

Mainly About People

N.S.W.

The Rev. G. A. Hook, at present rector of St. Alban's, Lindfield (Sydney) is to become rector of S.S. Simon and Jude, Bowral. Mr Hook was rector of Bowral for an earlier term, from 1950 to 1958. He will succeed the Rev. B. R. Horsley, who has gone to Christ Church, Lavender Bay (ACR, 23/9/65).

The Rev. John Baxter, formerly curate of St. Mary's with Rooty Hill (Sydney), has been appointed curate-in-charge of the new provisional district of Rooty Hill with Mt. Druiit.

One of the two secondary school prizewinners in the 1965 Health Week Essay Competition was won by Barbara Dodd (16), from Jannali Girls' High School. Barbara is the daughter of Mr Gordon Dodd of Dios Offset, and is an active member of St. Clement's, Jannali.

Bishop F. O. Hulme-Moir, Dean of Sydney, has been appointed Liaison Bishop of the Church of England for the Ministries and Departments of the Armed Forces.

The Rev. Peter Tasker, from West Wollongong, has taken up his new duties as Assistant Minister at St. Paul's, Chatswood.

Victoria

Speakers have been announced for the Summer Conference of the Church Missionary Society (Vic.) to be held at Belgrave Heights from January 21 to 28, 1966. These include the Rt. Rev. A. Stanway, Bishop of Central Tanganyika, the Rev. Dr Alan Cole, of St. Peter's Hall, Singapore, the Rev. E. D. Cameron, C.M.S. Federal Secretary, and the Rev. K. Perry, Victorian C.M.S. General Secretary. Dr. Leon Morris, principal of Ridley College, is to be one of the speakers at the Belgrave Heights Easter Convention next year.

The resignation has been announced of Archdeacon L. W. A. Benn, Archdeacon of North Gippsland and Vicar-General of Gippsland and diocese. The resignation will take effect from March 9, 1966.

Two appointments announced recently in Melbourne are those of the Rev. D. Warner, at present vicar of St. Paul's, Ringwood, who is going to St. Faith's, Burwood, as from February 10 next, and the Rev. A. H. Pappas to St. Philip's, West Heidelberg.

In contested elections at the Melbourne Synod Canons T. R. H. Clark and W. Holt and the Rev. C. D. Maling were elected to the Council of the Diocese; Dr. C. J. Upton to the Dept. of Christian Education, and the Rev. G. A. Pearson to Melbourne C. of E. Girls' Grammar School.

Overseas

Mr Clark Bedford, an American who for the past three years has been organist-choirmaster at Calvary Baptist Church, New York City, has been appointed organist and choirmaster of All Souls Church, Langham Place, London. He will take up his duties at the end of August.

The Rev. Dr. J. Sidlow Baxter, a noted Bible teacher, who is now living in the U.S.A., has accepted an invitation to speak at the Belgrave Heights (Vic.) Easter Convention. This will be Dr Sidlow Baxter's third visit to Australia, his last visit being in 1960-61 when he spoke at Belgrave Heights.

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Mr Hugh Corish

MR CORISH'S long life of Christian service extended into the last century when he was associated with the ministry of the late Archdeacon Martin, of St. Barnabas, Broadway.

He was organist for the large Monday night Bible Class that the Archdeacon held, which continued weekly without interruption, not even for Christmas night.

The writer has in his possession a copy of the Epistle to the Philippians by Principal Rainy presented to Mr Corish for regular attendance, dated November, 1897.

He often spoke of the value of this Bible Class and its big attendance, and of the influence and leadership of Archdeacon Martin.

Mr Corish was a member of St. Barnabas for many years. He was Secretary of the Protestant Church of England Union, which was held at St. Barnabas, before it merged into the Anglican Church League, of which he was lay secretary for a long period.

Protestant stalwart

During his P.C.E.U. days (as the organisation was briefly called), he came under the teaching of Canon Archdall, that Protestant stalwart and man of great learning who exercised a far reaching influence in the diocese and beyond, notably among those who read for the ministry and those already in it. Canon Archdall founded the Deaconess Institution.

After Mr Corish left St. Barnabas he was a frequenter of the Cathedral, and then became a parishioner of Eastwood, and his last days were lived in the parish of Gladesville. He died in the Home of Peace, Wahroonga.

He has often recalled United Reformation Rallies in the Sydney Town Hall, and also the strife that continually existed between Dr Bill MacKay, of the Scots Church, Sydney, and Cardinal Moran. We are now living in more peaceful days!

In business Mr Corish was for many years in a place of trust in the office of the N.S.W. Fresh Food and Ice Company. He was very interested in the Reformation Rally which began 37 years ago and was its first treasurer. He carried on until his health failed, but always concerned himself in its witness.

Mr Corish was a humble Christian man, kind and courteous and very knowledgeable, and was always ready to pass on books and pamphlets which he thought to be a help to others.

By his reading he kept abreast with the times and was always up to date in current affairs. He took a great interest in the "Church Record," which he carefully read and recommended it to others. He was married.

We shall miss him as a friend and brother and as a wise counsellor, and we extend to Mrs More, his niece, with whom he lived, and other relatives, our prayerful sympathy.

R. B. ROBINSON.

The Mission to Lepers has changed its name to "The Leprosy Mission" because of the changes in treatment which have removed the stigma of leprosy. The British and Foreign Bible Society has moved to be permitted to "circulate the Apocrypha" where requested by churches or mission fields. The matter is going before the Privy Council.

BISHOP DAIN

— From page 1

- Monolithic structures and centralised control.
- Lack of missionary outreach. Examples were Ethiopia and Greece where evangelical missionary work was hindered by the Orthodox Church.

Bishop Dain went on to emphasise that while he felt co-operation was essential there was need to recognise that we could not expect the ecumenical movement to solve all the Church's problems. "We dare not put all our hope for renewal in the ecumenical movement," he said.

Speaking of the missionary cause Bishop Dain said that the ecumenical movement thought Unity and Mission belonged together. "But," he went on, "those most interested in Mission in the past have been those least interested in Union."

"I do not believe," continued the Bishop, "that spiritual renewal comes through any man-made plan for Church union."

Strategy needed

Bishop Dain drew his address to a conclusion by suggesting that there was urgent need for an "evangelical strategy."

Such a strategy, suggested the Bishop, would:

- Develop an evangelical ecumenicity, such as was demonstrated at the recent Evangelical Congress in the U.K. where representatives of more than 1,000 evangelical Churches of all denominations gathered together. Other examples were the growing number of evangelical fellowships throughout the world, such as the Evangelical Fellowship of India which had experienced much blessing over a period of some 10 to 15 years, and co-operative work in literature, radio and Christian Education.
- Foster and safeguard the right of free association of Christians through voluntary societies such as C.M.S. The speaker felt there could well be a united "C.M.S." within the Church of South India.
- Sponsor and deploy men and women in theological training colleges, evangelistic work, conventions and teaching missions.

Bishop Dain said in conclusion that there were opportunities as never before for those who had "a reason for the hope within."

MORE AND MORE

Church people (men and women) are attending the conferences organised by the Anglican Church League

Will you be attending the next one?

WHEN: Saturday, November 20, from 10.15 a.m. to 2.45 p.m.

WHERE: St Thomas' Kingsgrove (Sydney).

SUBJECT: "Renewal in the Congregation"

SPEAKERS: The Rev. J. R. Reid, B.A., Th.L. Dr Garth Hastings, M.Sc.

Group discussion—questions—seminar—registration (at conference), 5/- (students half-price). Lunch provided, 5/-.

THE AUSTRALIAN CHURCH RECORD

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

Subscription £1 per year. Editorial and Business: 511 Kent Street, Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue but earlier receipt preferable. Copy deadlines for forthcoming issues:—

Nov. 11: Nov. 4
Nov. 25: Nov. 18

St. Coast Open Air Witness

CONSCIOUS of the communication with people in a new housing development with a rapidly expanding population the Anglicans at Warilla, south of Sydney, are running a regular open-air meeting.

Accompanied on the piano-accordion by their minister, the Rev. John Innesides, the people of Warilla (linked with Shellharbour) gather once a month to witness to their faith in Christ.

They sing well-known hymns, have a Bible reading and a talk from the minister. Sometimes a testimony is given by one of the church members. Chairs are provided for those listening and many, of course, hear from their homes.

To make known their presence the church people prepare sheets beforehand and these are delivered to surrounding homes the Saturday before the meeting.

Four meetings have been held to date and at the last meeting 36 people, both young and old, from the local church were present. On a previous occasion the local TV station, WIN4, televised the meeting.

THE AUSTRALIAN CHURCH RECORD

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

No. 1350—November 4, 1965

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

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

Price 9d

ADVENTURING FOR CHRIST IN THE NTHN. TERRITORY —page 2

Roland Brown at Cathedral

AN American Baptist pastor who has preached and taught the power of prayer in more than fifty countries will preach at St. Andrew's Cathedral, Sydney, on Sunday, November 14, at 7 p.m.

He is the Rev. Roland Brown who for the past 15 years has devoted his life to training people around the world how to make prayer more effective and how to live victorious Christian lives.

Mr Brown visits Australia every second year and is conducting "Camp Farthest Out" at the Methodist Conference Centre, "Elanora," from Monday, November 15 to Friday, November 19.

He will also be speaking at the Pleasant Sunday Afternoon in the State Theatre on Sunday, November 14, at 3 p.m. (Further details of Camp Farthest Out from: Miss V. Dempsey, 1a Burns Road North, Beecroft.)

Other services at St. Andrew's Cathedral this month include a service at 11 a.m. on Sunday, November 21, when police will attend and the Dean, Bishop Hulme-Moir will preach and on the same day, at 3 p.m. an adult Confirmation service.

The next day, Monday, November 22, members of the Sunday Kindergarten Teachers' Association will attend a Communion service at 6.30 p.m.

400 SPANISH-SPEAKERS SEE FILM

THE Billy Graham film "Lucia," with its original Spanish-language sound track, was seen by slightly more than 400 Spanish-speaking people in the Wollongong Town Hall late last month.

Filmed in 1963 on location at Buenos Aires, Argentina, "Lucia" was the first Graham film to be produced in a foreign language.

Appropriately enough the Wollongong screening was on United Nations Day, October 24, and was part of a Combined Churches Crusade being held in the area.

It is estimated by the Government that there are some 10,000 Spanish-speaking people in Australia and various Christian groups and individuals are seeking to reach these people with the Gospel of Christ.

The film was brought to Australia by the Hour of Decision Ltd., whose Director, Mr Barry Berryman, was one of a number

of Christian workers who went to Wollongong for the screening. With him was Mr Joe Lenton, of the Church of England Immigration Department, Sydney, who is a fluent Italian speaker, Mr Sid McLeod-Jones, who worked as a Missionary among Spanish-speaking people in Colombia and other Christians able to speak foreign languages.

The program was compered by Mr George Santos. The Spanish folk queued outside Wollongong's City Hall from 4 p.m. onwards,

although the film was not to be shown until 6.45 p.m. They had been drawn there by a series of advertisements in their own language placed in Wollongong papers.

At the conclusion of the screening several Christians rose and, speaking in Spanish, Italian, Maltese, Yugoslav, German and Hungarian languages, briefly invited interested folk to talk with them. A number of those present responded.

Effective use was made of

Gospel literature in several languages and Mr Lenton had on hand a good supply.

The Wollongong showing follows others in Victoria, notably at the Carlton Methodist Mission, which carries on an extensive work among migrant people.

"Lucia" comes to Australia following an astonishing ministry in Latin America. No less than 6,000 people attended three premiere showings in Caracas, Venezuela; 5,000 in Quito, Ecuador, and large crowds in a dozen other countries. It is also available for screening with an English sound track dubbed in response.

From N.S.W. the film goes to Whyalla, in South Australia.

SYDNEY: STIPENDS UP, TRUSTS APPROVED

INCLUDED in actions of this year's Sydney Synod was the approval of an increase in clergy stipends and agreement to two ordinances with far-reaching effects on diocesan financial policy.

Synod agreed to proposals to increase clergy stipends, involving an additional £45 going to rectors bringing their recommended minimum annual stipend to £1,305 (with house and travelling allowance).

Pro rata increases were granted to curates-in-charge, curates, deaconesses, parish sisters and catechists.

Whilst these increases were of the most immediate interest to parishes and districts, of more far-reaching interest were the moves to bring into effect some of the recommendations of the Archbishop's Commission.

In particular the Church of England Property Trust has been increased in membership to

14 and has been given wide executive powers.

The Trust will not in future be elected directly by Synod but indirectly through its Standing Committee and in addition the trustees will be able to carry out many functions without reference to either Synod or Standing Committee.

Synod also moved to set up the Church of England Investment Trust, to handle a wide range of investment activities on behalf of the diocese. (Limitations have been placed on the Trust, to avoid investment in such activities as tobacco, liquor and gambling.)

Another ordinance passed this year was the Rural Deanery Conferences Ordinance. This

sets up machinery whereby consultations on an area basis will be held prior to Synod meetings.

Synod also moved to set up a committee to examine the Marriage Act and passed a motion submitted by Canon D. W. B. Robinson expressing the view that Standing Committee should not increase substantially the amounts already approved by Synod in the current budget.

During the current period Standing Committee had budgeted for an amount of £14,000 over the amount approved by Synod.

This year's meeting of Synod proved one of the most exhausting for a long time and synodsmen were relieved when it finally rose late on the Friday night.

THE REWARD OF PERSISTENCE —



• Disembarking from the boat are members of the Church of England Historical Society (Sydney) who went to Bar Island, Hawkesbury River, on October 23, for the annual service there.



• The Rev. Peter Byrne conducting the service in the ruins of the Bar Island church. In the background is part of the wall of the original building.

CHURCH KEEPS ITS 3 ACRES

With characteristic British doggedness members of the Church of England Historical Society finally won through all difficulties one recent Saturday afternoon to stage a landing on Bar Island, Hawkesbury River.

In doing so they preserved for another year a three-acre plot on the island—site of a church built there 89 years ago—for the use of the Church of England.

The Bar Island adventure organised by Mrs N. Hastie and Mr J. R. Tuckerman experienced trouble from the outset.

An engine breakdown on the ferry booked from Brooklyn delayed the start of the journey. Arrangements were being made for alternative

• Continued, p. 3

First as a lay worker, later as an ordained man, the Rev. Alfred Dyer served as a CMS missionary among the Aborigines of the Northern Territory for nearly 20 years, from 1915 to 1935.

A man of many abilities Mr Dyer is known affectionately by some of his friends as "Spare Parts." His many talents include sailing, exploration, cycling, engineering, water-colour sketching and oil painting.

Mr Dyer literally put Groote Eylandt "on the map" when, in 1915 and 1916, with the Rev. H. E. Warren, he circumnavigated the island in an open 18-foot boat, "Evangeli", and charted the coastline. These charts were still in use by the Commonwealth Government until a short while ago.

Now in his early eighties Mr Dyer is still active in the service of Christ. Living with his wife in the parish of Austimur, on the N.S.W. South Coast, he takes services locally and also ministers from time to time on Lord Howe and Norfolk Islands.

On a recent trip to Lord Howe Mr Dyer not only took 27 services and gave 10 lantern lectures but cycled no less than 300 miles during his visit there.

In this article, the first of three written specially for ACR, Mr Dyer tells of his early experiences in the work in the North. The second article will appear in our next issue.

EASTWOOD EXTENSIONS

Extensions to the Chesalon Parish Nursing Home at Eastwood, Sydney, will be opened and dedicated on Sunday, November 7.

The opening, at 3 p.m., will be performed by Canon G. O'Keefe, secretary of the Walter and Eliza Hall Trust. The dedication will be performed by Archdeacon R. G. Fillingham, Archdeacon of Parramatta.

The home is located at 25 Trelawney Street, Eastwood.

ADVENTURING FOR CHRIST IN THE NORTHERN TERRITORY

ONE of my first vivid impressions of work in the north was that day in October, 1915, when we left the Roper River Mission in an 18-footer, the "Evangeli", we called her, on our first trip to explore Groote Eylandt.

In the boat with me was the Rev. H. E. Warren and several Aborigines. We also carried necessary provisions and fresh water in drums—oh, those drums; they were the source of our first major trouble.

It appears that whatever was in them before the water was of a poisonous nature and when Warren and the Aborigines took a drink they became violently ill. Fortunately I did not drink with them and was well enough to care for the sick ones.

The natives must have had tough constitutions for they recovered quickly but Warren was in great pain and all I had in the way of medicine was a box of Beecham's pills! We just had to wait for nature to do its healing work which, I am glad to say, it did, but not until much later.

Anxious to get Warren home for proper treatment I swung the boat around and headed back the way we had come.

An all-night vigil by the tiller meant an all-night attack by the thousands of mosquitoes infesting that watery place and I later had an attack of the fever which was to be a constant companion during the rest of my time in the north.

Crow-bar

We were not long back at Roper when a new trouble beset us—a flood which half destroyed the station and forced us to live on higher ground for two weeks.

Just before the onset of the flood we had received something we had looked forward to having for a long time—an engine for the launch. There was one snag—the propeller shaft meant for the launch was carried on by the supply boat to China, not to find its way back to us for another two years!

However, a little improvisation

with a crowbar soon solved the problem and we became motorised which not only served us well during the flood but later proved of tremendous value in our next attempt to circumnavigate Groote.

So it is that looking back one can see God's hand at work in the circumstances which sometimes seem so clouded at the time. I have often had cause since to look back on those years and see the Lord's gracious guiding in all the changing situations in which we found ourselves.

By the Rev. Alfred Dyer

It was not until a year later that we were able to set out on our second journey of exploration around Groote Eylandt. By this time Mr Warren had erected a small cabin on the front of the launch which meant protection for our stores.

Disturbed

It was good to have the engine—still with the crowbar shaft—and the 20 cases of kerosene we took with us, ensured fuel for the journey.

With us were three Aboriginal boys. I can remember each of them vividly. There was Daniel, very unlike his namesake, who never once during my time there said he was a Christian, and Joshua, a baptised Christian who died a leper in Darwin.

Archbishop Mowll, who buried him, told me that Joshua's faithful witness had resulted in an Oxford don coming to Christ.

Finally there was Timothy, although we knew him as Alex then—he had not been baptised—who later went to Alice Springs and had a family of 11 sons.

When we finally reached land we decided that, owing to the small size of the launch, we would have to camp overnight on the beach.

That first night was a disturbed one. Our three natives were nervous and did not want to meet up with the Groote ones, whom they feared, and during the night we found ourselves being awakened by the boys who were quite sure they could hear the natives sneaking up on us to kill us.

We decided that we had better be sure than sorry so we boarded the launch to spend the rest of the night in rather cramped discomfort.

It is at this spot that the B.H.P. company is now building

"ENTRUST CHRISTIAN UNITY TO MARY"

The Swiss Roman Catholic hierarchy has reminded the faithful that they must entrust the task of Christian unity to "the Virgin Mary, the Queen of the Apostles, and the Mother of the Church."

"We must not think that we are rendering a service to the cause of ecumenism if we refrain from speaking about this maternal task of the Sacred Virgin," said the pastoral letter.

"We must avoid everything which would give our separated brethren a false idea about the true veneration of Mary. We will not hesitate to appeal to Mary to grant us the grace which comes from her divine Son to bring about reunion between Christians and between all men

going ashore himself he had instructed me to take the launch back to Roper River if anything happened to him.

I armed myself with some Christian pictures and set off to the beach where we soon gathered around a group and tried to convey something of the Christian message to them.

Our own boy acted as interpreter and did his best to pass on to them the words I was saying about the Cross—and the Prodigal Son—which made one old man point to the sky. Malays had been there earlier and had taken some of the natives away with them. Perhaps they had heard of Allah there.

All seemed peaceful to this point and we were beginning to relax our guard when suddenly, without warning, they rushed at us.

We made a hasty retreat to the safety of the canoe. They tried to upset it as we pulled out from land but we managed to get back to the launch in one piece.

It was not until years afterwards, in 1922, when we had established friendly contact with these same people, that they told us of the real danger we had been in at that time. While they listened to us they had been sitting right on top of their spears, buried out of sight under the sand.

They were only waiting for a signal at which they would rise up and kill us. Earlier a party of whites had landed at this same spot for water and had killed two natives. "An eye for an eye" was their law but they told us how something at that time (to us "Someone") had restrained them.

EDITORIAL:

THE SUNDAY SLIDE

One of the phenomena of our time is the accelerating downward slide in the community's attitude to Sunday.

Not that this is unique to Australia. The same trend has been evident in England for a long time. Most recent and perhaps most blatant incursion into the English scene has been made by a department store which is doing a roaring trade on Sundays. The store dodges the law by the simple expedient of running as a club and to date it has attracted no less than 70,000 "members" at 10/- per head.

Here in Australia we have had in recent weeks not only the notorious Sunday fight proposal but a growth in Sunday sport of all kinds, not to mention the Sunday movies proposal.

The new State Government in N.S.W. has promised to "brighten up" Sunday and one of the most disturbing aspects of this "brightening up" process is the proposal to open hotels on Sunday—without the present limitation of travelling (for what it is worth—and that is not much).

Quite apart from Christian views on the spiritual importance of Sunday there is ample evidence pointing to its value as a day of rest. Experiments over the centuries involving abandoning of the principle of keeping one day in seven as a day of rest have proved abortive.

The present trend will see Sunday turned into a day little different from the other six, with a round of drinking, gambling, sport and the rest—the sure road to disaster for our nation.

While pointing out these facts to the community, Christians should not adopt an attitude of legalistic Sabbatarianism to the keeping of the Lord's Day. Just as the Sabbath was made for man and not man for the Sabbath so also the Lord's Day is for man's benefit and not his enslavement.

In too many instances Christians find themselves caught up in a whirlwind of activities which leave them scant time for rest. There are many cases where the husband could well abandon some of his activities and give a little of his time to relaxing with his family on the One Day of the Week.

BANISH "FOURSQUARE THUMP" PSALM-SINGING SAYS BISHOP

CALLING for a new effort to develop the use of speech-rhythm in parish churches, the Bishop of Wakefield, England, has decried the "heavy, four-square, thump," of much Psalm-singing.

"Forty years ago," said the Bishop, "there was a strong movement in favour of speech-rhythm, that is to say of letting the natural accents of the words determine the rhythm rather than the time value of the notes of the chant."

"A number of Psalms were produced with systems of point-

ing which brought out the speech-rhythm, mostly fairly successfully. Some, like the Oxford Psalter, got too far, and complicate things too much. But the principle can apply whatever the pointing may be, and it ought to, surely."

"Could not a little wind of change," the Bishop concluded, "stir up our choir practices, and the words of the Psalms be allowed to sing themselves, instead of being dictated to by the chants?"

A.C.R. asked the Rev L. F. Bartlett, Precentor of St. Andrew's Cathedral, who is an accomplished musician himself, to comment on the situation in Australia.

Australian view

Mr Bartlett said that during the past twenty years or so there had been a strong move toward the use of speech rhythm and the R.S.C.M., through its summer schools and regional conferences, had done much to foster this.

Mr Bartlett made the point that although a suitable Psalter was placed in the hands of people it was still possible to use it badly. He went on:

"Very little attempt has been made in Australia to put a pointed Psalter in the hands of the congregation. Many people say that it is unnecessary as it is possible to follow a choir giving a confident lead in speech rhythm. It seems, however, a reasonable courtesy to put a suitable Psalter into the hands of the people in the pews."

"Where the congregation finds difficulty in singing the Psalms," Mr Bartlett went on, "as in small churches, it seems that the intelligent thing to do is to say them."

"This is more helpful to worship and the people will gain more from attending to the actual words."

Mr Bartlett added, "They should, of course, be said antiphonally, that is to say, making the break within each verse at the colon, not by alternate verses."

St. Andrew's Cathedral uses the Oxford Psalter but this is felt by many to be too difficult for normal parish use. Where parishes wish to change from the Australian Psalter so as to use speech rhythm the Parish Psalter is recommended. This is edited by Sir Sydney Nicholson founder of what is now called the Royal School of Church Music.

EYE-OPENER

Touring Victoria at present is a party of six trainee priests from the diocese of New Guinea.

The men are in Australia on an "eye-opening" tour to enable them to "see as much as they can of the life of the Australian people."

Included in the tour are visits to prisons, wine distilleries and the Community of the Holy Name. They will also look at Geelong Grammar School and the Chinese Mission.

BOOK NOW

"THE GRANGE" Mt. Victoria has HOUSEPARTY weekend vacancies during February, March and April, 1966. Accommodation for 80 persons.

Full details:

Scripture Union, 239 Elizabeth Street, Sydney. 26-6161.

CHRISTMAS HOMES NEEDED



Like young people in many similar homes the boys and girls of the Church of England Homes, Burwood (Sydney), need hospitality during the coming school holidays.

Children in the homes are aged between 5 and 15 years, both boys and girls. Accommodation is needed for them for part or all of the school holiday period, from December 16 to February 1.

Inquiries should be directed to Miss Val Guest, 21 Oxford Street, Mortdale (phone: 57-3809).

Photo: John Lea, 12, helping Ashley Bissell, 7, to tie his shoe. (By courtesy Sydney "Sun.")

WARDENS LOOK AT SYNOD BILLS

THE third weekend of November will be something of a working holiday for the Accountant at Church House, Sydney, Mr Frank Johnson.

Along with Mr John Denton, Sydney's Public Relations Officer, and Mr Leighton Langworth, a member of Standing Committee, Mr Johnson will help wardens and treasurers untangle the new financial legislation passed by Synod.

The men will be taking part in the 26th Conference of Churchwardens at "Gilbulla," starting on November 19. They will also look at the plan for rural deanery conferences and the problems arising from decimal currency.

Chairman of the Conference, Mr Trevor Moon, of St. Anne's, Ryde, says that springtime at "Gilbulla" is a time to remember. He says that some wives can be included if early reservation is made. Further details from Mr Moon, 18 Hollis Avenue, Easwood. (Phone 85-3714).

Clergy are asked to bring the Conference to the notice of wardens and treasurers.

OFF THE RECORD

FIFTY YEARS AGO

From "The Church Record," November 12, 1915: "In this call to National Repentance the Church should take the lead. On the first day of this year services were held throughout our Empire asking for God's blessing upon our cause. For various reasons, which, to many, seemed satisfactory at the time, the word 'humiliation' was omitted. But much has happened since then, and we hope that on Sunday, January 2, 1916, we shall have another day of prayer throughout the Empire, on which, in deepest humiliation for our national and individual sins, we may turn to God with the earnest desire that He may renew and sanctify us so that in His strength we may justly claim the victory."

PASS ON, PETER

In the light of recent criticisms of the columnist "Peter" in the Sydney diocesan magazine, "Southern Cross" we quote, without comment, the following from "Letters to Malcolm" by C. S. Lewis: "I wish they'd remember that the charge to Peter was 'Feed my sheep'; not 'Try experiments on my rats,' or even, 'Teach my performing dogs new tricks.'"

WELL SAID

"If the Beatles were to pronounce that God does not exist, half the people in the world would accept that the existence of God was now definitely proved a myth!" (the Rev. William Metcalfe, writing in his parish paper, England).

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conference & camp site



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WHERE: St Thomas' Kingsgrove (Sydney).

SUBJECT: "Renewal in the Congregation"

SPEAKERS: The Rev. J. R. Reid, B.A., Th.L. Dr Garth Hastings, M.Sc.

Group discussion—questions—seminar—registration (at conference), 5/- (students half-price). Lunch provided, 5/-.

Books

Study of a Psalm

PSALM 139: A study in the Omniscience of God, by Edward J. Young, Professor of Old Testament, Westminster Theological Seminary, Philadelphia, Pennsylvania. Banner of Truth Trust, London, Price 4/6 Eng.

This book is described as a devotional and expository study, and the author is acknowledged to be the leading Conservative scholar in the field of Old Testament Studies of today.

He devotes a small chapter to each verse in the Psalm. We cannot do better than repeat what is said by the book itself of this work: "Psalm 139 is one of Scripture's most thorough statements concerning the majesty of God in His Omniscience."

E. J. Young's exposition is devotional, but where necessary he deals briefly with the main attacks which are made by the critics on this Psalm.

The author is particularly outstanding in expounding the difficult sections beginning at v. 19, and resolves the difficulties encountered when David says, "I hate them with a perfect hatred."

There are a great many helpful thoughts in the exposition, and the reader will find it a profitable study. It is short and easy to grasp.

—R. B. ROBINSON

The healthy soul

CHRISTIAN SANITY, by A. T. Schofield, revised and edited by J. Stafford Wright. Oliphants, 95 pages, 7/.

Time is an inexorable judge and what is counted of great worth by one generation may by the next be tossed on to the refuse heap.

Although nearly 60 years have passed since this book first appeared there is much that is still relevant and useful.

A. T. Schofield was a Harley Street psychiatrist who wrote nearly 50 books, a number bearing on this topic. The present edition has been up-dated by the principal of Tyndale Hall.

The book is sketchy in its treatment of some topics and one could wish for more information, particularly on the Welsh Revival, but other parts are of absorbing interest, notably the second chapter on "Sanity in Revivals, Conventions and Missions" and "From a Medical Standpoint."

Although one would like to see a more detailed treatment, this book serves as a useful introduction to the whole subject, one which is of vital importance with the modern-day growth of Pentecostalism. It is a book which whets the appetite but leaves many unanswered questions, some, doubtless never to be answered this side of Christ's Return.

R.B.R.

THE MIND OF ST. PAUL, by William Barclay, Fontana Books (Collins, London) 1965, 192 pages. This is a paper-back edition of Barclay's interesting and helpful exposition of St. Paul's thought, which was first published in 1958.

NURSES FILL CATHEDRAL WITH COLOUR

TWO Sydney Hospital Matrons read the Lessons and a number of nurses received the offertory at a service for nurses in St. Andrew's Cathedral, Sydney, on October 17.

The service was the Thirty-Third Annual Service for Nurses, arranged by the Australian Nurses' Christian Movement.

The cathedral interior was a blaze of colour with so many different uniforms in evidence.

Reading the lessons were Miss O. Kemmis, of the Royal Alexandra Hospital for Children and Miss I. Love, of the Crown Street Women's Hospital. Nurses receiving the offertory were from the Repatriation General Hospital, Concord.

In his sermon Bishop Hulme-Moir said: "In the worst of situations you don't have to ask God to be with you — He is there. 'God has not given us a spirit of fear, but a spirit of love and of a sound mind.' We are not in the world and the profession alone. God will be sufficient for you."

The Bishop concluded by saying, "May you know Jesus Christ not as an ideal but as the Son of God who loved you and believes in you and wants to give you His very best."

Experimental services proposed

EXPERIMENTAL use of services in modern English will be recommended to the next meeting of General Synod, in May or June, 1966.

The recommendation will come from the Commission set up by General Synod to explore the possibilities of Prayer Book revision.

The Commission was appointed in such a way as to include representatives from all parts of Australia, and of every shade of theological opinion.

Under the chairman, the Bishop of Grafton, the Commission of 32 clergy and laymen have met intermittently since April, 1963.

Since that time many thousands of miles have been travelled by members meeting in State groups and then for a final meeting of the whole commission, held in Sydney at the end of last month.

At its first joint meeting the

Commission decided that the only way to explore the possibilities of revision was to attempt to revise most of the services in the Prayer Book.

Far-reaching

This revision was to be along two lines — a conservative revision of present services, and, where it was thought to be desirable, more far-reaching revisions were to be made.

The various parts of the Prayer Book were apportioned on a geographical basis in order that the Commission might meet in State committees.

The final meeting lasted five days and averaged nine hours a day. An unexpected measure of agreement was reached even although at times such agreement seemed impossible.

The Commission will propose that certain forms of worship may be commended for experimental use in the dioceses, if the congregations ask for them and the diocesan Bishop agrees.

The conservative revisions have eliminated many archaic words and phrases, and certain rubrics which applied more to the 17th than to the 20th century.

They have also attempted to take note of some pressing needs in the parishes in the light of 20th century life.

The present Commission by resolution has voted itself out of existence from the time it presents its report to General Synod.

It believes it is possible to revise the Prayer Book, and hopes that General Synod will appoint a Liturgical Commission to continue its work.

Library Appeal

The Moore College Library Appeal for £1,000 has received the following donations:

Miss Johnston, £2; Miss R. Jones, £1; Miss McGregor, £1; Dr P. Anderson, £10; Miss D. Carmichael, £1; Anon., £75; Rev Canon and Mrs Mortley, £5; Rev. C. A. Clark, £25; St. John's Moss Vale, £5; Anon., £2; Miss R. Gray, £1. Total to date £128.

MISSION SITUATION IN INDIA AND PAKISTAN—a summary

A SURVEY of reports received from areas of conflict involving India and Pakistan indicates that the disruption to missionary work has been rather less than might have been expected under the circumstances.

At the height of the conflict missionaries of some societies were evacuated from areas of trouble, some to as far away as Singapore. In addition, delays have been experienced by missionaries due to return to those countries from furlough.

Reports from several sources indicate that a number of Christian hospitals in both India and Pakistan have been requisitioned by Government authorities to care for the wounded.

In Ludhiana the State of Punjab has taken over the Ludhiana Christian Medical College and Hospital.

Dr Kenneth Scott, a medical missionary of the United Presbyterian Church (U.S.A.) and director of Ludhiana, reported in cables received here that all 700 staff, including medical students, student nurses, and laboratory technicians, are treating the wounded. Three hundred beds have been added to the hospital's 500.

In West Pakistan the Christian Hospital at Lahore has been requisitioned and other hospitals are known to have been affected similarly.

Children

Some concern has surrounded children of missionaries attending schools, often separated by considerable distances from their parents.

Prime area of concern has been the Mount Hermon School for Missionaries' Children at Darjeeling, south of the Tibetan border.

At one stage Pakistani paratroops landed in the area and

evacuation of the children was being considered. No further news about this has been received, but the principal, Mr G. A. Murray, and staff have been in contact with Australia.

In the face of war damage and suffering the World Council of Churches has launched an appeal for 25,000 dollars as a "first request" to underwrite aid being given to civilian war victims in both countries. Food, blankets, medicines and temporary housing are being supplied.

(During the past year the W.C.C. has channelled upward of 100,000 dollars of aid to refugees in both countries.)

It is not without significance at this time that the first New Testaments printed in Pakistan have just been delivered to Bible House, Lahore.

In the face of increased difficulties experienced in distributing Scriptures in the country, the availability of these N.T.s—in Urdu—will be of great help. Import restrictions have limited distribution severely to date.

As far as is known, the work of C.M.S. missionaries in the areas concerned has not been unduly hindered.

C.M.S. has in each main area a representative who is authorised to advise the missionaries in times of emergency and to act, in consultation with the local Bishop, in the best interests of both the missionaries and the local Churches.

The Australian Government has also sent representatives from the High Commissioners' Offices to trouble spots to assess the situation.

SELL-OUT

Inter-Church Aid has sold nearly 70,000 of the Hong Kong designed Christmas Cards. This is 50,000 more than last year. The demand has been so great, that supplies are now exhausted. Further supplies will not be available.

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Letters to the Editor

Christianity and Communism—1

Does the extent of learning in a man entitle him to the mantle of fallibility as imputed by the Rev. Stanley Gaden (A.C.R. 7/10/65)? I do not question the learning of Bishop Moyes or Dr Carpenter, but the direction in which they endeavour to lead us.

In the matter of the truth about Communism I believe their direction to be very misleading.

A close study of the incarnation of Communism cannot but show clearly that the exponents of Communism and Socialism have worked to fulfil the claims of Marx and Engels that Communism abolishes eternal truths, religion and morality.

While one must agree with Mr Gaden that dialectical materialism may be overcome by the fruits of the Spirit, love, joy, peace, etc.; the same philosophy of dialectical materialism has proven the most effective instrument devised by evil men to undermine those attributes. To decry the use of arms in opposing the forces of evil is to ignore the realities of history.

The Communists are more than aware of that reality, that is why they have bent all their considerable skills to indoctrinating students, intellectuals and running "teach-ins" to convince us of the uselessness of fighting in Vietnam.

"Teach-ins"

Their main theme is that Communist victory is inevitable, that the revolution there and elsewhere is a natural outcome of social revolution, a purely historical development.

Unfortunately Mr Gaden has swallowed this line also in regard to Communism in Russia. The revolution was only made "sure to triumph" because of the application of well-thought-out strategy and the application of tactics guided by Lenin.

The Communists only demonstrated what any God-created individual has, their power to act, but just as other various despots down through history have done, their power was used for evil purposes.

When talking of the Communist vote in Italy, or the supplying of arms to Pakistan and India, etc. Mr Gaden is only pointing to the deficiencies within the West which the Communist conspiracy so adeptly exploits. To compare the crimes of Capitalism with the stumblings of the publicans and sinners with the evil which brought about the crucifixion of Christ.

The evils of Capitalism result from the greed of man unrestrained by the disciplines of Christianity, the moral laws, etc. But we should never forget that from the use of capital has come the great advances and material benefits which God promised those who would keep his commandments. The proper use of capital allows free choice, and freedom to choose is essential to the establishment of God's Kingdom on earth.

Capital has never been organised on a world-wide conspiratorial scale as has Communism whose goal in essence is the destruction of choice and the reduction of man to the ant heap.

E. ROCK

Christianity and Communism—2

The naive and unrealistic assertions of your correspondent, Mr J. C. Ball, on the subject of Communism ("Australian Church Record," September 9) are ample evidence of the effect of mass media propaganda which speaks repeatedly of "the downward thrust of Communism" as if this is the worst enemy facing the Church today.

Some years ago when the late Primate of Australia launched an appeal for South-East Asia, we were told "the doors are closing in Asia" and the Church must evangelise before the Communists take over. The fact is we proclaim the Gospel because Christ has commanded us to, not because we are afraid of Communism or any other "ism." Christians are meant to be people without fear, for "perfect love casts out fear." The Church in the Iron Curtain countries is very much alive in spite of difficulties.

Is it any easier to live the Christian life in our own affluent, acquisitive society than in a Communist country? The greatest danger to the Christian Faith is secularism — i.e. life organised apart from God, whether it be atheism, communism, or godless capitalism.

Has Mr Ball ever attempted to get alongside Communists? 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 more important still, the integrity, zeal and moral life of many Communists we have met frequently outshines that of many Christians.

We know personally of men who in obedience to a lesser faith than that of Christ's exhibit in their lives a measure of personal goodness and sacrifice which puts to shame a lot of pious humbug masquerading as Christ's religion.

Integrity and zeal

It is a complete lack of understanding of the power of the Gospel to say that Christians ought not to appear on the same platform as Communists and rural deans, who glory in the name of "Evangelical."

Has it ever occurred to Mr Ball that the reverse may well occur and the power of the Christian's witness may be used by God to influence the Communist?

We would remind him of the heartrending and piercing words of Our Lord who said "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven."

We can personally testify to the power of Christ manifesting itself even among the ranks of Communists, agnostics, capitalists and secularists, and if Mr Ball would like to have evidence of this, we would be happy to supply it.

(Rev.) W. H. S. CHILDS,
Cessnock, N.S.W.
(Rev.) J. G. BEER,
Townsville Qld.

Christianity and Communism

I should have ended my letter (A.C.R. 21/10/65) by stating that I have on hand a large number of back copies of the Weekly Religious Review, as I have been a subscriber for some years, and retained all issues.

On receipt of a request, accompanied by a 5d stamp, I should be happy to post a copy of the publication to any interested person.

DOUGLAS C. TILGHMAN,
Albert Street,
Berry, N.S.W.

Sydney's variety of services

Like "Christians" (A.C.R., October 21), I wish to protest at the variety of liturgical uses quite contrary to that of 1662 which are permitted by those who have promised "with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word," in this diocese.

One recent Sunday morning I had the misfortune to view what was claimed to be an Anglican service. It was referred to as "Choral Eucharist," which I imagined would be a choral setting of the 1662 Order for Administration of the Lord's Supper.

Instead, the Eastward position was taken throughout (I fancy that 1662 implies the North End to be used), the Lesser Litany replaced the Commendments (an abbreviation indeed!), a hymn referring to the Lord's Table as an "Altar" was sung between the Epistle and the Gospel, the elements were elevated during the Consecration Prayer, the "Agnus Dei" was sung after the Consecration, and "Blessed is He that cometh in the Name of the Lord" just before, implying a theory of Consecration contrary to Article 28.

Perhaps one would not complain of this type of innovation, were it not for the views stated by the Archbishop at Synod.

We who value our Litany and Articles deplore the fact that nothing is done when they are violated under the very noses of bishops, archdeacons and rural deans, who glory in the name of "Evangelical."

THOMAS CRANMER,
Sydney, N.S.W.

Masonic service at Cathedral

It is distressing indeed to read of a "Masonic Service" in St. Andrew's Cathedral recently and one wonders on what grounds Cathedral authorities can justify their action in arranging or allowing such a service.

Are they all Masons themselves or have they been side-tracked by the subtle arguments concerning the respectability of Masons and the good they do etc. . . (Which, with reservations, I do not deny).

Maybe, like some parish clergy, they lamely admit that they know nothing about the movement and therefore as some church members are Masons all must be well.

I wonder whether if the Theological Society requested the

● Letters cont. next page.

MAJOR EVANGELICAL CONGRESS IN ENGLAND

FOR two days and three nights 1,000 delegates representing over 400 churches and assemblies throughout England gathered together recently for the National Evangelical Congress.

The Rev. Peter Johnston, vicar of Islington, in his presidential address, laid stress on the doctrines which bind Evangelicals together and on the encouragement we have seen in recent years.

He hoped matters on which we were not absolutely agreed would not hide the fact that "the vast amount of truth we hold in common is far more fundamental than the comparatively few things on which we hold divergent views."

The first conference session on "Religionless Christianity" was introduced by Dr J. I. Packer.

He saw this as no new theology for it was rooted in the liberalism of past days. While we might respect the good evangelistic intentions of its proponents it was, in fact, destructive of Christianity.

Liberalism

He quoted Bishop Wilberforce's comment on a sermon he had heard. "It did not contain enough Gospel to save a tom-tit."

The Rev. David Sheppard was the first speaker on communicating the Gospel, showing the way in a difficult industrial area through the work of the Mayflower Settlement.

We needed to become involved with people, and we must be prepared to live in difficult

areas in order to witness there. We needed respect for the personality of the unbeliever, and if we were prepared to listen to him we would learn how best to communicate the Gospel in a way he would understand.

He felt the key to many people's lives lay in the use of the home as a centre of evangelism.

The Rev. Joe Blinco of the Billy Graham team spoke of the need Christians had of compassion and concern for those who were still unbelievers. We needed too the conviction that Jesus could meet their need, and we had to be continually committed to our Lord and to the work of evangelism.

Thursday morning began with a united service of Holy Communion in the Central Hall conducted by the Rev. Kenneth F. W. Prior, after which delegates moved across to Church House to discuss problems of Christian Unity.

Mr Gervase Duffield spoke as an Anglican and as one who favoured the idea of a national Church.

He said that we must be concerned with unity, and though we must not compromise essential Christian doctrines we must be clear about the distinction between essentials and non-essentials requiring nothing which cannot be proved from Scripture.

An important issue which might divide us came from our conception of the Church — should it be gathered or comprehensive?

The Rev. Gilbert Kirby, General Secretary of the Evangelical Alliance and the one whose vision it was to call this Assembly, said the desire for unity was from the Lord, but while we

must be ready to leave some questions open, there were certain limits beyond which we could not go.

Evangelicals were not against union, only against the denial of the reformed nature of their Churches. We should be careful not to act hastily or from wrong motives.

He felt the time was not opportune for a united Evangelical Church and the idea of a perfect Church on earth was a will-of-the-wisp. We needed to act together though and to raise our voices forthrightly in our denominations.

Church union

We must declare our unwillingness to be involved in schemes of union which compromise essential doctrines.

We should instruct our church members in these things, and where any felt they must leave their denomination we should give them the encouragement of evangelical fellowship.

We should also help meetings of believers in areas where there was no regular pastoral Biblical ministry.

The closing rally in the Central Hall was addressed by the Rev. John Caiger, who took the place of the late Dr E. F. Kevan, and the Rev. John Stott.

Mr Caiger re-emphasised the conclusions of the conference and made it clear that in some quarters too high a price was being asked on behalf of unity and Evangelicals were not prepared to pay it.

Mr Stott followed this up by reminding us of our duty with regard to the Gospel from Philippians I, 27-30. We are called to holiness, to stability, to unity, to proclamation, and to suffering.

In a series of resolutions passed by overwhelming majorities the Assembly moved the following (in summary):—

● Reaffirmation of the Apostolic faith revealed in Scripture, deploring attempts by some theologians to deny or dilute essential Christian teaching.

● That the Church in Britain should use radio and TV more.

● That industry offers a "mission field of the greatest and most immediate potential."

● Declared that churches needed a manual describing "successful methods of reaching the unconverted."

● Resolved that a "strong, representative group of Anglicans and Free Churchmen, from within the membership of the Evangelical Alliance, be set up" to study the Ecumenical Movement, denominationalism and a possible "United Evangelical Church."

Enquiries Regarding The New ANGLICAN HYMN BOOK

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ORGANIST-CHOIRMASTER required for St. Andrew's, Sans Souci. Ring or write the Rector (529-6141 Sydney Exchange) for information.

TEACHERS for work in schools. See display advertisement elsewhere in this issue.

EDITOR. The Church Missionary Society of Australia invites applications for the position of Editor. Applicants must be Anglicans and of strong Christian convictions. Experience in Journalism, copy layout and design, and public relations desirable. Apply in writing to: The Federal Secretary, C.M.S., 93 Bathurst St. Sydney.

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

MEETINGS

CLERGY WIVES. The next meeting of Sydney clergy wives is to be held in the C.E.N.E.F. Board Room on Friday, November 5, at 11 a.m. All clergy wives are cordially invited to attend. Please bring a basket lunch—a cup of tea will be provided. Inquiries: Mrs D. G. Duchesne (Hon. Sec.), 1/40 Seaview Street, Ashfield, Phone 71-9484.

BOOKS

ZWINGLI: Third man of the Reformation, by Jean Rilliet. An inspiring portrait of Ulrich Zwingli the "great unknown" of the Reformation. Europe. Price 51/-, postage 1/8. C.M.S. Bookshop, 93 Bathurst St., Sydney.

WYCLIF AND REFORM. by John Stacey. A scholarly study of one of the most controversial figures in the dramatic history of the Church. Price 42/6, postage 1/5. C.M.S. Bookshop, 93 Bathurst St., Sydney.

PERSONAL

AUTHORS invited submit MSS. all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England. (Estd. 1898.)

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Unusual camp for schoolboys UNDER the auspices of I.S.C.F. an unusual camp for boys is being held this year at "The Grange," Mount Victoria.

Under the name "Camp Technology" the period from December 28 to January 6 will give opportunity for schoolboys from 2nd to 5th year to participate in a wide variety of activities centred around electronics and photography.

Included in the program will be:—
● Amateur band communication by means of a receiver and small transmitter. Many interesting contacts with amateur operators were made last year.

● Instruction in and opportunity for sitting for certificates awarded by the Wireless Institute of Australia.

● Instruction in shooting movie films, developing, printing, etc.

● Individual construction projects—crystal sets, transistor receivers, amplifiers, power supplies, etc.

Studies in the Christian faith will form part of the program, along with outdoor activities and other interesting aspects of the program.

Cost for the nine days is £9/10/. Further details from: The Secretary, Camp Technology, 68 Bancroft Ave, Roseville, N.S.W.

LETTERS Cont.

from page 5

use of St. Andrew's for a "Service" it would be arranged!

Yet here we have a movement, claiming to be the essence of religion, deliberately leaving out the name of the Lord Jesus Christ at least from the earlier degrees, and holding as its own "sacred" name—which name no Mason is to utter except in part and with 2 fellow Masons—a combination of 3 names of which Jehovah is one.

Baal, in Masonry, is on an equal footing with Jehovah and one doesn't need to be an authority on the Old Testament to find out what the Scriptures have to say about Baal, and Baal worship.

The late Bishop Moule wrote (referring to Colossians, chapter 2), "Who, of the uninitiated, has not at one time or another felt the attraction of the occultness of Freemasonry?"

The candidate enters the craft blindfolded, bound and (virtually) naked.

This all appeals to the natural man but as a parody on the Gospel it is unmatched. Does Freemasonry offer a "Light" which can be seen only by joining the craft?

Then let us remember that Jesus Christ the Lord, Who claimed to be the Light of the world, is shut out from the very outset and the only other explanation satisfactory to any lover of the Scriptures is to be found in the warning that "Satan himself is transformed into an angel of light." (2 Corinthians, XI, 14.)

Much more could be written but we need to go back to the Acts of the Apostles, to Hebrews chapter XI, to Foxe's Book of Martyrs and to think of those who refused to compromise their loyalty to Jesus Christ and to the Truth.

(Rev.) H. R. SMITH, Lawson, N.S.W.

Lawlessness in high places

I am in sympathy with the leading article in A.C.R., of October, 7, 1965, "Lawlessness in High Places" and would like to ask the following questions.

Why are these people "free to continue teaching and preaching their un-Anglican views?" If they repudiate beliefs made at their ordination then ought not their ordination become invalid?

Who is responsible for seeing that the denomination does not have to tolerate them, and what can he (they) do about it?

I have always assumed that the Clergy are able (if they wish to) to discipline themselves, but if they are not able to, then who can do so and how is it done?

If nothing can be done, then this denomination is at the mercy of anyone who wishes to exploit it as the Articles of the Church give no protection if they cannot be enforced, a thing which should be possible within the denomination.

(Mr) H. LORD

Croydon, N.S.W.

Memorial appeal

The many friends of the late Canon E. F. Cooper will be glad to know that it is proposed to establish a memorial to him.

As the seventh Vicar of St. Mary's Caulfield, he reached the climax of an outstanding ministry in Victoria, having served with distinction not only here, but in Gippsland, St. Arnaud, and the A.B.M.

He reached high rank as a Chaplain in the R.A.A.F. and played a prominent part in Scouting and Freemasonry.

The Vestry of St. Mary's believes that a memorial to such a figure would best be in the form of something living and so plans to set up the Canon E. F. Cooper Educational Fund.

Contributions may be sent to the undersigned and will be acknowledged.

(Rev.) C. C. COWLING, Caulfield, Vic.

St. Anne's Court

Being opened in the Sydney suburb of Ryde on Sunday, November 14 is St. Anne's Court, a project to house elderly people.

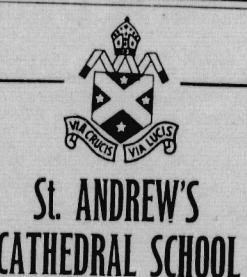
Opening the centre will be Senator Anderson, Minister for Customs and Excise. Also present at the service, which starts at 2.30 p.m., will be Bishop J. S. Moyes, who will dedicate the building.

St. Anne's Court is located behind St. Anne's Church and is bounded by William, Gowrie and St. Anne's Streets.

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N.Z. Evangelicals meet

DR DUNCAN SPEAKS ON NEW MORALITY

IN New Zealand for the recent conference organised by the Anglican Evangelical Fellowship was Canon Colin Duncan, of Melbourne.

Speaking on the topic, "Christian Behaviour in a Post-Christian World" Canon Duncan said that the new morality was not an attack on the idea of morality in itself but an attack on the particular sanctions on which morality had been deemed to rest.

Sociological, psychological, theological and philosophical attacks had eroded the moral law and it had ceased to be influential.

The sign of the times we need to discern was the abandonment of Church, State, society and home as authoritative institutions of traditional morality.

They had lost their hold to such an extent that young folk failed to see their relevance. But where did the authority lie?

Authority lay alone in Jesus Christ, and His authority was in His personal influence on the one who accepted Him.

We needed to come to Christ and do His will, i.e., accept the law of the kingdom as it was in the New Testament and leave the issue with Him.

Christ alone, was the standard answer to our dilemmas. "All authority in heaven and earth is given unto Me," He had said.

At the most New Morality

was cynical concerning conscience. It seemed to destroy the idea of the norm and left us with nothing but personal preference.

How meaningful an idea was conscience? It could become so vague as to be an incitement to morality and this was what had happened under New Morality.

In the New Testament, conscience wasn't even a major issue. Thomas Aquinas had taken a stoic idea and it had passed into Christian thought, resulting in conscience becoming a sort of moral computer, capable of making right responses.

Conscience as popularly known was a slippery thing; but if it was let go, as New Morality had done, moral reserves went down the drain.

Freud had put skids under conscience but what he destroyed was not the ethical reality of conscience as the New Testament saw it, but the straw man of conscience of the stoics, leaving Christians with the opportunity to demonstrate where the true authority lay.

Conscience was not a thing, not a faculty, as Aquinas and Kant had sought to show; not a computer type of machine giving certain responses to certain items of information, but rather an activity which was at its best in men who were really free.

"Free obedience" was a paradox every motorist lived by. The by-law said drive on the left hand side of the road, but the motorist knew he was free to obey or disobey.

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WORLD REPORT BISHOP DENOUNCES ALABAMA ACQUITTAL

THE acquittal by an Alabama jury of a deputy sheriff who was charged with the manslaughter of an Episcopalian theological student has been denounced by the Presiding Bishop of the Episcopal Church in the United States (Dr. John E. Hines).

Bishop Hines said the verdict was "a travesty of justice" and

S. AFRICA UNION MOVE

The Church of the Province of South Africa has entered into a "solemn covenant" with three Presbyterian Churches there as "a profoundly responsible affirmation that the communions to which we belong desire with all their hearts to end the state of schism which now exists between them."

The terms of the Covenant state that as steps towards organic unity they would seek agreement on a common form of the episcopal ministry acceptable to the covenanting churches, and would "accept at one another's altars the communicant members of each church."

PUBLICANS IN CHURCH, VICAR IN PUB

Miniature bottles of spirits were among the decorations in the St. Alban's parish church, England, on a recent Sunday. The occasion was a harvest festival at which licensed victuallers attended. One hundred publicans were present.

In South London recently an Anglican vicar took a part-time job as a barman to help raise funds for a new church building. The vicar works in the public house when the owner wants a day off or needs extra help.

MORE CUBAN THEOLOGS

In Cuba "there are more volunteers for the Christian ministry than ever before, in spite of full employment opportunities in the secular fields, and low salaries for pastors and loss of civil rights," a Cuban Baptist pastor has reported.

He said that despite Government restrictions the life of the churches in Eastern Cuba goes on. Of special interest is the growth in self-support. Each year shows a steady and proportionate increase in the stewardship of church members.

Although regular worship services are permitted both on Sunday and weekdays, the Government requires that specific permission be given for all special meetings of the churches, whether in the local parish or at association or convention levels.

urged that the present jury system operating in the State of Alabama and other States of the American deep South should be altered.

The theological student, Jonathan Daniels, and a Roman Catholic priest (the Rev. Richard F. Morrisroe)—both of them civil rights workers—were gunned down by the deputy sheriff, Thomas Coleman, in Hayneville, Alabama.

A defence witness (a friend of the accused) said that the men were armed. And the deputy sheriff argued that he shot "in self-defence" since he believed the men were going to attack him.

Dr. Hines commented: "The verdict rendered by the jury was heard around the world."

"What is said about the likelihood of minorities securing even-handed justice in some parts of this country should jar the conscience of all men who still believe in the concept of justice in this land of hope."

"It is simply inconceivable to intimate acquaintances of both young men that Jonathan Daniels flashed a knife or that Fr. Morrisroe was armed. Alabama's own Attorney-General branded testimony that they were armed as perjury."

"The studied care with which the defence assassinated the character of a man already dead rightfully angers fair-minded men everywhere."

WOMEN IN THE NEWS

A service in the parish church at Swardston, Norwich, on December 4, will mark the fiftieth anniversary of the execution of Nurse Edith Cavell and the centenary of her birth. She lived and worshipped in this parish.

A woman—Deaconess Elizabeth Souttar—administered the cup during a Communion Service at which the Archbishop of York was the celebrant recently.

Clergy wives meeting in Yorkshire, England, recently, discussed the question, "What are the priorities of a clergyman's wife today?" Mrs Jean Cogan, wife of the Archbishop of York, took part in the program.

TO ROME FROM CANTERBURY

Canon G. E. Brigstocke, an examining chaplain to the Archbishop of Canterbury, and his wife, have been received into the Roman Catholic Church.

It is reported that the Canon and his wife had been receiving instruction from a Roman Catholic priest since January although the Archbishop did not know about it until he learnt their decision in August.

The Archbishop is said to have been saddened by the news.

FILM STRIPS FOR PARENTS

Six film strips dealing with problems of bringing up children have been prepared by the Church Pastoral-Aid Society for use at meetings of the Mothers' Union, Young Wives, Parents' Associations and other parochial groupings.

The strips are based "on six of the 16 chapters in Mrs Helen R. Lee's 'The Growing Years,' a book of advice to Christian parents written by a clergyman's wife who is also an experienced teacher. Subjects are: 'A Child's First Ideas About God'; 'Teaching Our Children To Pray'; 'Making the Festivals Real'; 'The Christian Family Sunday'; 'The Christian Family And Its Church,' and 'The Christian Family And Its Neighbourhood.'"

NUNS EVICTED

A group of nuns have been evicted from their convent in Oppeln in southern Poland and their property seized by the government, according to the German Catholic news agency, KNA.

The only reason given for the forced removal was that the Sisters did not need such a large convent and that the government would use it as a state school.

The Sisters of Mercy built the convent themselves after World War II. When they failed to comply with an eviction notice, police were sent to remove them. The nuns are now housed in some nearby homes.

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Mainly About People

N.S.W.

The Archbishop of Sydney has announced the following appointments:—The Rev. Bernard G. Judd, rector of St. Peter's, East Sydney, as Rural Dean of Cook's River Deanery; the Rev. J. R. LeHurray, rector of St. Alban's, Leura, as Rural Dean of the Blue Mountains Rural Deanery, and Canon H. N. Powys, as Chaplain for Lay Readers in the place of Archdeacon R. J. Hewett, who has resigned.

The Rev. F. A. S. Shaw, rector of St. John's, Ashfield (Sydney), has been appointed chaplain at Prince Henry Hospital, Little Bay, Sydney. He takes up his new work as from December 31. Replacing Mr Shaw at Ashfield will be the Rev. J. R. Seddon, curate of St. Alban's, Epping (Sydney).

Rejoicing in the birth of a daughter are the Rev. D. B. and Mrs. Knox. Dr Knox is Principal of Moore College.

Miss Joan Ash, who has been on the headquarters staff of Sydney G.F.S. for the past 12 years and has been director for the past three years, is leaving the work at the end of December. Miss Ash expects to go overseas next year and her visit will include a period in Japan. Friends and G.F.S. leaders will farewell her officially at a G.F.S. Leaders' meeting at Gilbulla on November 27. To date no successor has been appointed.

Mr C. I. Itty, an Indian who holds a senior appointment at the Geneva headquarters of the World Council of Churches, will be guest speaker at a National Study Course for clergy and laymen of all Churches which Australian Frontier will

conduct at Canberra from December 28 to January 14 next. Mr Itty is a lay member of the Eastern Orthodox Church of Travancore and served as Secretary of the Student Christian Movement in India and later in Indonesia. He was then posted to Geneva as Secretary of the Department of Youth.

Victoria

The Rev. H. Ellison, at present vicar of St. Stephen's, Bayswater (Melbourne), has been appointed to the Industrial Chaplaincy as from January 17.

Elsewhere in Australia

Mr Bill Magor, B.A., Dip. Ed., has been appointed full-time General Secretary of the Scripture Union, C.S.S.M. and I.S.C.F. in South Australia. He will take up his duties in November.

The engagement has been announced in Hobart of Miss Helen Davis, daughter of Mrs C. Davis and the late Rev. O. L. Davis of New Town, to the Rev. John Van Emmerik, formerly of the diocese of Tasmania, now serving with C.M.S. in Kenya. Miss Davis is to undertake some missionary training and will then proceed to Kenya where it is expected the wedding will take place in about a year's time.

Overseas

Evangelist Billy Graham is still "very weak" from an infection which set in after a prostate operation, but his condition is not regarded as serious. Dr Graham, who had the operation at the Mayo Clinic in Rochester, Minnesota, last month, remains in bed most of the time at his home in Montreal, North Carolina.

ABBOTSLEIGH SCHOOL, WAHROONGA

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Christine Mary Young.
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BOARD OF EDUCATION STAFF VACANCY — TRAINED TEACHERS

The Board of Education, Diocese of Sydney, has vacancies for one or two fully qualified male teachers to join its staff from the beginning of Term 1, 1966. The appointment presupposes a real faith in Christ, membership of the Church of England and a basic interest in Christian Education. It includes teaching in various High Schools throughout the Diocese, assisting in the preparation of lesson notes and in the conducting of training courses.

Experience gained in a position such as this would be of considerable value to persons planning to enter the ordained ministry or overseas missionary work in, say, two or three years time.

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Open Day at CMS College

"WESTERNER'S SUPREMACY GONE ON MISSION FIELD"

A penetrating analysis of changing missionary conditions was given by Mr Bruce Lumsden at the Open Day of C.M.S. Federal Training College in Melbourne on October 17.

THE supremacy and prestige of the Westerner, taken for granted 30 years ago, has disappeared and been replaced by an atmosphere of hostility among new nations, proud of their own culture, Mr Lumsden said.

In the days that followed World War I, Europeans went to other lands with the idea that they were taking a valuable Western civilisation to heathen people pathetically dull and ignorant.

Today the rush towards education is one of the most notable features in Asia and Africa.

The influence of student groups has proved a powerful factor in politics, even determining the fate of national governments.

Thirty years ago the superiority of Christianity was taken for granted.

Now-a-days a missionary finds he can rarely claim right of entry to other countries unless he can promise some special contribution other than that of his faith.

National religions, such as Islam, Hinduism and Buddhism, have shown an astonishing resurgence of vitality patterned in part on what has been learned from Christian missionary enterprise.

Resurgence

This has become an age of specialisation, Mr Lumsden continued, and outgoing missionary recruits must be able to bring special gifts to meet new situations.

Earlier in his address Mr Lumsden, a former Scripture Union General Secretary and now headmaster of Caulfield Grammar School, Melbourne, recalled the strong emphasis 30 years ago on the imminence of the Second Advent and the inescapable conviction that in the light of that fact it was the duty of every Christian to seek to serve Christ on the mission field.

Earthly ambitions must give way before the supreme command to go into all the world with the Gospel.

There was a tremendous sense of urgency to fulfil this obligation.

Introducing Mr Lumsden to a gathering of friends and students at St. Andrew's Hall, Parkville, Mr A. T. Kerr, Chairman of the Federal Training Committee, said that after 18 months they could look back with thanksgiving on a successful venture of faith.

NEWS IN BRIEF

The Baptist Youth Fellowship in the U.S.A. has been dissolved by its national council, to "encourage young people to participate in the total life of the church."

Methodists, Baptists, Pentecostals, Salvationists and the local Billy Graham Association are co-operating in a massive city-wide evangelistic crusade in Callao, Peru.

The Spanish Roman Catholic periodical "Ecclesia" reports an increase in the number of mixed marriages in Spain.

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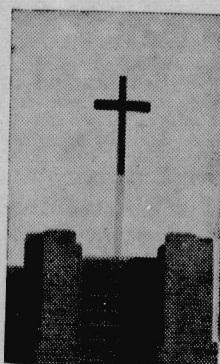
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THE AUSTRALIAN CHURCH RECORD

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No. 1351 — November 18, 1965

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NOW WE ARE SIX



These three proud six-year-olds from St. John's Sutherland, were among boys lining up for inspection before a church service recently. The service was held for the Port Hacking Federation of the Southern Area of C.E.B.S. in Sydney diocese. The boys are David McEvoy (who emphasised that he was 6 and a half), Geoffrey Oates and Andrew Leithhead. Andrew's father, Mr Peter Leithhead, is C.E.B.S. Area Commissioner.

LAY VOICE IN PRIMATE'S ELECTION?

LAYMEN would be associated with bishops and other clergy in the election of future Primates if a draft Canon to be brought before the next meeting of General Synod is approved by that body.

A Board of Electors would be set up consisting of all members of the House of Bishops, together with twelve members from each of the House of Clergy and the House of Laity. The latter would be elected at meetings of General Synod.

Primates would be elected from among the Metropolitan of each Province, the Bishop of Tasmania, the Bishop of Adelaide and the Bishop of Canberra-Goulburn.

The draft Canon covering the election of Primates was passed at a meeting of Standing Committee of General Synod held in Sydney at the end of October. Others matters dealt with included:

- The date of the next meeting of General Synod was set at September 20, 1966.

- It was proposed that a draft amendment to the Constitution should be prepared to clarify the position regarding which bishop should be Acting Primate.

- The sub-committee dealing with the Budget reported that it was costing approximately £12,000 per year to cover the costs of General Synod and its Standing Committee. It was anticipated that there would be increases in the grants being made to a Jerusalem Archbishopric, St.

Augustine's College and the Anglican Liaison Officer.

- Proposals concerning the Northern Territory and the diocese of North-West Australia would be brought before Standing Committee early next year.

A major matter to come before Standing Committee was a report from the Bishop of Canberra-Goulburn on the proposed Inter-Church Residential College to be built in Canberra.

The Bishop said that the Australian National University had made an excellent site available for this and that the Roman Catholic Church would have another site.

The Inter-Church project was supported by six major denominations and the £600,000 required for the first stage to accommodate 250 students will receive a Government grant of £450,000.

ARCHBISHOP WARNS SYDNEY: "DON'T BE SPLINTER GROUP"

THE Archbishop of Sydney in his monthly letter warns of the danger of Sydney diocese becoming "a small and increasingly ineffective splinter group of the Church."

The future of such a group would be "very doubtful" in the Archbishop's view.

The Archbishop made these comments in connection with next year's meeting of General Synod which, he said, would have to take action on many matters, "some of which may be of a controversial character."

The Archbishop went on: "I am rather concerned as to what the attitude of our own diocese will be in such matters. I think it is true to say that this diocese will find itself at a cross roads."

"We decided to support the New Constitution but are we willing to follow the implications of that decision."

The decision really is whether this diocese will enter fully into the life of the whole Church of England in Australia (and indeed of the whole Anglican Communion) or will it insist on its rights of independent judgement and shut itself away in exclusiveness as a kind of semi-independent branch of that Communion.

Calvinistic

Posing the question as to whether we are Evangelical Anglicans or Anglican Evangelicals the Archbishop said that when he first came to Australia he made it clear that "I am an Anglican first but one who believes that the Evangelical interpretation of Anglicanism is the right one and that true Evangelicalism is Anglicanism in its purest form."

"Unfortunately," the Archbishop concluded, "there is a type of Evangelical Anglicanism prevalent in England and elsewhere today which is more Calvinistic than Anglican."

Turning his attention to the question of Church Union Dr Gough asked: "What really is

"More Calvinistic than Anglican"

our attitude towards the question of Church Union?

"We talk a great deal about this being our goal and some speak as if it were just around the corner. But most of us act quite differently. We spend laborious efforts on Prayer Book Revision which could be entirely obsolete if we join a United Brethren in other Churches."

"We spend long hours in de-

bating in committees about many matters which are purely Anglican, e.g. method of electing the next Primate, the formation of new dioceses and regulations concerning divorce.

"All these and many others could become redundant if we are serious about joining a United Church during the next few years."

"I do not profess to know the answers to these questions but I draw attention to the problems because certainly we are behaving in an astonishingly inconsistent manner which puzzles the world and gives concern to our brethren in other Churches."

Bishop Sambell on M.R.I.

IN his report for the twelve months to September 30 Bishop G. T. Sambell, Director of the Primate's Committee on M.R.I. has some hard things to say about the lack of response to M.R.I. in some dioceses.

"Firstly," said Bishop Sambell, "there has been a lack of desire amongst decision-makers to share in this program of examination of our obedience to Mission."

"We had hoped to involve parish councils and lay leaders as the key people in study programs, but it would seem that, even in parishes where the study programs were carried through, less than 50 per cent of the decision-makers were involved."

"No program gets by in a parish unless the rector is with it, and I would be inclined to say the same thing of a diocese unless the Diocesan is with it."

"If M.R.I. was just to be another gimmick for twelve months, we maybe should forget it. If it is to be in fact a revolution in the life of the Church, more of us must express a desire to want such a revolution."

Bishop Sambell went on: "A further reason for a lack of response is in the lack of desire to examine our inherited traditions and see if there are some which should die. In items listed for publication through an Australian Directory, many dioceses are still listing huge sums to endow the bishopric. This is outmoded finance as well as an inherited tradition which needs questioning."

"Does the mission field continue to ask for huge sums for hospitals and schools, and do we ask the Australian Church to provide the sums when we know the inevitable outcome as a country comes through to independence? So many of the

newly independent States are accepting their responsibility at the outset to provide for community services.

"Every parish still assumes that it must have its own vicarage and church and parish centre, but does any one denomination, let alone all denominations in a suburb or town require this set of buildings?"

"Aren't we giving lip service to unity when we still erect side by side in many places three churches, three parish centres and three vicarages to serve three different denominations?"

"Sovereignty of God" at next YECL conference

THE late Archdeacon T. C. Hammond once said that extreme teaching on predestination and extreme teaching on free-will are "at the root of many confusions . . . in all departments of Christian work, from the preaching of the Gospel and the theology of conversion to subjects such as sanctification, and even the Second Advent."

Predestination is an aspect of God's sovereignty.

The next Half-Day Conference for Men organised by the Young Evangelical Churchmen's League will hear an address on the all-important topic of "The Sovereignty of God" by the Rev. D. B. Knox, Principal of Moore College.

The Conference will be held at St. John's, Parramatta, commencing at 10 a.m. and concluding at 2 p.m. on November 27.