor, Miss S., Strathfield, N.S.W.; Newport, Mrs O. M., Oakley, Old, Waddell, Miss C. M., Chatswood, N.S.W.; Kidson, Mr C. J., Sutherland, N.S.W.; Horsnell, Mr R., Belfield, N.S.W.; McDonough, Mr N. J., Guildford, N.S.W.; Grant, Miss M. L., Chester Hill, N.S.W.; Elliott, Mr R. S., Ryde, N.S.W.; O'Brien, Mr M. T., Hornsby, N.S.W.

Thirty candidates sat for the examination: twenty-two passed and eight failed.

• We have also received the results of Th.A. examinations conducted by the Australian College of Theology but owing to lack of space these have had to be held over until the next issue.

THE AUSTRALIAN CHURCH RECORD

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JAN. 13: Jan 6
JAN. 27: Jan. 20

CHILDREN IN NEED

Returning home to the rectory one evening last week, the Rev. Michael Townroe, rector of St. Peter's, Boxhill, found an envelope marked "Children in need—very important" which had been put through his letterbox. The envelope contained 50 £10 notes.

This anonymous gift was followed by another of 40 £10 notes, also in a plain envelope put through the letterbox.

The gifts were in response to an appeal by the rector to help Christian missions and, particularly some of those working in southern Africa which are attempting to feed children affected by the worst drought of the century which follows several years of bad harvest.

France-Soir, the Paris daily, has launched a special feature, to run for one year, devoted to the stories of the Bible. An editorial said the series was offered because at a time when "man is striving to search out the furthest limits of the universe . . . we thought it would be a good thing to return to one of the primary sources of wisdom and hope."

The Salvation Army will open a night club operating seven nights a week in the heart of London's Soho district in 1966. The management of the new club will be shared by the Salvation Army and the Methodist Church youth department, with the support of the British Council of Churches.

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