

Personal

Sydney
Dr E. C. Blake, a leader of the W.C.C. Division of Inter-Church Aid, is visiting Australia during November. He will be in Sydney on November 23 and 24.

Bishop M. L. Loane, Co-adjutor Bishop of Sydney, is acting-secretary of C.M.S. during the Reverend A. J. Dain's tour of mission fields.

Mr and Mrs F. Beitzel, Anglican members of the Christian Radio Missionary Fellowship, have resigned from that organization after a long period of service. Mr Beitzel is seeking a position with the Posts and Telegraphs Department in New Guinea.

The Reverend N. J. Chynoweth, Rector of St. John's, Dee Why, since 1954, has been appointed Rector of St. Anne's, Strathfield.

Mr Chynoweth was trained at Moore College and was ordained in 1950. He obtained his B.A. degree at the University of Sydney in 1954 and Master of Arts in 1957.

The Reverend A. R. Hildebrand, formerly Chaplain of Norfolk Island, has been appointed Curate-in-Charge of the Provisional Parish of St. John Wilberforce.

Mr Hildebrand was ordained in 1955.

The death occurred in Sydney on November 8 of **Miss S. A. Plumb**, for many years organising secretary of the Australian Nurses' Christian Movement, and an honorary worker in C.M.S. Miss Plumb was 78, and was active in her C.M.S. work until the week of her death. Bishop Loane preached at the funeral service in St. Andrew's, Summer Hill, and referred to Miss Plumb's conversion under J. D. Langley (afterwards Bishop) at St. David's, Surry Hills, her offering for missionary service in China, and her help to very many throughout her long life, including Archbishop Mowll.

Melbourne
 A service was conducted in St. Paul's Cathedral, following Evening Prayer on November 7, at which the **Reverend Wilfred Holt** was installed as a Canon and **Archdeacon R. W. Dann** as a Member of the Cathedral Chapter.

Bishop Donald Redding is to live in South Australia following at

his retirement at the end of this year. The bishop, who is 65, ministered in South Australia for 28 years.

The Reverend R. S. Cherry, M.A., B.Sc., Th.L., at present Assistant-Priest in the Parish of St. Luke, Vermont, has been appointed to the charge of the Parish of St. Mark, Reservoir West, and will be inducted by the Archbishop of Melbourne, at 8 p.m. on Tuesday, December 4.

The Reverend C. F. Withington, Th.L., at present Vicar of Christ Church, Hawthorn, will resign his charge of that Parish as from February 10, 1963, to take up new duties as Chaplain of Trinity Grammar School, Kew.

Miss Margaret McKechnie, **Mr and Mrs Marty Linton**, **Miss Barbara Spring** and **Deaconess Lucia Koska** were farewelled at a C.M.S. Rally on November 13. Deaconess Koska is returning to work in India, the others to Tanganyika. At the same rally a welcome was extended to **Miss Genevieve Cutler** from Tanganyika and **Mr and Mrs John Schultze** from Roper River.

Tasmania
 During the Synod of the diocese the resignation was announced of the **Bishop of Tasmania**, the **Rt. Reverend G. F. Cranswick**. At the same time the retirement was announced of the **Assistant Bishop**, the **Rt. Reverend W. R. Barrett**.

The Reverend R. D. Tyson and **Mr L. Denham** have been selected as the Tasmanian representatives to attend the Toronto Congress.

The death occurred during September of **Canon William Greenwood**, a former Rector of St. John's, Launceston. The late Canon Greenwood was aged 77.

Overseas
The Reverend G. Wilkins, Director of the Anglo-Catholic Society of the Sacred Mission, Kelham, is en route to Australia to appoint a new provincial to succeed the **Reverend N. Alenby**, who is to be consecrated Bishop of Kuching on November 30.

The Rt. Reverend Basil Tudor Guy, Suffragan Bishop of Bedford, has been chosen to succeed the late Dr Askwith as Bishop of Gloucester. Bishop Guy is a graduate of Keble College, Oxford, and has been in Bedford since 1957.

The Bishop of Salisbury, the **Rt. Reverend W. L. Anderson**, is to resign on December 31. The bishop, who is 70, has been in Salisbury since 1949.

NEWS IN BRIEF

PORT MACQUARIE is the location of a new C.M.S. Summer School for church people in northern New South Wales. The school will be held between January 12 and 19. Full details are available from the C.M.S. office.

HALF of the amount needed to meet the N.S.W. quota for Scriptures for Indonesia has been received by the Bible Society. 150,000 Bibles are already being printed in London and 100,000 New Testaments in Tokyo.

KANGAROO Island's new Church of Columba was dedicated recently by the Archdeacon of Adelaide. The new building replaces the original church dedicated in 1885.

GOLDEN Jubilee celebrations at St. Swithun's, Pymble (Sydney) commenced with a Festival Service on Sunday, November 4. Other services and functions are being held throughout the month.

LAYING of the Foundation Stone of the Church of St. Mary Magdalene, St. Mary's, 125 years ago by Bishop Broughton was marked by special services during the month of November.

MEMORIAL to the late William John West, who died at the age of 21, a German pipe organ was dedicated at St. Mark's, Harbord (Sydney), on November 4. Bill West was active in the work at both St. Mark's and St. Mathew's, Manly.

BOTANY church people attended a special service on Sunday, November 4, to mark the centenary of St. Mathew's Church, Botany (Sydney). The preacher was the Archbishop of Sydney.

COMMONWEALTH Public Service Anglican Fellowship will hold its next Lunch-Hour Service in St. James', King Street (Sydney), on Tuesday, November 27, at 1.15 p.m. The speaker on this occasion will be Canon F. Coldrake, M.A., Chairman of A.B.M.

Approach to M.P.s
 Continued from page 1

tions, however, are purely clerical bodies, and the unrepresentative nature of the Church Assembly is a byword. All the Diocesan Bishops are ex officio members and constitute the House of Bishops.

It is questionable whether the proposed changes, particularly those relating to the Book of Common Prayer, are desired by churchmen generally.

The Prayer Book (Alternative and Other Services) Measure, which asks Parliament to sanction experimental variations in public worship under the control of the separate convocations, immediately prompts two comments:

(1) Where the Book of Common Prayer is in regular use desire for the experimental introduction of new services is not very evident. Where the Book of Common Prayer is not generally followed, and irregular forms of ceremony and ritual have been introduced, most frequently the changes have reflected the desire of the clergy rather than the people.

(2) The wisdom of the experimental introduction of new services is very dubious, for it is bound to increase unsettlement

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"... he that followeth Me shall not walk in darkness but shall have the light of life."

(John 8: 12)

The Christmas Festival Its Permanent Message

This article, which first appeared in ACR over 20 years ago, has a special message for us, living as we do in a world full of tensions and strife.

Purpose in history is often hard to trace, because the scale of historical movements is so vast and man's power of comprehension is so limited. But Christianity claims to stand in intimate relation with a past which embodied a definite divine purpose, and to be the fulfilment of earlier hopes and promises.

About the facts there is no question. There is, on the one hand, the antecedent movement of the Messianic prophecy with its expectation of the coming of a Redeemer and a Kingdom; on the other hand there is the fact of Jesus Christ, who, in His Person, work and teaching marvellously fulfils all that is best and highest in what preceded Him.

There was a tendency towards Christ. Was there a tendency to produce Him? The Christian answers, No. He says that the wonder of Christ can be explained only if you grant that He was the creative act of God, that He was the Word made flesh, that on that first Christmas Day God did a unique redemptive action. The Christian meaning of the Christmas festival is to be found only in the thought of a Personal God of loving purpose.

Perfecting of personality
 We construct our apologetic systems, and quickly they become outworn. New knowledge renders them obsolete. Yet age must defend its faith by these intellectual constructions, though a living Christian faith is its own best apology.

Today a Christian apologist will point to the fitness of a supreme divine revelation being made through a human personality in a world, whose long history shows a progressive advance towards the emergence of persons. The Christian argues that, not only must personality be a thing of great value in God's eyes, but that the divine purpose in creation must have to do with the perfecting of personality.

If this is so, then there is a fitness in the appearance in history of the Perfect Person to set the standard for the future growth of humanity, and to give the power to reach the standard.

Later generations will use different arguments in defence of their belief. But on Christmas Day believers are not desirous to be speculative. They wish to rejoice, to enter into an experience of gladness. There is a "spirit afloat" at this season, and a spirit steals from heart to heart in ways that defy logical analysis. Why is it that men are glad at Christmas? What is the secret of the Christmas joy? The answer has often been given; but we do well to give it once again, that we may remind ourselves anew of the wonder of the

Christmas story. Custom is apt to stifle our sense of wonder; yet without wonder we shall never enter into the meaning of the Festival.

The birth of Jesus Christ was the birth of a new source of life and power. It was a world weary and disillusioned into which He came. Humanity was infected by a moral paralysis. Ideals there were, but there was no power to attain them.

The old religions of the Roman Empire had lost much of their vitality; philosophy was powerless to awake or comfort the common heart of man. The awakening came with the birth of the Babe at Bethlehem.

Indeed a Redeemer
 When that Babe grew to manhood He showed Himself to be indeed a Redeemer. One who could buy men back out of the slavery of sin and self, and recreate them, and set their feet on a new road of service and aspiration.

He set a loftier standard for living than any who had gone before Him. "Be ye perfect," was His injunction. It would have been mere mockery to hold up such an ideal before men, if power for the transformation of character had not been available. But that power is available is the verdict of Christian experience all down the centuries.

Christianity lives on because Christ has proved Himself to be the Life-Giver.
 Christmas, then, bids us rejoice at the good news that we are not left alone to grope our way through life but that there is One, Who Himself wore our human nature, Who can infuse into us His strength, and make us master of ourselves. The glad homage which we should pay Him at this season is the offer of ourselves that He may heal and renew us. "A broken and contrite heart," is His best birthday gift.

Head of humanity
 He was born a Jewish Babe in a small country about the size of Wales. He was brought up as other Jewish boys were brought up. But time has proved His universality.

In St Luke's Gospel the Child is placed at once in universal relations. He is a Saviour "to all people" and "a light to lighten the Gentiles." This is the Redeemer of mankind, the Light of the world, the Head of humanity. At the Christmas season we emphasize this aspect of His work, for we try to catch again the music of the heavenly message, "On earth peace among men." It is the festival of the family, and the family is pre-eminently the place where love should hold sway.

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The Blessed Hope

How seldom we hear those words on the lips of God's people today.

It may be that the hope is recognised in their hearts as a truly "blessed thing," but there is need of more earnest and open confession of it. It surely should be true of this subject above all others that "they that feared the Lord spake often one to another."

We may with confidence assert that when they spake "the Lord hearkened and heard and a book of remembrance was written before Him for them that feared the Lord and thought upon His Name."

Let us consider how much there is to make us contemplate "the blessed hope" in happy assured acknowledgement. First, it is so certain. God has pledged His Word from Heaven: "... this same Jesus shall so come in like manner as ye have seen Him go into Heaven." Certainty should fill our hearts with joy, open our lips in confession, and quicken our steps along the Homeward Way.

In the second place, what glorious prospect that "blessed hope" holds for us. Prospects which all gather around Him, for He is the centre of that Hope. It is not so much what it contains of relief from the trials of our earthly life, but the enjoyment which His presence assures to us.

That presence we have now in spiritual reality but then we shall see His face. Then, "where I am, there shall ye be also." The thought of "where I am" adds—we would say it in all reverence—the thrill to the Hope.

We talk about our thrills on earth. Why not speak of the thrills in Heaven? And what greater thrill will there be then? "They shall see My face," "Where I am, there also shall My servant be."

We may not fully understand all it means or all it holds for us, but we are assured that it will mean His conscious, visible, presence with us. If that Resurrection vision brought gladness how much more will the Advent vision bring gladness. "Then were the disciples glad when they saw the Lord."

If it were the presence of some of earth's noble leaders we might experience some thrill, but how much more when it is His presence! He is God's love Incarnate. He is the Image of the Invisible God. He is the effulgence of His glory. He is the Lord of Lords, King of Kings, Prince of Peace. He is the perfect manifestation of the Holiness of God.

As we contemplate the prospect of the future in this direction, we exclaim with all sincerity, "Blessed Hope."

The centre of it all will be Christ and "they shall go no more out."

What a crown to the Blessedness of that Hope. There shall be no more the facing of the wilderness journey, with its heat and drought, its lack of shade. It will be a blessed fellowship with Him in a place prepared.

Let us not be ashamed to confess that His Second Advent is to us a Blessed Hope, the glorious appearing of our Great God and our Saviour, Jesus Christ.

THE CHRISTMAS FESTIVAL

From Page 1

It is good to think that the world will be full of friendly greetings on Christmas Day, that men may feel kindly one to another, and try to realise they are brothers. But feelings are evanescent. What is wanted for the healing of the world's rivalries and strifes is that steady temper of the peacemaker which is the gift of the Prince of Peace.

In the quiet pause of this Festival, let us ask ourselves whether any except in Christ can be found the power which will overcome the hatred of nations and classes and individuals. This Christmas Saviour pronounces a special benediction on the peacemakers. Does not His blessing rest on all endeavours which make for the harmonising of our discord? To every Christian life that love "which is the very bond of peace and of all virtues." — V. F. Storr.

PRAYER BOOK DEVIATIONS

SECTION 4 of the new constitution gives to all parishes (possessing an incumbent and church wardens) an opportunity to review their own present use of the Book of Common Prayer and, either to conform their practice more closely with the "existing order of service" required by the law of the Church, or else to seek permission to deviate, for the time being, from that order, in accordance with the provisions of the constitution, so long as the doctrines and principles of the Prayer Book and 39 Articles are not contravened.

There is, however, apparently some confusion. Some people do not seem to realise where they have in fact been departing from the existing order, while others are unaware of what may at present be done lawfully without seeking permission.

The following are probably the most common unauthorised departures from the "existing order of service," so far as Sunday worship is concerned, in evangelical churches:

1. Omission of the Litany;
2. Omission of most of the psalms ordered for Morning and Evening Prayer, or the substitution of psalms other than those ordered;
3. Use of lessons other than those ordered in the authorised lectionaries (in Sydney diocese, the lectionaries of 1871 or 1922 are lawful, not the lectionary in Mowbray's "Churchman's Calendar");
4. Use of prayers from sources other than the Prayer Book;
5. Omission of the Athanasian Creed on some or all of the required occasions;
6. Omission of some part of Morning or Evening Prayer when Holy Communion follows, or, omission of first part of Communion service after Morning or Evening Prayer;
7. Omission of bans of marriage and notice of Communion when required, and introduction of unauthorised notices;
8. Omission of Decalogue (usually with Mark 12:29f. in place of it);
9. Omission of exhortation to intending communicants;
10. Ministration of public baptism, and teaching of the catechism, at times other than required by the rubric.

Requirements

Although these deviations are all common, in no case (except possibly the use of the catechism) can it be claimed that the requirements of "the existing order" have fallen into desuetude and no longer obligatory on that account.

The "existing order" is, in each instance, certainly observed by some churchmen, and has been continuously observed since its enactment. Therefore, if such deviations are to continue lawfully, the constitution requires that the procedure of obtaining the consent of the parishioners and the permission of the bishop of the diocese, be followed.

It does not lie within the power of a bishop to dispense from this obligation, however tedious he may find the task of scrutinising the applications from the parishes. Nor does the fact that the deviation may be a commonsense one absolve a clergyman from seeking proper authority for it. On the contrary, it is the commonsense character which justifies the request.

Two considerations need to be weighed before seeking authority for even such deviations as those aforementioned. First, do such deviations contravene any principle of doctrine or worship laid down in the Prayer Book or 39 Articles? and, secondly, what will be the effect of such deviations, if granted, on the future course of Prayer Book revision?

*By the Reverend
D. W. B. Robinson,
M.A., Vice-Principal
of Moore College,
Sydney.*

It must be clearly understood that if a deviation does contravene any principle of doctrine or worship as laid down, then it cannot lawfully be asked for, or granted. Moreover, it is the responsibility first of the incumbent and churchwardens, and finally of the parishioners, and finally of the bishop, to be satisfied that a proposed deviation is a lawful one. It is not the bishop's responsibility alone.

The difficulty, of course, as was foreseen before the constitution was adopted, lies in the fact that incumbents, churchwardens, parishioners and bishops may have different opinions as to what constitutes a "principle of doctrine or worship laid down" in the Prayer Book and Articles.

But we can at least hope that evangelical churchmen will, for their part, pay careful attention to keeping their proposed deviations in strict line with what they hold the principles of our formularies to be.

So doing, their use of the variations proviso could have an important influence on the character of any future revision; for, not only the permitted variations, but all future revision of the Prayer Book must conform to the principles of doctrine and worship of the present Prayer Book and Articles.

With this in mind, even the 10 deviations listed above should be examined afresh, notwithstanding habits that may have been formed. It is possible that some of them weaken, if they do not contravene, basic principles. Let us look at three of them.

Principle

1. It is a clear principle of our Prayer Book — set out in the preface entitled *Concerning the Service of the Church* — that the lessons and psalms should be read in "continual course," without chopping and changing, and without limiting

the Church to a few favourite psalms or passages. Our Prayer Book has always allowed that on special occasions permission may be given by the Ordinary to depart from the set lesson, but great importance is attached to "orderly" reading of the whole message of the Bible, "that the people might continually profit more and more in the knowledge of God."

If permission is sought to deviate from the existing lectionaries of 1871 or 1922, it should be shown that the proposed alternative lectionary is better (and not merely briefer) than those we have. The custom of "pick-your-own-lesson" is plainly contrary to Prayer Book principles.

2. It is a principle of worship in our Prayer Book that the discipline of admonition be regularly exercised upon such as are minded to come to the Sacrament of the Body and Blood of Christ.

This "godly discipline" was a common principle of the Reformation. It finds special expression in (a) the notice given of the communion ("Dearly beloved, I purpose through God's assistance to administer..."), (b) the detailed self-examination by use of the Ten Commandments ("examine your lives and conversations by the rule of God's Commandments"), and (c) the exhortation addressed to those who "mind to come to the holy communion" to "try and examine themselves before they presume to eat that bread and drink that cup."

To omit any of these is a certain weakening of the discipline. But to omit them all is surely a contravening of a basic principle of worship. No doubt we could improve on these exhortations for modern congregations. But for the present we should insist that some part of this discipline always remains. (The use of Mark 12:29f., admirable as far as it goes, does not give the same opportunity for a serious self-examination which is the purpose of using the Decalogue.)

Congregation

3. It is explicitly stated in the Prayer Book, in quite general terms, that, as far as possible, baptism should not be administered except when the largest congregation of parishioners is assembled. In particular, the only time an incumbent is authorised to conduct the service of public baptism (as distinct from private baptism "in houses") is in the course of Morning or Evening Prayer.

Necessity may require it to be conducted on a week day rather than a Sunday or Holy Day, but nothing justifies a time other than during Morning or Evening Prayer.

Surely this relation of public baptism to the regular congregation is a principle of worship of our present Prayer Book. If it is, then it would be unlawful to seek permission to deviate from the present rubrics, unless it could be shown that the rights and responsibilities of the congregation would be adequately provided for in some new arrangement. No one is suggesting that there are not problems to be solved here.

Continued on page 7

What
Should
We
Ask
For?

Women's Ministry Debated

The Church Assembly in England has debated a report on "Gender and Ministry" submitted by the Central Council for the Ministry.

Presenting the report the Bishop of Lincoln, Dr K. Riches, said that the ministry of women was still used only sparingly, and often grudgingly, in the Church of England. The report called for an examination of "the various reasons for withholding the Ordination of Women" by a competent group of theologians.

Supporting the motion, the Dean of Westminster drew attention to the fact that "Those who drew up the Report had been at great pains to set the ministry of women with 'the priestliness of the whole body of the Church'.

"If here and there in the document the phrase 'the priesthood of the Laity' appeared, that was not because they wished to remove distinctions, but because they were anxious to show that priests and lay folk together belonged to the priestly body.

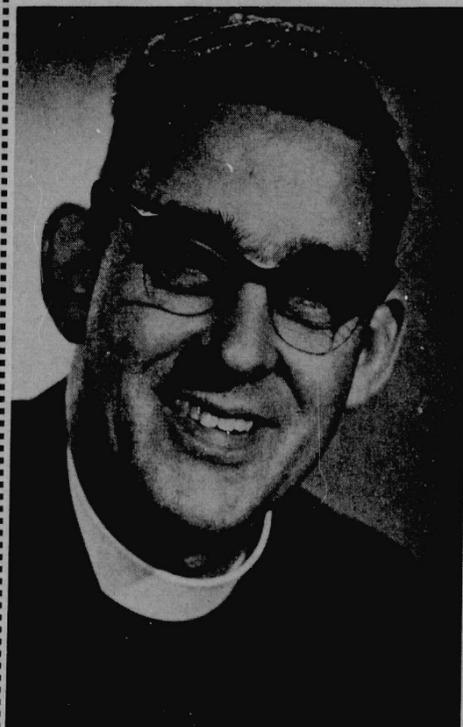
Ministries

"They were seeking to raise up all ministries, clerical and lay, to the fullness of their status and to the functions which belonged to each of them."

The Archbishop of York (Dr F. D. Coggan) stressed the importance of the work of women in the life of the Church. The Report, said His Grace, was a realistic attempt to work out in this particular sphere the meaning of the New Testament dictum that in Christ there was neither male nor female.

It was a Report that was mainly sound in its theology, and relevant to the mind of the twentieth century.

C.M.S. LEADER BACK



The Reverend A. J. Dain, recently returned from an overseas visit.

Opposition to Vestments

Vigorous opposition has been expressed by Evangelicals in the House of Laity (England) to a Measure legalising mass vestments.

The Measure was, however adopted by 86 to 56 votes. One delegate expressed the

(Guildford) thought they would be a barrier to Free Churchmen.

Mr Alan Hartropp (Derby) was convinced the majority of people were against vestments, and Mr K. M. L. Bedson (Manchester) cited the late Lord Halifax's comment earlier this century to the effect that he liked vestments because they meant the mass.

The Greek equivalent of the Latin sacerdos was used only three times in the New Testament, but never of the Christian ministry. Christ had made a perfect sacrifice once for all.

A professor of Church History had described the mass as a "colossal blasphemy," and the House should throw out this tentative measure.

Mr G. Goyder (Oxford) hoped the House would ignore the advice, abandon old squabbles, reject the measure and get on with more important things such as the evangelism of England. The simplicity of Christ was not linked with vestments.

Mr A. C. W. Kimpton (Rochester) wanted to know why vestments were linked with a particular service. If beauty was all that was wanted, why confine it to one man? They could dress up the verger and the churchwardens too. There were no vestments in the early Church, and he did not want to see them introduced now.

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Betting Inquiry

CLERGYMAN TELLS

The Reverend Gordon Powell, Minister of St. Stephen's Presbyterian Church, Sydney, told the Royal Commission into off-course betting on November 20 that it would be a tragic mistake to legalise off-course betting in N.S.W.

"He hasn't worked out how the detective should need so many telephones."

When Mr A. J. Goran, Q.C. (for the N.S.W. Trotting Club Ltd.), asked if it was a sin for a Christian to gamble, Mr Powell said: "Do I have to answer this sort of question? I feel I am being led into a trap."

Mr Justice Kinsella allowed the question and Mr Powell said: "For a Christian, as I understand a Christian following Jesus Christ's teaching to love your neighbour and not to do anything to hurt your neighbour, it is a sin."

Mr Goran: Are all Christians who gamble sinners?

Mr Powell: You see where he is leading me.

Mr Justice Kinsella: I think it can be agreed that there are few Christians who in some way are not sinners.

Mr Powell: Thank you, your Honour.

Mr Powell said during his boyhood in Victoria he did not remember any gambling problem.

Yet today there was "this rotten thing" in every decent shopping centre.

Mr Powell said that last weekend he visited T.A.B. shops in Melbourne and attended Caulfield racecourse on Saturday.

He had noticed young men under 21, the legal age for placing bets, in the T.A.B. shops and had also seen small children accompanying their parents into the shops.

Mr Powell said that hitherto there had been an unfortunate disagreement between Roman Catholic and Protestant leaders in their attitude toward gambling. Roman Catholic leaders had adopted the attitude that there was no inherent evil in gambling provided it was kept within reason.

Protestant leaders had always contended that all forms of gambling were contrary to the ideals and principles of Christianity.

He noted and heartily agreed with Pope John's statement that "gambling is a grave disorder in itself and deplorable, and to be condemned whenever practicable."



Rev Gordon Powell

Mr Powell gave four good reasons for his contention that legalised offcourse betting would be a tragic mistake.

"I believe it would hinder sport, increase crime, cause corruption and contravene the accepted beliefs of Christianity and thereby rot the nation."

Conference for Clergy and Drs

The first national conference for clergy and doctors will be held in Ormond College, Melbourne, in August next year.

The conference leader will be the Reverend Dr Granger E. Westberg, Associate Professor of Religion and Health, who is professor jointly in the School of Medicine and the Divinity School in the University of Chicago. A Lutheran minister, he previously was engaged in parish work, and is the author of a book, *Doctor and Minister Meet*.

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DAVID SHEPPARD PREACHES TO 1400

St. Clement's Church, Mosman, was packed to capacity with people standing at the back of the Church in every vantage point and every foot of space taken up for the Annual Cricketers Service on Sunday, November 18. In addition, about 350 people heard the service from two nearby halls.

After preaching on the text Rev. 3/20 as translated in the New English Bible, Mr Sheppard invited any of the congregation who wished to hear in simple language the steps involved in becoming a Christian to remain behind in the Church.

At least 150 people stayed in the Church and heard Mr Sheppard speak on the three parts of conversion, Repentance and Faith (the inward part) and Baptism representing the outward part.

Melbourne Ordinations

On Friday, November 30 (St. Andrew's Day), Bishop Redding, Coadjutor Bishop of Melbourne, ordained four Deacons to be elders, or priests, and made six men Deacons in St. Paul's Cathedral, Melbourne. Their appointments are as follows.

PRIESTS: The Reverend David Warren Townsend, for the Parish of St. John, Blackburn; The Reverend Richard Ernest Wallace, for the Parish of Christ Church, South Yarra; The Reverend Claude Donald Hutton, for the Parish of St. Paul, Ringwood; The Reverend Alfred Ernest Millar, for the Bishop of New Guinea.

DEACONS: Ian Gordon Ellis, for St. Paul's Cathedral, Melbourne; John St. Quentin Howells, for the Diocesan Task Force; Ian Napier Herring, for St. John's, Croydon; Henry Harold Kiddier, for St. Mark's, Brighton East; Fred Arthur John Deamale, for St. Augustine's, Mentone; Charles Helms, for the Diocese of Wangaratta.

Sydney Missionary and Bible College

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

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S.

There is a Correspondence Course in New Testament Greek.

Stencilled notes on all Biblical subjects are available for private study. Optional course for L.Th. also available.

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ACR TALKS WITH DAVID SHEPPARD

"I see as one of the great hopes of the present age that the Church as a whole is much more willing to admit its failure in contacting the working-man," said the Reverend David Sheppard in an interview with ACR.

Mr Sheppard, who is warden of the Mayflower Centre in the dockland area of East London, was speaking with ACR during the recent Sydney visit of the touring M.C.C. cricket team.

The Mayflower Centre was established by a council under the chairmanship of the present Archbishop of Sydney, who was then Bishop of Barking.

It was an attempt to re-establish contact with the working-man and there is in England, said Mr Sheppard, "a growing concern being shown, not only by the Church of England but by the other denominations also, about the special problems of such areas."

Mr Sheppard referred to the loss of such contact in the past but added: "In passing it is interesting to note that although we have always thought of the Victorian era as being a time when churches were filled and the working-man was being reached, statistics (referring to England) show that this was not altogether true."

"It was true," said Mr Sheppard, "among the people of the middle class but not the working class. It seems that, since the Industrial Revolution at least, the Church has not had a great deal of contact with such people."

Asked how the Centre was approaching the task, Mr Sheppard explained that it catered for people from nursery school upwards and that it contacted an average of 400 to 500 people every week.

Throughout the interview and in his addresses

in Sydney, Mr Sheppard used the term "building bridges" to describe what was being attempted at Mayflower. "Don't think," said Mr Sheppard, "that there is any new magic way to reach these people."

"We must love people and care about people and give our time to people. Most of all these people are looking for unjudging friendship. Too often we want them to fit into our patterns and we fail to really reach them. The only justification there can be in all our activities is that we seek to use these to build bridges of friendship to these people."

ACR asked Mr Sheppard what he thought were the dangers inherent in such work. "Looking at numbers," said Mr Sheppard, "is certainly one of the greatest snares. Our work is to build a church in the truly spiritual sense."

"There is, in all our meetings, a danger in looking at success from the outward, numerical point of view. I have found from experience that there is, within the larger group of those attending, a much smaller group that God seems to give special opportunity in building up a church."

Our last question dealt with what Mr Sheppard considered the most important factor was in this work. "The big thing we need to face," replied Mr Sheppard, "is that only a long-term ministry is likely to be useful. I have agreed to work at least 10 years at Mayflower. I have now been there five years and am only just feeling that the Centre is getting somewhere. I may be there longer than 10 years. It is a long-term work."

More Anglican Migrants here

The number of Anglican migrants sponsored and given accommodation and employment in the diocese of Sydney has doubled in the past year.

Writing in his annual report, the Immigration Chaplain, the Reverend Ralph Fraser, says that this result "was due to a greater awareness on the part of Parish congregations and organisations and a resultant response in more offers of assistance and accommodation."

"The office has kept in close touch with the Church of England Council for Commonwealth Settlement in London, and the executive secretary, Miss E. F. Jones, M.B.E., concerning details of migrants."

The report reveals that nine houses are currently being used in the diocese to accommodate migrant families. Four of these are provided by the Glebe Administration Board, two by St. Barnabas', Roseville East, and one each by St. Luke's, Miranda; All Saints', Petersham, and St. Paul's, Wentworthville.

Mr Fraser emphasises that a greater extension of this work is urgently needed.

Another important aspect of work among migrants is hostel visiting and the Hostel Visitors Group has made regular visits to the nine hostels in the diocese.

Urgent Need
A report was compiled for the Archbishop's Commission and a request was noted for an increase in staff in the next year. The services of a social worker are urgently needed for the 8,000 Anglicans living in migrant hostels.

In his report Mr Fraser draws attention to the possible effects of Britain joining the Common Market which, he said, "will offer a strong challenge to Australia in the field of migration. It may become difficult to attract skilled workers although reports recently from London have mentioned an increase in enquiries at Australia House."

The Directors and Staff of ACR convey to our readers and advertisers their sincere Christmas greetings.

Death of Irish Church Leader

The superintendent of the Society for Irish Missions, the Reverend T. R. Horan, died on November 19, at the age of 53.

Mr Horan trained and served under the late Archdeacon T. C. Hammond. He joined actively in the work of Irish Church Missions in 1933 and his death has left a gap not only in the Society but in the Protestant and Evangelical world in general.

The I.C.M. Committee are planning to raise a combined Memorial to both Archdeacon Hammond and Mr Horan. It is hoped, if sufficient funds are forthcoming, to purchase a house in Dublin for future ministers of the Mission Church there.

Christmas Crusade

The central feature of this year's Crusade in Sydney and suburbs will be a pageant held in Hyde Park North on December 20 at 7.00 p.m. The Governor of N.S.W. will attend this function.

Daily between 12.45 and 1.15 p.m. during the week preceding Christmas, carols will be sung from the balcony of Sydney Town Hall.

Other functions in connection with the Crusade have or will be held in Burwood, Campsie, Chatswood, Hornsby, Kogarah, Lithgow, Manly, Newcastle, Parramatta, Waverley and Wollongong.

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OVERSEAS NEWS

Stibbs Lectures

SIX lectures dealing with the subject: "Expository Teaching and Preaching," are being given by the Reverend A. M. Stibbs, M.A., Vice-Principal of Oak Hill College, London, during November, December and January. The lectures have been arranged under the auspices of the Covenant Union, and emphasis is upon teaching scripture to young people.

Egyptian Ordinands

THE Archbishop in Jerusalem ordained two Egyptian theological students at an Ordination Service in All Saints' Cathedral, Cairo, on Friday, November 23. Both received their training at the new St. George's Theological College, Jerusalem. The ceremony had special significance since they are the first Egyptian nationals to be ordained since the Suez Crisis of 1956.

Communion in Canada

THE Anglican Church of Canada voted at its triennial General Synod to permit Church of South India bishops and episcopally-ordained clergy to celebrate Holy Communion in Anglican churches while visiting Canada. A recommendation by the Anglican Committee on Church Relations that C.S.I. bishops and clergy be barred from Anglican churches if they held Communion services in non-Anglican churches in Canada was rejected by the synod. Bishops of each of the 28 Canadian Anglican dioceses still have the right to refuse permission to C.S.I. ministers or clergy of other churches to celebrate Communion in churches of their dioceses.

THE APOSTLES' CREED

For a helpful and detailed discussion of the Creed, read TO TAKE IT UPON HIMSELF

By B. W. POWERS

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West Indies S.U.

SCRIPTURE Union is seeking to introduce its work to the West Indies. The English field secretary, Mr Quintin Carr, will spend three months in the area from the third week in January, 1963. This will follow a Billy Graham campaign in Jamaica.

Germans help Coventry

A GIFT of 20,000 Deutsche marks (approx. £Aust. 2,200) has been made to Coventry Cathedral by the people of West Berlin. The money is to go towards the cost of building an International Youth Hostel, a project on which the Coventry authorities hope to begin work in the near future. The gift was handed over to the Provost of Coventry by Herr Willy Brandt, governing Mayor of Berlin, who expressed his gratitude for the work of Coventry Cathedral in the City of Berlin on behalf of young people.

CANON GREEN IN CANADA

Canon Bryan Green, rector of Birmingham, England, was seen wearing a ten-gallon snow-white stetson during his visit to Canada.

The hat was presented to him when he arrived at Calgary, oil capital of Western Canada, to lead a 10-day mission marking the tenth anniversary of the Right Rev. George Calvert's appointment as Bishop of Calgary.

Arriving by plane at Calgary's International Airport, Canon Green was welcomed by the Bishop and 100 Church and Civic leaders.

Also present was a four-piece band playing and singing the song "Hi, Neighbour!"

Henry Martyn Remembered

THE 150th anniversary of the death of Henry Martyn was commemorated, together with the 350th anniversary of the first Anglican priests in India, at a service of Holy Communion at St. Nicholas Cole Abbey, London, on November 22. The service used the new liturgy of the Church of India, Burma and Ceylon. It is interesting that on the same day a service of Holy Communion was held in the Abbey to mark American Thanksgiving Day. This service used the liturgy from the American Prayer Book. Bishop Bayne, Executive Officer of the Anglican Communion and former Bishop of Olympia, U.S.A., was the preacher at this service.

S.P.G. Gift

A GRANT of £230,000 (sterling) has been made by S.P.G. to the Church of the Province of South Africa. This amount is in addition to annual grants and other sums given. The money is to be used for the expansion of work and building of new churches.

Christmas cards...

It is gratifying news to taxpayers that the New South Wales Public Service expects to save a substantial amount by cutting down on the exchange of Christmas cards between offices and departments.

Surely, however, they should be cut out altogether. If a Christmas card is not the expression of a personal feeling of goodwill between individual persons, then it is just a nuisance.

The gratifying increase in the number of Christmas cards with a Christian content should help to remind us that, as Christmas

Notes and Comments

is basically a spiritual celebration, so expressions of goodwill at Christmas should be concerned with the spiritual welfare of the recipient.

Be not rash with thy mouth...

Every Australian knows that a lot of S.P. bookmaking goes on, and many of us are morally certain that different people and groups of people who should not be involved in it are in fact involved in it very heavily.

But unfortunately there is a difference between moral certainty and evidence, and the former is not a substitute for the latter, particularly before a Royal Commission. The fact that a well-known Sydney minister had to withdraw an accusation he had made before the Royal Commission on Off-

Course Betting and admit that it was based on false information weakens the whole Christian case against this evil.

Owing to the nature of his calling, all ministers have to do a lot of talking. However it is most important when trying to establish the Church's point of view before a legal tribunal to be quite sure that we can prove what we say. The maintenance of Christian principles within the general life of our community may depend on this.

"Special Religious Instruction"...

From time to time Anglicans in Victoria voice complaints about the system of religious instruction in the public schools of that State, whereby clergy of the Protestant Churches take children of various denominations according to a common syllabus.

It is probably significant that notwithstanding these complaints no responsible Anglican leader has tried to press the Victorian government to change the denominational system. However, the denominational system, which is in operation in New South Wales public schools, has definite advantages. It allows real pastoral contact between the Minister and the children of his Church and mention of specifically Anglican teaching, and makes for a greater sense of pastoral responsibility among the ministers and other denominational teachers for classes they teach (since they consist of children belonging to their own Church).

The real difficulty of the denominational system, and the main reason why the Church of England in Victoria agreed to its being abandoned, is the shortage of teachers for these classes. The Sydney Diocesan Board of Education has engaged a number of full-time teachers for secondary scripture teachers during recent years, but there is a limit to the number they can employ, and even with the most devoted efforts from the Board, it cannot be said that the situation in the secondary schools is being adequately met.

There is a real danger that the inability of the Churches (espec-

ially the Church of England) to provide enough teachers for special (i.e., denominational) religious instruction may be made the basis of an attack on the system. Secularists in the Education Department are well aware of the deficiencies of the Church's effort in this matter.

Unless we want to see Scripture teaching abolished altogether or reconstituted on an inter-denominational basis as in Victoria, there will have to be far more lay volunteers for this work. There are just not enough clergy to go round. It is good to know that many, especially in Sydney diocese, are coming forward for training in order to take part in this work. The parish clergy have a responsibility to keep the pressing needs in this sphere in the minds and the consciences of their parishioners.

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Books

Biography

BROWNLOW NORTH His Life and His Work

Biography is essential to the diet of the Christian reader and this is of the finest. Warmly written, it is refreshing to read, depicting afresh the power of the Gospel in the life of a man whom God was to use powerfully.

The author vividly portrays the birth pangs and agony of soul, leading to North's conversion at the rather late age of 44. There is a valuable treatment of the early difficulties he had in attempting personal evangelism — a problem which so many hardly attempt or else abandon altogether.

Not so North. His fruitful private and personal ministry as much as his public ministry, in which he relied so constantly on the power of the Word of God and the Holy Spirit, is a healthy tonic in any age. His ministry was built upon a sound theological base and he sought always to mould his life and work according to the Word of God.

A man of humble heart and great diligence in prayer and study, Brownlow North was a man through whom God spoke. He can speak again today through the pages of this book to a Church or a person in need of a testimony to the unchanging power of God.

— R. E. Lamb.

Gospels

THE MEMOIRS CALLED GOSPELS

By G. P. Gilmour, Hodder and Stoughton, Pp. 299. Asst. price, 31/9.

The author is a Canadian teacher of Religious Knowledge, and, as he says in his Preface, the book "grew out of an attempt to lecture on the Gospels to university freshmen over a period of more than twenty-five years. From their attention and inattention, the intelligent questions and their howlers in answering examinations, I have learned much." We would add that the author's students will also learn much from his book, if not already from his lectures. The book could be recommended to any intelligent Christian readers who wished to inform themselves about the Gospel records. It is hard to find in a pastoral ministry many such folk, for, as the dust cover truly says: "Few people indeed, know much about their religion beyond the necessarily simplified explanations they learned as children in Sunday School. Very few indeed, have the scholarly equipment necessary for reading the Bible intelligently." The clergy too may read this book, as fully a quarter of the space is given over to notes and sound suggestions for further reading. Part I "An approach to the Bible" (4 chapters) and Part II "An introduction to the Gospels" (3 chapters) together account for another quarter of the book, and Part III, "A survey of the Gospel Record" (11 chapters), accounts for the remaining half of the book. There is also good sermon material in the third section "A Survey of the Gospel Record." Your reviewer considered the material in Chapter X concerning the Temptation in the Wilderness so

good, that he intends to use it in Lent 1963!

There are excellent extracts for quotation, and this applies to the notes as well as the text. For example, the opening of Chapter III (P. 25) "The speech of religion is an intermediate thing lying between the brutish silence of ignorance, of having nothing to say, and the eloquent silence of mutual understanding and communion, of needing to say nothing." Or on P. 197: "It is easier to get men out of Egypt than to get Egypt out of men." Once again on P. 221, "whereas the synoptic evangelists approach the life of Jesus as a first century historical incident illuminated by glimpses of eternal light, the Fourth Evangelist approaches it as a revelation of eternal light and truth caught in the momentary circumstances of a first century incident."

The author draws attention to the limitations of the A.V. "The Bible in English supplies an English dress, often old-fashioned, to clothe a body of Middle East breeding, which body in turn is a fleshly tabernacle (that is, tent) or 'earthen vessel' for the eternal spirit" (P. 37). He gives us at the end of Chapter IV an interesting list of words in the A.V. that are capable of wrong interpretation now.

There is a debunking of some of the old-time conventional "piety." "The Gospels then, while their material should be cross-referenced in the mind, are not a moral card-index of ready reference for all occasions like a book of spiritual etiquette. But those who know the words of Jesus well are seldom bothered by the omissions in the gospel material. As Paul said, 'they have, in some measure at least, the mind of Christ.'" (Pp. 139-140).

Again we are brought up with a round turn by such a sentence as this: "It is always more accurate for Christians to confess that God has found them than to claim that they have found God, or 'found Christ.'" (P. 145). But surely this is just what Galatians 4/9 says!

Chapter XIV "The Mighty Works and Signs" is stimulating for these days, both as regards the current emphasis on Spiritual Healing and other problems of the "supernatural." The author's analysis of the events leading up to the Crucifixion, the Resurrection and all solid meat.

Your reviewer would have no hesitation in recommending this book to any person who wished to be better informed concerning the life and teaching of his Lord. An Index of Scriptural References would be an improvement in any subsequent edition.

—T. F. McKNIGHT.

Biography

ONE FOREIGN DEVIL

By L. Earl, Hodder and Stoughton, 27/-.

A most unusual and interesting biography of a woman missionary in North China. Mary Ball was determined from early years to be a missionary, but with a desire to go to South Africa. She was allocated to China and because of an emergency, to Tatung near the Mongolian border, stated by the Doctor in the hospital to be the "wickedest city in China." The Bishop had doubts whether the slender, frail-looking nurse would remain, but she remained for over 20 years, through civil wars, bandit attacks, the Japanese invasion, until forced to leave by the Communist regime.

She was in Tatung when Marshal Feng, the famous War-Lord, attacked. The hospital was outside the city wall and cut off

from protection and also supplies. It happened to be in the middle of the firing line, but as soldiers from both sides were being nursed, at least it was not molested.

The first contact with the rebels could have been disastrous for the missionaries and their Shansi soldier patients — the story always has little touches of humour as in the first contact at the hospital — "The soldier, pushing blindly at the door from outside, was startled by the clatter of falling screens, but he was visibly shaken at finding himself face to face with a red-haired, pale-skinned nurse — an authentic foreign devil."

Because of her work and the regard for her by the Chinese staff, the Communists were prepared to let her stay on two conditions. She would have to be a professed Communist and give up her faith in God.

She returned to England in 1950, worn out with the hardships suffered over many years. But, undaunted, she set out for South Africa, the land of her original choice.

This is a book that the author was not able to write until 1960, because of the situation in China.

Also received:

THE CHURCHMAN, September, 1962. Includes articles on "The Doctrine of Justification as taught by the English Reformers" by Dr Philip Hughes.

THE EVANGELICAL MAGAZINE, September-October, 1962. Includes articles on "Rome's Claims Today," "After 1662" and "An African Missionary in Kenya."

FOCUS ON MARRIAGE GUIDANCE. Report of Marriage Guidance Council of N.S.W. for 1962.

INTER-VARSITY MAGAZINE, September, 1962. Includes an article on T. S. Eliot by Dr S. Barton Babbage.

THE CHRISTIAN AND HIS WORLD

By the Most Reverend H. R. Gough. Jordan Books, Sydney, pp.18, 1/6.

The sub-title to "The Christian and His World" gives the key to a valuable booklet by the Archbishop of Sydney. This sub-title is "The Mission of The Church."

This booklet was read as a paper by the Archbishop at the Clergy School. It is now published in three chapters intended to be used not only for private reading, but to be taken in a discussion group. At the end of each chapter, the writer has added five questions for discussion, based upon each chapter. The booklet should prove a great challenge.

In the first two chapters, the writer deals with the biblical concept of the Church in its double role of isolation and yet identification, the emphasis coming down heavily on the latter.

The third chapter, headed "The Solution of the Problem," is warm and challenging, dealing with God's "Love for the World" and the Christian's "Love for his Neighbour."

It is a pity that there is no book list for further study in this valuable booklet.

G. R. DELBRIDGE.

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NEW CHRISTIAN PUBLISHER IN AUSTRALIA

THIS year has seen the commencement of a new Christian publishing firm in Australia which aims to supply some of the more specific needs of the Australian market with books by Australian authors.

Another publication uniform in format and price is "The Christian and His Church" by Rev. B. W. Powers, a series of three

studies on "Belonging," "Sharing," and "Responsibility." An earlier book by this author, "To Take It Upon Himself," is a concise handbook of Anglican doctrine in the reformed tradition, and is finding wide acceptance in a number of Australian dioceses as a Confirmation Class text book, and as a book of instruction for Anglicans in the teaching of their Church.

Opportunity for Australian Authors

On December 14, Jordan Books published "Guide To Christian Witness" by the Sydney Diocesan Missioner, Rev. Walter Spencer. This book is a comprehensive guide to the personal preparation of the individual Christian for effective witnessing, and to the Biblical truths which underlie evangelism, as well as to the technique of personal work. It sells for only 3/9 per copy.

All Jordan Books publications are readily available from booksellers everywhere.

Jordan Books is being registered as a non-profit company, and shares in this company may be taken up by interested Christians. Being a non-profit company, no dividends will be paid, but shareholders may in all other ways participate in the affairs of the company and their investment will make possible the publication of further valuable Christian literature.

The minimum investment is £5. For full details, please write to the Secretary, Jordan Books, 24 Chick Street, South Puntchbowl, N.S.W. (UL5202). Authors are invited to submit manuscripts to the

same address, and all manuscripts received will be given careful consideration.

The firm, Jordan Books, has stated that its publishing policy is to print manuscripts which are clearly written and interesting, which are in harmony with the teaching of the Scriptures and Reformation principles, and which meet a definite need that is not adequately filled by anything else already on the market. It does not intend to duplicate good books which are already available.

Several books have been published so far, or are at present in hand. This issue carries a review of "The Christian and His World" by The Most Rev. H. R. Gough, Archbishop of Sydney and Primate of Australia. His Grace's book, which has been described as "a timely and penetrating study of the relation of the Christian to his world, and the mission of the Church in the world," and is based on an address by His Grace at Clergy School last August, is already finding immediate acceptance among Christians of all Churches.

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The Toronto Anglican Congress

Toronto, Canada, capital of the province of Ontario and administrative centre of the Anglican Church in Canada, is to be the scene in August next year of a Congress designed to bring together members of the Anglican Communion from all over the world.

This will be the second such conference in recent times, the first being at Minneapolis, U.S.A., in 1954. It comes midway between Lambeth Conferences but its delegates represent all sections of the Church whereas the Lambeth meetings are only attended by Bishops.

The Anglican Church in Canada, hosts to delegates from other churches in the Anglican Communion, has made extensive plans for the Congress. It is in charge of organisation, program arrangements and the preparation of study material for delegates.

Travel costs for overseas delegates, many of whom will come from missionary areas, are expected to reach 150,000 dollars. This will be apportioned in quota form among all Canadian dioceses.

These dioceses will also be asked by General Synod for an additional 60,000 dollars to defray administrative costs for the work of the various Congress committees.

Church members in the Toronto area will be expected to share in the expenses borne by the diocese in the reception and housing of delegates, meeting facilities and service arrangements.

The Most Rev. H. Clark, Archbishop of Ruperts Land and Primate of All Canada, is honorary chairman of the Congress and the Rt. Rev. F. H. Wilkinson, Bishop of Toronto, heads the various committees responsible for the great undertaking.

Congress Theme

The theme of the Congress is "The Church's Mission to the World."

The Rt. Rev. Ralph Dean, Bishop of Cariboo and chairman of the program committee believes the delegates will participate in an experience that will "sow seeds of concern and divine dissatisfaction."

The challenge to the Church presented by modern religious, political and cultural frontiers all come under the main theme and speakers have been chosen with a view to producing a lot of "angry" delegates in the right sense of the term.

At the close of the Congress a full report on its work will be published.

Evangelical Voice

Although it has been claimed that "no branch of the broad-based communion has been ignored" in the invitations sent

out, there has been some concern expressed in England that the presence of Evangelicals would not be particularly welcome to some sections of the Church in Canada.

Lambeth has described the Anglican Communion as "a fellowship, within the one holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in Communion with the See of Canterbury which have the following characteristics in common:—

(a) They uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorised in their several Churches;

(b) They are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and

(c) They are bound together, not by a central legislative and executive authority, but by mutual loyalty sustained through

the common counsel of the Bishops in conference."

Ignored

As Canterbury refused to recognise the Church of England in South Africa this Church would not be invited to Toronto, although the C.E.S.A. would be more loyal to the principles stated, particularly with regard to (a) than the Church of the Province. It is perhaps too early to assess the possible value, or otherwise, of Toronto. The ordinary laymen must sometimes wonder if such Congresses are worth the tremendous expense involved or whether perhaps this money could be better employed on the Mission Field.

One thing is certain, from the purely human viewpoint Toronto will be notable for its size. The Canadian church will be host to more than 1,000 official delegates including wives of many of the delegates, as well as representatives of youth organisations. Some 1,500 persons are expected to attend, making the assembly the largest of its kind ever held in Canada.

BIBLE COLLEGE INTRODUCES ADVANCED STUDIES COURSE

A new advanced Bible study course commencing February, 1963 is to be offered by the Church of England Bible College. The course will be available for both correspondence students and those who wish to attend the lectures.

Planned by the College Council more than five years ago, difficulties of suitable accommodation for lectures in Sydney, and also of obtaining lecturers who could give the necessary continuity, had led to the deferment of the course.

With these difficulties now overcome, a prospectus has been printed and publicity is about to be launched.

The Advanced Bible Course, as it is called, will be particularly suitable for past students of the college and for all others who have already a general knowledge of the whole Bible.

It will cover three major books and three major Bible subjects over six terms of 10 weeks each in the following order:

- The Book of Genesis.
- The Person and Work of Christ.

St. Matthew's Gospel. The Holy Spirit in the Bible. The Epistle to the Romans. Prophecy in the Bible.

Lecturers for the first year will be the Rev. K. N. Shelley, B.Sc., Th.L., the Rev. P. F. Newall,

B.A., Th.L., and Mr A.R. Patrick.

Inquiries concerning the new course may be addressed to the Registrar, Church of England Bible College, 1 Belgium Avenue, Roseville, N.S.W.

THEATRE CREW WANTED

A Trust recently formed in Sydney to stage the play "The Witnesses" this Easter is looking for Christians experienced in theatrical work. The positions to be filled are:

STAGE MANAGER: A man of sound ability with experience in staging a three-act production.

LIGHTING and SOUND TECHNICIANS:

STAGE CARPENTERS and HANDS: BUSINESS MANAGER: Preferably a man who works in the city.

WARDROBE MISTRESS: The Trust is also looking for a centrally-located warehouse or large garage where the sets can be built and painted.

Further details can be obtained by phoning Tom Glynn at LL5487.

Conference Discusses Revision of Articles

A well attended conference arranged by the Anglican Church League was held in the Dining Hall of Moore College on the evening of Friday, November 23rd. The subject was "The Thirty-nine Articles."

The speakers were the Reverend D. B. Knox and the Reverend B. L. Smith. Mr Smith sketched the history of the Thirty-nine Articles and pointed to some of the more important doctrines with which the Articles dealt.

In particular, the Articles affirmed the sufficiency and the supremacy of Holy Scripture. The doctrine of our justification for the merits of Christ through faith was the theme of the important section of Articles numbers 9-17.

Mr Knox drew attention to the fact that for almost 400 years the Articles had been subscribed to by all clergy of the Church of England and that only this year the Church of

England in Australia had deliberately adopted the Articles as its standard of faith.

It could not then be contended, as was suggested in some quarters, that the Articles were outdated.

Safeguard

The Articles were included in the new Constitution of the Australian Church as a safeguard to prevent the incursion of error into the teaching of the Church.

But to be effective as a safeguard the content and teaching of the Articles needed to be thoroughly known by all Church members. Ignorance of them made them valueless as a safeguard.

Mr Knox pointed out that some leading churchmen in England desired to see a revision of the Articles; thus the Dean of St. Paul's Cathedral, London, wished to see them revised because he called them Calvinistic and out of touch with the present mind of the Church.

But the question was not whether the Articles should be revised to conform to the thinking of the Church but whether the thinking of the Church (and particularly of the clergy) should not be brought back into conformity with the Articles.

Standard

It was not church thinking but the Bible that was the standard of truth, and the Articles plainly conformed to Bible teaching.

Mr Knox mentioned that Dr C. B. Moss was another leading English churchman who had written a pamphlet suggesting revision of the Articles. Mr Moss particularly disliked Article 19 "on the Church," and wished to substitute another which mentioned the three orders of bishops, priests and deacons. Mr Knox commended the Biblical nature of Article 19. It was a protection against the tyranny of denominationalism.

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Letters

Ex-Anglicans

Dear Sir,
The Rev. Dr Barry Marshall finds it impossible to believe that people are driven from the Church of England by Anglo-Catholic goings-on in their parish Churches.

I find it all too easy to believe, I have seen it happen. I lived as a layman in one of the parishes Dr Marshall names in his letter, and it happened not once but time and time again. Newcomers to the town would attend Holy Communion once, their eyes would pop as they looked and listened, and that would be the last we would see of them.

A few would stick to their Church and try to exercise such influence as they could, but many would attend no Church at all and others would link up with another Protestant Church. I could never find it in my heart to blame them, regrettable though I felt it to be. If they thought that their knowledge of the Bible, the Prayer Book or the Thirty-nine Articles was too weak to stand the strain of going to the Anglican Church, or if they had children of impressionable age, they were quite right to go where spiritual nourishment was to be found.

I do not know what proportion of these people was lost permanently to the Church of England, but I do know personally men who are in the Methodist ministry today because circumstances like these drove them from our Church.

No Roman Catholics were received into the Church of England in this parish while I lived there; on the contrary some Anglicans joined the Church of Rome. This may have some connection with the Rector's stalling from the pulpit that if we were in a place where there was no Anglican service we should go to the Roman Church, and in no circumstances to any Protestant Church!

I wonder whether the eight Roman Catholics received into our Church whom Dr Marshall mentions are any better off than they were. Our aim should surely be not just to persuade them to change their ecclesiastical allegiance and leave the bulk of their errors intact, but to convert them to Christ and bring them into a Church where the word of God is taught and followed.

The whole tone of Dr Marshall's letter is unfortunate. The failure of our Church to feed the sheep whom Christ entrusted to it is nothing to be facetious about.

Yours, etc.,

G. S. CLARKE.

(I talked recently with a man who had, as a young Anglican, remained loyal to the Church of England for eleven years after his conversion—until he could stand the Anglo-Catholic practices no longer. He is now a leading clergyman in the Baptist denomination. I know personally many others like him—Ed.)

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Disunity among Anglicans

Dear Sir,
May I add some comments to the letters of Miss Isabel Harper and Mr Douglas Tilghman? (A.C.R. 11/10/62).

I feel that it is unfortunate that a letter such as that of Miss Harper should have been written, and still more so that it should have received publication. Such correspondence, which appears to be the expression of purely personal dissatisfaction, can do nothing but harm for the Church. It is of the utmost importance that Anglicans of all schools of thought should be held together by the many things shared in common, and that they should strive together to seek the solution of problems which divide them.

Some of us would feel that this is desirable before the Church of England becomes too involved in wider schemes of Church unity. It is rather incongruous that we should be seeking unity of denominations while our own is torn asunder. Particularly, to seek unity or even union on the basis of material expediency, as Mr Tilghman seems to suggest is appallingly unworthy.

Miss Harper makes much of the point that the Good Friday Liturgy is not in the Book of Common Prayer. (Neither, for that matter, is the Three Hours' Devotions.) It seems to me that the very day for which the Prayer Book fails most lamentably to make adequate provision is Good Friday.

I suggest further that the same applies to the Articles of Religion—truth is more important than the conclusions of churchmen at any particular point in time. That the Church is not "the Church for which Cranmer, Ridley, Latimer and hundreds of others gave their lives," is not important. We must at all times seek the guidance of the Holy Spirit working through the Church. Neglect of this principle has been the cause of the disunity within the Christian Church.

The important point is that a group of Christians had met together to worship God in a way which to them, (and to many others as well), was the most appropriate for the occasion. That they were worshipping, I think, far more important than that the form of service was not in the Book of Common Prayer—a man-made document after all, and presumably fallible. When the use of the Prayer Book of 1928 is generally condoned by the Bishops, who after all are our spiritual leaders—not a motley group of Parliamentarians who submit to the urgings of vocal minorities—and when official changes in the liturgy are being made in many branches of the Anglican Communion, it is absurd, at worst piously legalistic, to maintain this fetish for the B.C.P.

One does not hear strictures similar to those of Miss Harper applied to various "Occasional Services," usually liturgically lamentable, which are thought to suffice as public worship on various occasions. Any travesty of the Office, so long as brevity is its main virtue, seems to suffice. Quarterly United Services, of the type envisaged by Mr Tilghman, are not provided by the Prayer Book either, so far as I am aware. I would also

Anglo-Romanism

Dear Sir,
Your exposure at long last of the widespread illegal deviations from the B.C.P. of 1662 prompts me to a few remarks on Anglo-Roman practices.

Your correspondents retail a great many particular instances of illegal ritual and ceremonial. However, due to the ignorance of the average churchgoer, the prevalence of Anglo-Romanism is actually much more widespread than is generally supposed. In some places the 1662 B.C.P. has been observed fairly closely, and the congregation do not suspect their clergyman to be "high" because he doesn't introduce liturgical changes or exaggerated postures. But in some parts of the Australian church the policy is advocated of trading on the worshippers' ignorance by maintaining outward conformity to the B.C.P. whilst teaching sacramentalism from the pulpit and in every other way.

Malicious Remarks

Dear Sir,—Whatever distress is caused by the present doctrinal and liturgical confusion in the church, it is morally certain that the situation will not be improved by ill tempered and malicious remarks of the sort that Anglo-Catholic clergy "are more intent on apeing Rome than caring for the flock of God." (A.C.R. 8/11/62). The evangelical cause and the contribution it can make to the revealing of this distress, and its alleviation, is done a disservice by the making of uncharitable and false claims.

DAVID W. DOCKRILL,
Newcastle, N.S.W.
(It is, nevertheless, true.—Ed.)

Sunday Liqueur

Dear Sir,
A few weeks ago it was announced that the Commonwealth Government had installed a liqueur bar at Kingsford Smith Airport, and that liqueur would be available to passengers, their friends and anyone else, Sundays included.

We protested to the Acting Prime Minister, Hon. W. H. Spooner, that as far as Sunday is concerned this would be a violation of our State laws. We have received the following reply from the Minister's secretary:—

"While liqueur is available on Sundays at Sydney Airport to any travellers, either arriving or departing, and their friends, it is not available to other persons. It is necessary for travellers to present their airline tickets, or stubs in the case of arriving passengers, before being served, and for friends of travellers to be properly vouched for and signed into a register by the travellers."

Yours, etc.,

O. A. PIGGOTT,
General Secretary,
N.S.W. Temperance Alliance.

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Anglo-Romanism

Dear Sir,
As there is in the Church much loose thinking concerning the Jews, may I draw our attention to St. Paul's "systematic Theology," Romans Chapters 10 to 12 are almost entirely concerned with the Jewish problem. This highly trained philosopher was led by the Holy Spirit to correct certain misconceptions of his days as well as to provide for us undeniable divine truths.

He begins this detailed study with the words, "Brethren, my heart's desire and prayer to God for Israel . . ." thus stating that it was most important to his "brethren," that his "heart's desire" was in it, and that he was in close contact to God.

The object of his concern was Israel, and in order to make sure that no one would refer this term to anyone but to the Jewish nation, he first refers to the Pharisees' "zeal," then equates them with "His people," and "the seed of Abraham" with her 12 tribes, (11:1), and finally dispels any possible doubts in referring to the Jews as "them which are my flesh" (11:14).

These three chapters contain clear-cut statements of divine doctrine. "God has not cast away His people," and "I have reserved to myself seven thousand men (of Israel) . . . saith the answer of God" (11:4) are indisputable statements.

As practically all of the first generation Christians were Hebrews by race or proselytes into the Jewish nation, their descendants must make up a formidable portion of the Christian Church today unless they perished as martyrs for the Christian faith at a time when the first Gentiles became Christians.

If the fifth columnists of the Herodian party and the self-opinionated hierarchy of the day, ill-informed and blindfolded according to divine plan, refused to believe and to act in accordance with divine precepts, there is no nation living today or political party influencing history that would give more than lip-service to it. We may not dare to accuse the former and excuse the latter. There are no more Christians among any so-called Christian nation today than there were Christians among the Israelites of the first century.

Continued on Page 9

HOME OF PEACE HOSPITAL (Deaconess Institution), "EVERSLEIGH," 274 Addison Road, PETERSHAM, and "NERINGAH," North Shore Branch, Neringah Avenue, WAHROONGA.

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Jewish Problem

Dear Sir,
As there is in the Church much loose thinking concerning the Jews, may I draw our attention to St. Paul's "systematic Theology," Romans Chapters 10 to 12 are almost entirely concerned with the Jewish problem. This highly trained philosopher was led by the Holy Spirit to correct certain misconceptions of his days as well as to provide for us undeniable divine truths.

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Letters

From Page 8

If the (temporary) casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit (of the nation) be holy, the lump is also holy (11:15-16).

Yours sincerely in Christ,
FRED GUNSBERGER,
Guildford, N.S.W.

Christian Unity

I am glad to learn from the letter of Mr B. J. O'Donovan (A.C.R. 8/11/62) that the Bishop of Riverina has ordered the withdrawal of all devotional books and alternative orders of service, and their replacement with the Book of Common Prayer. The information contained in my first letter was based on a statement made to me by Archdeacon Rawling, who assured me that his Diocese (Riverina) no longer used the book of 1662, but had their own, which was much more "Catholic." In my own two years

in Riverina, I never once heard the 1662 book used, while the clergy I met invariably used Roman soutanes, cottas, birettas and vestments.

From what Dr Marshall tells us, conditions out at Bourke are somewhat better than they were in my time as town clerk. I am glad to learn that the Anglican clergy there did co-operate at the time of the Billy Graham Campaign. In the four years I spent on the Darling, there was absolutely no co-operation between any of the Christian Churches, save that everybody went to the annual fetes which, in the case of the Church of England, were unfortunately, nothing but a series of organised raffles.

I do know a little about Darwin, and I can assure Dr Marshall that my strictures were more than justified. In 1950, I happened to be in the office of the Methodist Overseas Mission. I noticed a great pile of mail addressed to the various C.M.S. Missions, Groote Island, Roper River and Oenpelli. On making some inquiries, I was informed by a very loyal Anglican (and an important Civil servant) that the resident C. of E. minister had refused to handle C.M.S. mail and attend to its dispatch. My informant stated his reason

was "he was afraid of prejudicing his Catholicity" and that the Bishop of Carpentaria had refused to order him to do so.

With the appointment of Bishop Hudson, there was a definite change of policy. I know that many Anglicans were most annoyed at being compelled to use the English Missal, and devotions to the Blessed Virgin. Quite a few simply would not put up with the prevailing conditions, and swung over to the United Church.

Might I suggest that the last paragraph of Dr Marshall's letter is hardly in good taste, to put it mildly. It was in the influence of the first great English Reformer, John Wyclif, with John Duke of Lancaster (John of Gaunt) which prevented the establishment of the Inquisition in England, while the legal murder of Cranmer, Latimer and Ridley did ensure that the Reformed Faith would ultimately triumph. It is that faith which Dr Marshall, as a minister of the Church of England, has bound himself to preach and teach.

Yours faithfully,
DOUGLAS C. TILGHMAN,
Berry, 4/12/62.

Melbourne Appointment

The Venerable R. W. Dann, Vicar of St. John's, Footscray, and Archdeacon of Essendon, has been appointed Director of a new Department of Extension and Evangelism within the Church of England.

In a survey carried out some time ago by the Department of Town Planning of the University of Melbourne, the needs of the Diocese in the way of Church sites, buildings, staffing and new parishes were revealed. Archdeacon Dann will largely be concerned with implementing the survey brought up to date by the 1961 Census.

He will be responsible for planning the developmental work in the Diocese, organising centres in new areas and borrowing Sunday School teachers and other leadership helps from more established Churches.

Archdeacon Dann will take up his appointment on February 1, 1963, continuing to be Archdeacon of Essendon, but resigning as Vicar of St. John's, Footscray.

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Address correspondence to: Messrs. Hooke and Graham, 400 Collins Street, Melbourne.

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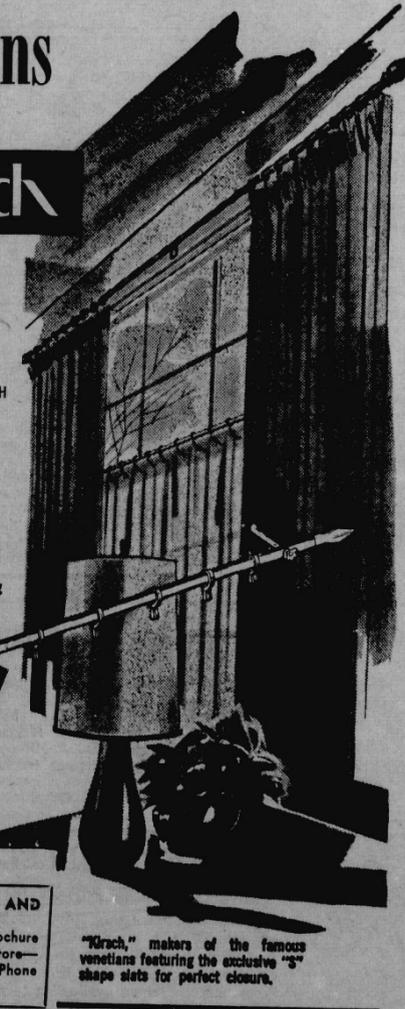
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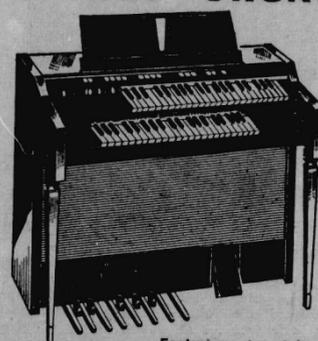
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Th.A. Examination Results

The following are the results of Th.A. examinations conducted by the Australian College of Theology. This is the first time of operation of the new regulations whereby an extra subject (either Christian Missions or Elementary Greek Grammar) is necessary to obtain a First-Class pass. All results of classes are listed in order of merit.

- FIRST CLASS—**
Adams, J. T.P.T.C., Melbourne.
- SECOND CLASS—**
(The first eight candidates all have averages of over 75 per cent, but do not qualify for a First Class because they have not taken an extra subject.)
Abbott, B., Sydney; Cleland, J., Sydney; Shaw, L., Brisbane; Davies, E., Newcastle; Pitman, K., and Shuffelbush, E., Brisbane; Peters, M., Riverina; Linton, C. Ph.C., Melbourne; Haddfield, T., Newcastle; Hore, J., Melbourne; Garrod, J., Melbourne; Green, G., Adelaide; Pether, R., Melbourne; Gillilan, F., Melbourne; Rowe, A., Melbourne; Rudrum, A., Ph.D., Adelaide; Aiken, C., Sydney; Morgan, J., B.E.E., Melbourne; Butcher, E., Adelaide; Ralston, B., Newcastle; Cuthbertson, C., Adelaide.
- PASS—**
Woodington, S., Newcastle; Stanley, L. and Noonan, R., Melbourne; Hayes, C., Newcastle; Pushe, F., F.C.A., Sydney; Mc Rae, P., Brisbane; Halliday, K., Sydney; Hearty, L., Melbourne. MACHINE NO 4—XX
WATKINS—10½ ems, 5½ point. CHURCH RECORD—8163
- PASS PART TWO OF THE EXAMINATION FOR THE Th.A. (In Alphabetical Order)**
Ackworth, J., New Guinea; Aikhen, F., Nth. Queensland; Apperley, J., Armidale; Babia, E., Carpentaria; Barker, T., Sydney; Beattie, R., Carpentaria; Bottroff, R., Adelaide; Brent, S., B.S.C., Sydney; Brown, A., Melbourne; Campbell, S., Brisbane; Claridge, J., Adelaide; Cook, E., Brisbane; Connolly, R., Tasmania; Cooper, C., New Guinea; Craig, A., B.A., Dip Soc. Stud., Adelaide; Dobbyn,

Daphne Margaret, Sydney; Esan, R., Melbourne; English, F., Melbourne; Gibson, E., Brisbane; Graham, E., Melbourne; Green, J., Adelaide; Green, T., Melbourne; Hocking, C., M.B., B.S., Wansaratta; Hoffman, H., Rockhampton; Holker, H., Adelaide; Jeffrey, D., Melbourne; Jenks, D., New Guinea; Lamb, A., Rockhampton; Langley, M., Carpentaria; Leechman, J., Sydney; Lees, M., Perth; Lewis, M., Adelaide; McClelland, M., Adelaide; McLaren, J., Melbourne; Manas, I., Carpentaria; Mander, K., Melbourne; Markham, L., New Guinea; Mathews, P., Sydney; Nothrop, B., Tasmania; Nott, R., Newcastle; Paul, M., Newcastle; Proverbs, V., Tasmania; Rae, Sister C., Melbourne; Rice, V., Sydney; Rogers, D., New Guinea; Scott, S., Gippsland; South, L., Sydney; Sowerby, D., Newcastle; Spinaze, G., Grafton; Veal, J., Brisbane; Vespreman, N., New Guinea; Vincent, P., Melbourne; Walden, E., Brisbane; West, L., Adelaide; Wilson, N., Nth. Queensland.

PASSED IN EXCELLENT SUBJECTS FOR Th.A.
1. New Testament; 2. Church History; 3. Prayer Book; 4. Christian Missions; 5. Elementary Greek Grammar.
A.A., F., A., F., Sydney; Ball, E., 1,3, New Guinea; Bari, M., Carpentaria; Barnes, V., 3, Armidale; Barsley, M., 2, 3, Brisbane; Bourne, J., Ph.C., 2, 3, Adelaide; Brent, S., B.S.C., Sydney; Brook, R., 1, Brisbane; Brown, J., 1,2, Gippsland; Buckton, O., 3, Rockhampton; Byfield, R., 1,3, Sydney; Cantrill, R., 3, Sydney; Clements, J., 1, Melbourne; Devlin, G., Perth; Devlin, D., 3, Perth; Domars, M., 1, Sydney; Dover, J., 3, Sydney; Waiapu; Durr, G., 1, 3, Melbourne; Evans, L., B.A., 3, Melbourne; Fell, K., 1, Riverina; Freeman, E., 1, Ballarat; Frye, R., 3, Perth; Gower, N., 2, 3, Adelaide; Grainger, J., 1, 3, New Guinea; Green, A., 1, Rockhampton; Hale, R., 1, B.S.C., Harris, J., 3, Sydney; Harvey, D., 3, Melbourne; Hedger, K., 1, Ballarat; Hills, D., 3, Sydney; Hodges, J., 3, C.A. C.; Howard, L., 1, 3, Adelaide; Jewell, G., 3, Sydney; Jewett, A., 1, 3, Tasmania; Kelly, E., 1, Brisbane; Lang, G., 1, 3, Melbourne; Lewis, M., 1, 3, Sydney; Lewis, F., 2, Adelaide; Lewis, M., 1, Adelaide; McConnell, J., 1, Brisbane; Macknamara, Melbourne; Mapp, B., 1, 3, Brisbane; Mau, K., 1, Carpentaria; Maw, P., 1, Melbourne; de Mestre, A., 3, Armidale; Mills, G., L.L.B., 1, Adelaide; Mitchell, A., A.Ed., 1, Adelaide; Mitchell, S., 2, Adelaide; Morton, J., 1, Adelaide; O'Sullivan, M., 1, 3, Sydney; Passi, D., 3, Sydney; Carpentaria; Phillipot, J., 1, Adelaide; Platt, J., 2, 3, Tasmania; Robson, P., 3, Sydney; Sauber, M., 3, Sydney; Sauber, P., 3, Sydney; Scott, J., Brisbane; Smith, D., 1, Riverina; Soule, A., 1, 3, Riverina; Spinks, D., 2, 3, Brisbane; Stuart, C., 1, Auckland; Taiton, P., 1, Auckland; Timmins, G., 1, Ballarat; Waiana, S., 1, 3, Carpentaria; Ward, E., Christchurch; West, G., 2, Melbourne; White, A., 1, 3, New Guinea; Willmott, J., 1, 3, New Guinea; Wood, M., 2, Grafton.

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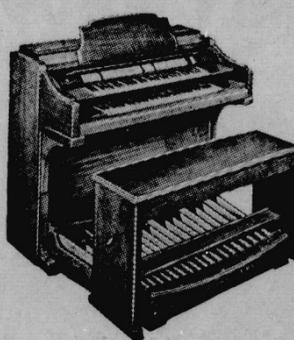
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"If one member suffers . . ."

LAST May a New Zealand O.M.F. missionary working in North Thailand was shot by robbers. He later died in hospital just three weeks before the birth of his first child, a son born on June 6. We reproduce, by courtesy of the New Zealand Christian paper, "Challenge," extracts from a letter written by Mrs Gillian Orpin, telling of the peace and strength she found during the difficult days following her husband's death:

"From all over the world your letters are teaching me these days, telling of your love and prayers, and with each one the Lord has drawn near and spoken His words of comfort and hope. It is such a wonderful privilege to belong to the body of Christ, and you have brought home to me the reality of the words: 'If one member suffers, all suffer together; if one member is honoured, all rejoice together.'

"Fo Roy has come the great honour of gaining the martyr's crown and being taken into the immediate presence of his Saviour, having finished the work on earth that God gave him to do.

"It is only when our faith is tried that we discover whether we really believe what we say we do; and the God of hope is filling me with all the joy and peace in believing His Word, as I have been reading the wonderful passages concerning heaven and meeting our loved ones again, and of His sufficient grace to sustain me.

"I can only praise the Lord for the past wonderful year as Roy's wife, serving Him together.

"The Thai Christians in Pitsanuloke, whom we had never met, helped us in all sorts of ways and often met together to pray. Then on Sunday, they arranged everything for the funeral. Don Rullison, our North Thailand Superintendent, gave a short message which was translated into Thai, reminding us of our wonderful hope in a risen Saviour through whom 'death is swallowed up in victory'; and I knew as I watched the coffin being lowered into the grave, that Roy wasn't there, but with his Saviour whom he loved.

"When we were married, my heart joyfully sang: 'He knows. He loves. He cares. Nothing this truth can dim. He gives the very best to those who leave the choice with Him. Now He is enabling me to sing it again, not so joyfully, perhaps, but trustingly, for we still must walk a little while longer by faith and not by sight. While I was with Roy in the hospital, he asked me to recite the hymn:

*'Jesus, I am resting, resting,
In the joy of what Thou art,
I am finding out the greatness
Of Thy loving heart.'*

"For him and for us who know our Saviour, the Lord Jesus Christ, to die is but: 'To depart and be with Him which is far better.' But for so many this is not so.

"In the room where I stayed while Roy was in hospital, there was a statue of Buddha, and I thanked the Lord that He had led me to know Himself so that I wasn't having to turn to idols for comfort in my sorrow. But all over Thailand there are millions who know of nothing else. While we were in Pitsanuloke those few days, many hearts were open to know the reason for our hope and joy in the midst of sorrow. How wonderful if some of the 'much fruit' should be seen there.

"Then the Meo tribe to whom the Lord sent Roy and me—surely we can pray expectantly for them. Four of the Christians visited Roy in hospital, and I'm sure it must speak to their hearts how that Roy counted not his own life dear unto himself, that he might live among them and teach them God's Word.

"At this present time there are only two lady missionaries left among the Meo; but could not God answer our prayers for the Meo through revived Christians dedicated to Christ, with hearts aflame with love for Him, and feet swift to carry the good news of the Gospel to all their Meo brethren?"

"Missionaries have laboured several years now among them and faithful prayer partners have shared the burden in a very real way. Roy and I have only entered into their labours this past year, but I wonder if Roy's life laid down might not be the last link in the chain of God's purposes before the harvest. I pray it may be so, and that I will be continually usable to the Lord, walking in 'that good, and acceptable and perfect will' of His until He shall call me home to be reunited with Roy, 'and so shall we ever be with the Lord'."

Marriage Guidance
The Marriage Guidance Council of New South Wales announces another series of four sessions for engaged couples.

Men and women planning to marry between December 15 and February 28 are invited to apply for details. The Council's Sydney telephone number is 61-5744 or 61-5738. The series will be held on Fridays, November 9, 16, 23 and 30, 6.30 to 8.30 or 9 p.m.

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Charles Augustus Stubbin: (1874-1962)

THE psalmist of old wrote, "With long life will I satisfy thee," and this certainly applies to our former Rector, the Rev. C. A. Stubbin. Charles Augustus Stubbin was born at Moore Park in 1874 and "went home" on October 12, 1962, at the age of 88 years.

After early training in the bank, he entered Moore Theological College and was ordained in 1906 by the then Archbishop—Dr. Saumarez Smith. It seems to us almost incredible that he came to St. Anne's, Ryde in 1922 when Dr. John Charles Wright was Archbishop of Sydney and when the wardens of St. Anne's were Messrs. Chatfield, Goswell and Parker. It is said that Mr. J. J. Shuttleworth was the main mover in pressing for the nomination of Charles Stubbin to the Presentation Board. All these men have long passed to their reward.

Mr Stubbin was the 11th Rector of Ryde and occupied the position for 24 years from 1922-45. He served his curacy at St. Luke's, Burwood, and was first appointed as a Rector to St. Peter's and St. Paul's at Ulladulla in 1912. Whilst there he built with his own hands (as he often reminded many) a little wooden church at Shallow Crossing at the head waters of the Clyde River—a lonely outpost in his large parish.

He came to Ryde from St. Michael's, Wollongong, where he was Rector and Rural Dean from 1914-1922. The parish of Wollongong is now divided into 5 parishes.

He served St. Anne's, Ryde for many years without assist-

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Les and Betty Rodgers, Proprietors.

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Advertisements lodged for insertion in these columns should be prepaid. Rates: 4d per word, minimum 3/- Receipts will not be forwarded unless specifically requested and such requests should be accompanied by a stamped and addressed envelope.

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NURSING STAFF (Double Certificate) — Hospital Assistants and Domestic help for Old Folks Home. Opportunities for Christian service. Information from Organising Mission, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, SYDNEY (Tel. 26-3164, Sydney Exchange) or 276 Collins Street, MELBOURNE (Tel. 63-8962, Melbourne Exchange).

FOR SALE

ALL Sporting Goods. Special rates to Church members. Hamilton Joyce and Co., 5th Floor, 147a King Street, Sydney. BW 7262, BW6136.

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DRAMA IN THE CHAPTER HOUSE

As part of the St. Andrews' Cathedral Festival for 1962, the Australian Christian Theatre Guild presented two plays in the Chapter House on November 28 and 29. Once again there was a disappointing audience. However, those who were present witnessed a brilliant performance of symbolic drama.

The first play, "Adam and Eve and the Rest of Us," has been referred to as a "worm's-eye-view" of the Old Testament. Such it may be; it is obvious that the author, Miss Ruth Ford, who is a member of the Guild, has a thorough knowledge of the Scriptures. The play was well directed, and, for the most part, well acted. I feel that John Gray, in the role of Serpent, warrants a special mention, if only because he was flawless in what was by far the longest speaking part of the whole evening.

The second play, "The House by the Stable," symbolises Man's opportunity to either give his soul to Christ or to sell it to the Devil. The play appeared similar in style to the "Morality" plays of the early fifteenth century. In some ways the actors seemed less confident than those in the first play: Hell was slightly less mature than I should have preferred Hell to have been. However, perhaps this was necessitated by the limits of the Guild's numbers.

The tremendous power with which a message can be given by performances of this kind is, I fear, overlooked by too many people. It is, to me, one of the media through which the Gospel can be given, and deserves more emphasis than it at present enjoys.

On the whole, a pleasing performance—well worth seeing if the opportunity arises. —K.P.

RUSSIAN DRIVE AGAINST CHURCH

The Soviet Communist Party has called for a more effective campaign against religion.

An editorial in Pravda, the leading party newspaper, demanded that greater attention be given to the "training of qualified propagandists of atheism, to atheistic instruction of all our members, Communists and Komsomols (Communist youths), to make everyone into a militant anti-religionist."

The newspaper's editorial appeared in the wake of a series of articles in the Soviet Press complaining about the increasing toughness of the religious front and what was described as the sluggish pace of the party's campaign against it. (See EPS No. 33.) E.P.S., Geneva.

Personal

• Sydney

The Reverend Arthur Maxwell Kimmorley, formerly Curate of the Parish of St. Anne, Ryde, has been appointed Curate-in-Charge of the Provisional District of St. John, North Ryde.

The Reverend Geoffrey Albert Taylor, formerly Curate of the Parish of St. Paul, Lithgow, has been appointed Rector of the Parish of St. John, Wallerawang.

The Reverend Cecil Allen Kelley, Curate of the Parish of St. Thomas, North Sydney, has been appointed to the Parish of St. Andrew, Lakemba, as Rector.

The Reverend Ralph Carlisle Feldman, Curate of St. Anne's, Strathfield, has been appointed Curate in Charge of the new Provisional District of Hurstville Grove.

The Reverend Raymond James Barham, Curate of St. Philip's, Eastwood, has been appointed Rector of the Parish of St. Paul's, Cobbyitty.

The Reverend W. Gregory of Nelson, New Zealand has been appointed Rector of the Parish of St. Paul, Gympie.

The Reverend Edwin Warwick Fisher-Johnson, formerly Rector of St. Stephen's, Lidcombe, has been appointed Rector of the Parish of St. Peter, Richmond.

The Reverend Alexander James Richards, formerly of Armidale Diocese has been appointed Rector of the Parish of Mulgoa.

• Melbourne

The Reverend D. W. Hardy was instituted for the Parish of St. Stephen, Belmont, on December 13, in St Paul's Cathedral. On December 14 he was inducted by Archdeacon Blake.

The Reverend R. S. Cherry was inducted to the charge of St Mark's, Reservoir West, on December 4.

The Reverend G. A. Mullins, at present Assistant-Priest in the parish of St. Peter, Box Hill, has been appointed to the charge of the newly formed parish of Holy Trinity, Ringwood East. The Archbishop of Melbourne will inaugurate the new parish

and induct Mr Mullins as Vicar on February 7, 1963.

The Reverend Alan Pattison, at present Vicar of the parish of Heathmont and Ringwood East, has been appointed to the charge of the parish of Christ Church, Heathmont. The Archbishop of Melbourne will induct Mr Pattison as Vicar and inaugurate the new parish on February 3, 1963.

The Reverend J. B. Moroney, Vicar of Holy Trinity, Williamstown, has been appointed as an Examining Chaplain to the Archbishop of Melbourne from November 1. Mr Moroney replaces the Reverend S. C. Moss, who is on leave overseas.

The Reverend A. V. S. Maddick, at present Chaplain at Mentone Grammar School, has been appointed Director of the Council for Christian Education in Schools, and will take up his new duties on April 1, 1963.

The Reverend M. C. Richter was inducted to the parish of St. John, Epping, by the Archbishop of Melbourne, on November 22.

The Reverend W. W. Moriarty was inducted to the parish of St. Eanswythe, Altona, by Archdeacon R. W. Dann, on November 20.

The Rt. Reverend J. W. Ashton, formerly Bishop of Grafton, at present living in the parish of St. John, Camberwell, celebrated his 96th birthday on November 24.

Deaconess Lucia Koska left Melbourne on December 8 to take up missionary service in India.

• Overseas

Archdeacon W. G. Sanderson, formerly Archdeacon of Barnstaple, was consecrated Suffragan Bishop of Plymouth on November 30. On the same day Canon D. H. N. Allenby, formerly Provincial of the Society of the Sacred Mission in Australia, was consecrated Bishop of Kuching, one of the two new dioceses formed out of the Diocese of Borneo.

Interlude at St Philip's

MANY of our readers will be familiar with the various lunch-time services and intercessions held during the week at St. Andrew's Cathedral.

For Christians at the other extremity of the city there is also a little-known opportunity to participate daily, or at will, in intercession and Bible reading at St. Philip's.

These are conducted for a quarter-hour from 12.30 and again at 1.30 p.m. by the present incumbent in a quiet and restful atmosphere. All are welcome.

CHANGES IN BIBLE TEXT

A new translation, by a committee of Jewish scholars, of the Masoretic text of the Torah, or Pentateuch — the first five books of the Bible — includes some interpretations of that text different from those commonly accepted.

The translation is to be published on January 28 next year by the Jewish Publication Society of America in Philadelphia.

Among the views put forward by the translators are conclusions that the Israelites, in fleeing from bondage in Egypt, crossed not the Red Sea but a marsh in the neighbourhood of what is now the Suez Canal; that the Commandment against taking the name of the Lord in vain was not an injunction.

The Australian

CHURCH RECORD

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

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Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

NEWS IN BRIEF

HYMN BOOK cupboards will be dedicated in memory of the late Kate Cornell at St George's, Earlwood (Sydney), on December 23.

ARCHBISHOP Woods dedicated the third family unit, "Alern Court," for St John's Home for Boys and Girls, Nunawading, on Sunday, December 9.

SYLVANIA'S new church of St Mark (Sydney) was dedicated by the Archbishop of Sydney on Sunday, December 9.

INTERCESSIONS for the work of Missions were made throughout the day on November 29 in St. Paul's Cathedral, Melbourne. The day began with Holy Communion at 7.45 a.m.

FAMILY Holiday Week will be held at the C.M.S. Katoomba Centre from Tuesday afternoon, January 15, to Monday morning, January 21, 1963. The week features a program of Bible studies and discussions for adults and special activities for children, with ample time allowed for outings, etc.

Training College for New Guinea

The urgent need to train young Christian men and women in New Guinea for future leadership is underlined in a move to establish a training college to cater for native Papuans.

The move has come from a number of missionary societies who have approached the Melbourne Bible Institute to undertake such a task.

It is planned to establish the college—to be known as the New Guinea Christian Leaders' Training College—in the western highlands of New Guinea. MBI hopes that it will be possible to commence building operations early in 1963.

An initial amount of £25,000 will be needed for property, buildings and equipment. Gifts towards this project should be sent to M.B.I., earmarked for that purpose, at Box 21, P.O., Armadale, Victoria.

BOYS FOR CATHEDRAL CHOIR

A number of scholarships to ST. ANDREW'S CATHEDRAL SCHOOL are available to boys with good voices and musical promise. Candidates must be primary school pupils in 1963. Successful applicants will be trained for the Cathedral Choir. Here is a unique opportunity for boys to use their musical talent to the glory of God.

Inquiries should be addressed to the Precentor, St. Andrew's Cathedral, Sydney. MA 2927.

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Accept the Divine Gift this Christmas and make it the happiest you have ever had

This message comes with best wishes from The Crusade for Christian Christmas Committee, (representing Christian Churches in Sydney and N.S.W.).

A Christmas Pageant will be presented by the Crusade for Christian Christmas in Hyde Park North, Sydney, on Thursday, 20th December, 1962, at 7.00 p.m.

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