

Mainly About People

N.S.W.

The Rev. L. T. Lambert, rector of St. Basil's, Artarmon, N.S.W., 1952-1961 and since 1964, is retiring from the active ministry as from February 28 next.

The Rev. W. V. Payne, rector of St. Luke's, Clovelly, N.S.W., since 1964, has been appointed Director of the Home Mission Society Counselling Service (Sydney).

The death occurred on Saturday, November 12, of the Rev. H. W. Baker, Chaplain of the King's School, Parramatta, for the past 27 years. He was 61.

The Rev. Keith Browne, Field and Youth Officer of A.B.M. in N.S.W., is to be State Secretary of A.B.M. in N.S.W. Mr Browne takes the place of the Rev. H. W. Rogers, who has resigned this post to become Rector of Mt. Hagen, New Guinea.

The Rev. G. L. Harrison, who has been assistant minister at St. Hilda's, Katoomba (Sydney), was instituted as curate-in-charge of St. John's, Wilberforce (Sydney) on Friday, November 4.

The Rev. F. G. Hanson, who has been at Wilberforce since last year, has now been appointed assistant minister at St. Hilda's, Katoomba.

The latest issue of Ryde Parish Paper reports on the outstanding success of a member of St. Anne's choir, Mr Barry Shepherd, in the recent Eisteddfods. Mr Shepherd's awards included: 1st prize, Tenor Solo, St. George District; 1st prize, Tenor Ballad Section, City of Sydney Eisteddfod; 2nd prize, Traditional Irish Air, City of Sydney Eisteddfod; and 2nd prize, Men's Solo, Warringah Eisteddfod.

The Rev. Alan L. Whitehorn, Vice-Principal of Moore Theological College, N.S.W. (1920-22) died in Perth, W.A. on October 17, aged 82. Mr Whitehorn left Australia in 1926 and spent the rest of his ministry in England, finally retiring as Vicar of Holy Trinity, Springfield in 1958.

Miss Win Preston, a CMS missionary from Hombolo, Tanzania, is due to arrive in Sydney on November 29 for furlough.

Mr Warwick Olson, of the Sydney Public Relations Dept., and his wife Maureen are rejoicing in the birth of a son, Philip Richard. The baby was born in the absence of Mr Olson.

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who has been attending the World Congress on Evangelism in Berlin. Mr Olson is due back in a few days.

The Rev. Cyril Turner, rector of St. Paul's, Riverstone (Sydney), and his wife Judith, are rejoicing in the birth of a son.

The engagement has been announced of the Rev. Peter Kemp, who is assistant chaplain at Barker College, Hornsby, to Miss Beverly Thomas, of Bexley North.

Victoria

Mr and Mrs John Price went to Korea in June of this year to pioneer Scripture Union in that country. Mrs Price, with her baby Kathryn, aged 33 months, returned to Melbourne last Thursday from Korea, to seek medical advice. It appears that Kathryn's eyesight may be seriously defective and the further advice of specialists is imperative. Mr Price accompanied Mrs Price to Japan where he is spending a short time with Scripture Union personnel before returning to Seoul.

Elsewhere in Australia

The Rev. R. W. Edwards, rector of St. Mark's, Bassendean (Perth) is to be rector of Christ Church, Claremont (Perth). The Rev. A. T. Pidd, rector of Christ Church, Claremont, has retired from the active ministry. The Rev. L. D. Cohen, from Riverina diocese, has been inducted as rector of St. John's Cathedral Parish, Kalgoorlie.

The Rev. and Mrs W. J. Graham, of Holy Trinity, Adelaide, are rejoicing in the birth of a son, David John.

Archdeacon Leonard N. Sutton, Rector of St. John's Launceston (Tas.) since 1949 and Vicar-General of the diocese of Tasmania since 1963, died on November 8, last in Launceston, aged 67. Previous to going to Launceston, he had been rector of St. John's Ashfield (Sydney) from 1939 to 1949.

Overseas

The Rev. M. K. Jones, a former Dean of Armidale, N.S.W., retired as vicar of Bentley, England, recently.

The Rev. F. H. Crook, Vicar of Holy Trinity, Margate, has been appointed secretary of the Commonwealth and Continental Church Society. He was for some years a C.M.S. missionary in Nigeria and is a committee member of S.A.M.S. The Com and Con, as it is affectionately known, has close links with Australia through the Bush Church Aid Society.

Revival in Nigeria

—by the Rev. W. A. Bellamy, an S.U.M. missionary in Nigeria.

The Sudan United Mission has 390 missionaries working in the centre of inter-tribal strife in Northern Nigeria.

Ibros from the Eastern Region and the Hausa of the Northern Region are involved in the situation. Missionaries have been able to carry on their work unmolested.

Mr Wilfred Bellamy, British Branch, S.U.M., after recent furlough was appointed acting general secretary of the "New Life For All" movement of evangelism-in-depth. "We have now almost two thousand prayer partners," Mr Bellamy states.

In recent months one man who was working in an area where there were many new Christians who needed help, wrote saying: "I don't understand it; I simply get up to speak a simple message, and men and women break into tears of sorrow for sin and begin to confess their faults one to another. This is the work of the Spirit of God; I am just His tool."

When Mai Lafiya arrived in this area he immediately organised reading classes for those needy people. Working from morning to evening he taught classes, and then at night he taught the Word of God to attentive groups.

He wrote: "The people press into my little room seeking to know more of God's word. Often it is past midnight before they leave and I'm given the chance to rest."

Teacher

In Sokoto, in the far north, a Hausa Muslim one day picked up a small Christian booklet with the title "Light and Darkness." This man was a teacher of great experience. He knew his Koran and the Muslim way of life intimately; he was religious and devout. He sat down to read the booklet, and slowly the Word of God found its way into his heart.

The booklet spoke of Christ the light of the world and the light that He brings into every heart when He comes in as Saviour. The teacher stopped to think.

Rev. G. A. Sanders

The death has occurred in Sydney, at the age of 80, of the Rev. George Augustus Sanders.

Mr Sanders was ordained in 1912 and served for a number of years in various country parishes. In 1928 he became curate of St. John's, Darlinghurst (Sydney), and was there until 1934 when he became rector of St. Paul's, Burwood. Apart from a short period at St. Anne's, Strathfield, Mr Sanders spent the rest of his active ministry at Burwood, retiring in 1957.

Mr Sanders is survived by his wife, Freda, and children, Philippa and Frederick.

The death has occurred in England of Dr Hewlett Johnson, 92, the controversial "Red Dean" of Canterbury.

He had been keenly religious all his life but never had he known the true meaning of "Light" within him. Just where he was, he bowed his head and received Jesus Christ, the Son of God, as His Saviour and Lord.

Yet, above all the many and varied activities of New Life For All, by far the most important to the movement are the hundreds of prayer cells scattered across the country.

Every day, small groups of Christians are meeting in their homes to pray for their neighbours. Wives are seeing their husbands turn to Christ. Families formerly divided are now united in Christ; parents who were anxious for their children now rejoice that they have found Christ.

Accident

In a southern village a harlot heard a woman pray for her. Now her life is changed. She belongs to Jesus Christ.

A man had a serious accident and was taken to hospital. There, Christians began to pray for him. He is now in Bible School, a radiant Christian seeking to prepare himself to serve God.

Children meeting daily after school prayed for their parents, and many are now together with them in the Christian way. And so it goes on.

New Life For All is a work of God, working through the ordinary church member. Ex-patriate help is minimal. It is not a missionary movement. The Church is God's instrument for evangelism, and it gives deep gratitude and praise to Him for what He has done through His own Nigerian children.

News in Brief

Dr Harold Fey, former editor of the "Christian Century," has accepted the invitation from the World Council of Churches to edit Volume II of the *Ecumenical History*. It will contain an account of ecumenical developments between 1948 and 1968 plus chapters on world confessional bodies and national councils of churches. A revised edition of Volume I, containing a greatly enlarged bibliography, is due off the press in the next few months.

The relief organisations of the Roman Catholic and Protestant Churches in West Germany will co-operate closely in sending aid to Vietnam. Seven projects have been outlined for South Vietnam. They will be financed with DM600,000 (\$150,000) raised by a joint appeal last February.

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OFF THE RECORD

GOING TOO FAR

The Rev. Barry Bryant of St. David's, Forestville, N.S.W., feels that the Warringah Shire Council was overstepping itself when it announced recently: "All gods must be registered at the Shire Chambers, Brookvale, by October 1." Mr Bryant's comment: "I don't mind declaring mine but I am very curious as to what some of my people are going to put down."

FLYING FISH?

From a clergyman in the midst of debates at the Sydney diocesan Synod, just concluded: "There have been so many red herrings that I must clear the air."

New church hall at Killarney Hts.

A foundation stone was set by the Ven. G. R. Delbridge, Archdeacon of North Sydney on Sunday November 6, in the new Church Hall to be known as Christ Church, Killarney Heights. This centre will be the fourth in the parish of St. David's, Forestville.

The building will cost \$30,000 and contains a major hall seating 180 adults, a large classroom for Sunday school work for 100 pupils and a vestry and toilet facilities. This area of Sydney was developed from virgin scrub, the first people building houses in 1963. There are now 300 Anglican families with a Sunday School of 160 meeting in four private homes.

The area is anticipated to run eventually to 650 Anglican families. The Hon. Architect is Alan Buck of French's Forest. Builders are Liversley and Carlson. Rev. Barry Bryant is the Curate in Charge.

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REAL CHURCH UNITY

Canon T. G. Mohan, M.A., a prominent English Evangelical and Commissary for the Archbishop of Sydney, gave this address at St. Thomas' Kingsgrove, N.S.W., on Reformation Sunday, October 30. The service was arranged by the N.S.W. Council of Churches and the Kingsgrove Ministers' Fraternal and was broadcast over 2CH...

It is strange that the Reformation is not very popular in some church circles today; perhaps the majority are not very sympathetic. However, history records that majorities are not always right.

Today we have an opportunity to pause and examine our church life and its spiritual quality. Is all well with us? Are we up to standard? But what is the standard?

There is no perfect church by which we may judge ourselves but the church in the N.T. probably came as near to that as we shall ever get and if you examine that church you will find that its outstanding mark was unity. "The multitude... were of one heart and of one soul."

This remarkable unity stemmed from three things. First of all the early Christians shared a common faith (Acts 2: 44). This "togetherness" came from a common faith. What was that faith?

Remember, they had no organised church, no forms of service, no settled ministry, no creeds, Prayer Book or Articles of belief, just a very simple faith—that Jesus Christ was the Son of God, that forgiveness and eternal life were made possible by His death, confirmed by His resurrection, and made convincing by the gift of the Holy Spirit. That is all!

SIMPLE FAITH

They had longed for forgiveness and the assurance of eternal life; they had tried keeping the law, but couldn't do it. They failed and were dissatisfied. But now they realised that what they could not do Jesus Christ had done for them, and atoned for their failure by His death on the cross.

They were invited to accept what he had done, by faith, and when they did they were given assurance and confidence. It was as simple as that! But it was also very powerful, and it welded them together, so that we are told they had great grace, great joy, great power.

It was this faith that was recovered at the Reformation, and transformed the life of the Church. It was this faith that was recovered again in the great Revival of the 18th and 19th centuries, and transformed the life of the English-speaking peoples in England and America.

Historians, not all of whom are Christians, record the remarkable way in which it produced a high quality of character in the English people. R. C. K. Ensor says that England became, "one of the most religious nations that the world has known," and it induced "a highly civilised people to put pleasure in the background and duty in the foreground to a quite exceptional degree..."

Continued Page 3

THE QUEEN AT CMS OPENING



NO AUSTRALIANS ON COMMISSION

No Australian names appear on the list of delegated appointed to serve on the Anglican-Roman Catholic "joint" preparatory commission announced recently by the Archbishop of Canterbury.

The Bishop of Ripon (Dr J. R. H. Moorman), the senior Anglican observer at the Second Vatican Council and a member of the Anglican Commission on Roman Catholic Relations, is to be chairman of the Anglican delegates, who include theologians from England, Wales, the U.S.A., Canada, Ceylon and South Africa.

In addition to Dr Moorman, the Anglican delegates are:

The Bishop of Llandaff (Dr W. G. H. Simon); the Bishop of Pretoria (the Right Rev. E. G. Knapp-Fisher); the Bishop of Colombo (the Right Rev. C. H. W. de Soysa); Canon James Atkinson, Lecturer in Theology at Hull University; Canon Eric Kemp, Lecturer in Theology and Medieval History at Exeter College, Oxford; the Rev. Howard Root, Professor of Theology at Southampton University; the Rev. Dr Massey H. Shepherd, Jr., Professor of Liturgics at Church Divinity School of the Pacific, California; and the Rev. Eugene R. Fairweather, Professor of Dogmatic Theology at Trinity College, Toronto.

The Anglican secretaries are Canon John Findlow, Archbishop of Canterbury's representative at the Vatican and associate secretary of the Archbishop of Canterbury's Commission on Roman Catholic Relations; and Canon John Satterthwaite, general secretary of the Church of England Council on Foreign Relations and the Archbishop of Canterbury's Commission on Roman Catholic Relations.

The Archbishop and the Pope, in their common declaration said that they intended "to inaugurate between the Roman Catholic Church and the Angli-

can Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed."

It was stated that "the dialogue should include not only theological matters such as scripture, tradition and liturgy, but also matters of practical difficulty felt on either side."

The Pope and the Archbishop, the statement continued, "are, indeed, aware that serious obstacles stand in the way of a restoration of complete communion of faith and sacramental life; nevertheless, they are of one mind in their determination to promote responsible contacts between their communions in all those spheres of Church life where collaboration is likely to lead to a greater understanding and a deeper charity, and to strive in common to find solutions for all the great problems of Christ in the world of today."

(A photo of the front of the new building appears on p.8)

Her Majesty the Queen making her speech in the Conference Centre of the new building housing the Church Missionary Society headquarters in Waterloo Road, London.

In her speech, which was heard by 200 representatives from the Society and other Christian agencies sharing the building, the Queen said, "Today any number of agencies are involved in technical assistance, in recruiting qualified men and women ready to serve humanity in its most pressing needs. But there will always be a difference in those whose motives are based on their Christian conviction, and those to whom technical progress is an end in itself."

A greeting was read by the Rt. Rev. A. J. Dain, former Federal Secretary of the Society in Australia.

BISHOP YOHANA MADINDA VISITING AUSTRALIA

THE Rt. Rev. Yohana Madinda, Assistant Bishop of the Diocese of Central Tanganyika, will spend three months in Australia.

The Bishop arrives in December and will visit each State, speaking at C.M.S. Summer Schools and other functions.

Educated at the Alliance Secondary School, Dodoma, Tanzania, Bishop Madinda first trained as a primary school teacher and later taught at schools throughout the Diocese of Central Tanganyika. He then trained for the ministry at St. Philip's Theological College, Kongwa, Tanzania, and at St. Paul's United Theological College, Limuru, Kenya. He was ordained deacon in 1957 and the following year he was ordained priest by the late Bishop Omari at Mvuim and joined the

staff of the Cathedral of the Holy Spirit, Dodoma.

He was consecrated as Assistant Bishop of the Diocese of Central Tanganyika by the Archbishop of East Africa, in Holy Trinity Church, Morogoro, in 1964.

Proposed Itinerary for Bishop Madinda:

January 6-13: N.S.W. Summer School.
January 14-19: Queensland Summer School.
January 20-26: Victoria Summer School.
January 27-30: South Australia Summer School.
January 31: Fly to Brisbane.
February 1: Queensland.
February 6-22: New South Wales.
February 23—March 3: Victoria.
March 4-8: Tasmania.
March 9-12: South Australia.
March 13-15: Western Australia.

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TOGETHERNESS - ON FIRM GROUND

Church of England people are often unsure as to what their attitudes should be towards the whole question of the reunion of the churches. The Rev. Arthur D. Deane, B.A., B.D., Principal of the Sydney Missionary and Bible College, Croydon, N.S.W. helps us in this article to see clearly the great principle which must guide Christians.

OF all the issues involved in current moves toward Church union, none is more important than the authority ascribed to Holy Scripture and the Church's relation to it.

For many people, the renewed emphasis upon Biblical studies, especially in the Church of Rome, promises a new era of co-operation among Christians, on a basis acceptable to all. We look to the Spirit of God to enlighten others as well as ourselves.

But since the Church of Rome is pledged to adhere to her traditional doctrinal standards, we may expect that such enlightenment will eventually lead to secessions from that Church.

For this reason, while we extend charity to its individual members, it is regrettable that so few influential voices are heard today defining the line beyond which error shall not pass.

SINGLE CHURCH

The Church of Rome has not been slow to take the initiative in recent days. In his first encyclical letter, the late Pope John XXIII wrote to the "separated brethren" of other Churches thus: "Note, we beg of you, that when we lovingly invite you to the unity of the Church we are inviting you . . . to the Father's house, which belongs to all."

These sentiments had a wide appeal. Vatican Council II gave

them impetus by urging all Roman Catholics to spare no effort to foster sincere and brotherly relations with the "separated brethren," adding, "This is the way that . . . all Christians will, at last, be gathered into a single beginning. We believe that this unity subsists in the Catholic Church."

Interest has naturally been aroused. However, while many of the well-intentioned "brethren" responding to the invitation, are already practising their parts for the public performance of "Home Sweet Home," the impression is being given that we accept without murmur the inuendo that since the Reformation we have been wasting our substance with Protestant living.

If we believe that, then there is no problem. But if we do not, then we should, for love of truth, say so, firmly and unequivocally—now.

The popular welcome given to Roman Catholic overtures and the revival of Biblical studies is understandable. But it may also indicate a misunderstanding of the nature of that Church's authority in relation to Scripture.

Professor F. J. Paul, of Belfast, once summed it up by saying that when in earlier years the Church of Rome attained power and it became clear that Scripture could justly be claimed to support a large measure of religious liberty, the Church imprisoned Scripture making apostolic tradition and later the

teaching and tradition of the Church its jailer; finally both Scripture and tradition were imprisoned. "Now only the Church's own voice can be heard." That is precisely the position today, the Biblical revival notwithstanding.

The Dogmatic Constitution on Divine Revelation approved by the recent Vatican Council II is as conservative a statement on Holy Scripture as one could hope to find anywhere. The divine inspiration and authority of Scripture are clearly stated. It is declared to be the word of God. Easy access to it is to be made available at all times for the Christian faithful, in suitable translations. Clergy are to teach it diligently and the faithful are urged "earnestly and especially" to study it.

All this is not as novel as it may sound, for the Council went on to say that "The Church has always maintained them (the divine Scriptures) and continues to do so, together with sacred tradition, as the supreme rule of faith . . . inspired by God."

Here the crux of the matter is not tradition, but the final judgement of the interpretation of Scripture to the judgment of the Church, which carries out "the divine commission and ministry of guarding and interpreting the word of God."

So Professor Paul's statement still applies. Add to this the affirmation by Vatican Council II in its Decree on Ecumenism that it is essential that Catholic doctrine be clearly presented in its entirety in the practice of ecumenism and it becomes clear that officially nothing has changed.

This does not mean that the Biblical revival is to be ignored. It is too significant for that. But it will be misinterpreted if studied in isolation.

Turning now to the other quarter from which the opening bars of a new symphony are being heard — the proposed union between the Congregational Methodist and Presbyterian Churches. There is much here that is refreshing, especially in the statement of the Church's mission to the world. But again, the basic issue to be decided is the precise relation of the Church to Scripture.

At first glance, the place given to Holy Scripture in the relevant documents seems straightforward. Scripture is to "control" the Church's message and is to be a corrective of the Church's teaching.

But the value of these provisions is doubtful until we have defined the authority of Scripture and determined how and by whom it is to be interpreted. God's Word is said to be spoken in Jesus Christ and mediated through Holy Scripture, "which is the unique earthly instrument through which the Church hears the living Word." The Bible, therefore, contains the word of God. It is not said to be "God's word written."

This is of great importance when it comes to determining doctrinal standards, for in the proposed Uniting Church, Statements of Doctrine may be revised, provided that certain conditions are fulfilled. One of these is that the modification or addition be in agreement with Holy Scripture.

But it is the Church which interprets the Doctrinal Standards, and since the Scriptures only "contain" the word of God, it is the Church, presumably, which will have the task of discerning what is the word of God within the literary framework of the Bible.

RE-INTERPRETATION

It is pertinent at this point to note that Professor L. G. Geering, who was a member of the Joint Commission on Church Union which produced the First Report, on "The Faith of the Church," has publicly stated his belief that the Bible is not the Word of God, and regards the account of the empty tomb as a legend.

One can only assume that he found no inconsistency between the document to which he lent his name, and the views which he holds.

This re-assessment of what constitutes the word of God requires of necessity a re-interpretation of the Biblical material. Examples are not lacking of what can happen when the Bible begins to be so re-interpreted for modern man, especially along the lines laid down by some contemporary theologians.

For instance, Harvey Cox, in "The Secular City," interprets the second commandment (against idols) to mean "the de-consecration of values," rendering all human value systems relative and transitory. No absolute values must be tolerated.

Thus, to take one example, traditional Christian sexual norms stand in continuous need of revision and no simple yes-no answer must be given to the

question of premarital chastity. In this way old taboos are swept away and the Bible becomes "good news" for modern man.

The proponents of the New Morality do not discard the Bible, they simply re-interpret it. The weakening of the Bible's authority in the proposed Uniting Church is bound to lead eventually to an increasing reliance upon the Church's authority — to the probable satisfaction of the unreformed sections of the Christian Church.

Already, whether by design or oversight, in the proposed Basis of Union there are inclinations in this direction.

For example, whereas in the Second Report of the Joint Commission, Faith is said to be inseparably connected with Baptism, the Basis itself merely states, "By Baptism men are incorporated into the one Body of Christ through participation in His Baptism accomplished once for all on behalf of all in His cross."

Similarly, the Lord's Supper becomes "the sign and seal of Christ's continuing presence (my emphasis) with His covenant people," and not, as the 39 Articles state, "a Sacrament of our Redemption by Christ's death." The emphasis has shifted from the Atonement to the Incarnation.

It is not too much to say that in every aspect of her life — credal, sacramental, evangelistic, pastoral, the Church's relevance to the authority of the Bible is crucial. The Church in Australia needs renewal. The key to that renewal is to be found in God's word written.

EDITORIAL

THE KING IS COMING!

It is no accident that the Advent season which begins the Church year focusses our thoughts on the personal return of the Lord Jesus Christ.

The great hope of the Church is not that the world might be renewed by its efforts, but that it might finally be subject to the judgment and the rule of its Triumphant King.

Thus the collect of the First Sunday in Advent refers specifically to the coming again of our Lord "in His glorious Majesty, to judge both the quick and the dead . . ." This clear emphasis on one of the leading Bible truths stands in clear contrast to the explanation often given that the Advent season is merely a forerunner and reminder of our Lord's first coming at Christmas.

As you study the four gospels you become aware of the great importance which our Lord attached to the doctrine of His second coming and the setting up of His kingdom.

He says far more about His Advent than about His cross and His church. It cannot be accidental. Yet how often do we hear sermons about the Second Coming? How much emphasis is placed upon it in the life of the Church?

Is the Church afraid that this doctrine will be unpalatable to the prevalent secularist and humanist spirit of the times? Or is it sceptical because it seems that "my Lord delayeth His coming?"

In two parables in Matthew 13, our Lord refers to "the consummation of the age," meaning a particular age, not the end of all ages. He clearly states that it is to come by His own intervention. Clearly, the final victory over evil is to be won by a crisis under His guidance, authority and administration.

Matthew, Mark and Luke all record His statement at Caesarea Philippi that His personal return would be the crisis by which His kingdom would be established.

In His last discourse with the disciples before His crucifixion (Luke 22) He re-affirms it. So by parable and by specific statement, our Lord refers again and again to His Second Coming.

A great deal of the wisdom of this world is necessary to escape the implications of this clear, simple teaching.

The Advent message reminds us of the grounds of our "blessed hope." It reminds us that our Lord said of these prophecies that "Heaven and earth shall pass away, but my words shall not pass away." Believing that to be true, we have patience and confidence in these testing hours of fierce conflict. The bitterness of earth's travail is understood in the light of His glorious return.

REAL CHURCH UNITY

Continued From Page 1

gelical Revival. Are we prepared for this?

But there was a third influence in this wonderful unity — a common purpose. That purpose was to reach out to others and bring them into this wonderful experience. They were a missionary church. Act 2:46 says that "in singleness of heart they were praising God."

As a result of their infectious enthusiasm new converts were added to the Church daily. Their church life so impressed the outsiders that multitudes of people wanted to know what it was all about. Can we say this is true today?

We are troubled today by the apathy and indifference of millions of non-Christians. This is especially unfortunate at a time when there is world-wide concern and anxiety about the future, about the frightening implications of new scientific discoveries, about the increase of unrest and revolution, about the amoral landslide, and the deterioration of national character.

What a wonderful opportunity for the Christian Church to be a missionary church! But we have lost that common faith which enabled the early Church to make converts.

It is said that Communism makes 1,000 converts for every one made by all the churches, put together. We need to recover the dynamic faith of the N.T. Church, the Reformation and the Evangelical Revival.

ANXIETY

Unless we do recover this kind of personal faith based upon trustful belief in the Word of God, the future holds no hope for the world. Dag Hammarskjöld, former U.N. Secretary, said: "Unless the world has a spiritual rebirth within the next few years, civilisation is doomed."

In conclusion, it is our belief that we should thank God for

the Reformation, a time when God recalled the Church once again to the simple faith of Jesus Christ and His Word.

The fate of the human race may depend upon the faithfulness of the Church in the next five years.

Is not the Holy Spirit seeking to draw us all together, in a new unity, based on a common faith, a common life, a common purpose, infused and on fire for God?

Such a massive world-wide witness to the truth cannot be engineered by conferences or conventions. It can only come when the mass of individuals, one by one, have entered into a personal understanding and commitment to Jesus Christ.

Thus, the whole Church, spontaneously and unitedly, can demonstrate to the world that this fundamental faith which we reaffirm today, the Gospel of our Lord Jesus Christ, is the power of God unto salvation to every-one who believes.

CHANGE FOR COLLEGE AT CANTERBURY

In consequence of a recent decision of the Lambeth Consultative Body, St. Augustine's College, Canterbury, will cease to be the Central College of the Anglican Communion at the end of June, 1967.

The high cost of what has been undertaken by the college makes it impossible for it to continue on the grants which the Anglican Communion budget has been able to provide.

Decisions have still to be made, with the aid of a new advisory council, about the future use of the college and its library in the service of the Church at home and overseas.

St. Augustine's College was founded under Royal Charter in 1848 for the education of ordination candidates intending to serve in distant parts of the British Empire, and under a Supplemental Charter of 1947 it was authorised to admit clergy from all parts of the world and ordination candidates irrespective of their sphere of service.

In October, 1952, in fulfilment of a resolution of the Lambeth Conference of 1948, it was reopened as a Central College of the Anglican Communion.

MOSMAN SERVICE — A Choir Reunion Service was held at St. Clement's, Mosman, N.S.W. recently, a special feature of which was the singing of a canticle prepared by the church's organist.

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CLERGY AT SEMINAR



Ten Sydney clergy at the final session of the Clinical Seminar, "Ministering to Troubled People," held at Broughton Hall Psychiatric Clinic, November 14 to 18. On the right is Canon R. F. Dillon, Director of Chaplains.

Convention plans

Plans are well advanced for the 49th Annual Convention at Belgrave Heights (Vic.) to be held over the forthcoming Christmas-New Year period.

The three principal speakers will be the Rev. John R. Reid, of the Church of England, Gladesville, Sydney; the Rev. John Pritchard, of the lecturing staff of the New Zealand Bible Training Institute; and the Rev. Geoffrey C. Bingham, Principal-elect of the Adelaide Bible Institute.

Dr. Don Hillis, Associate Director of T.E.A.M., who will be visiting Australia over the Christmas holiday period, will be the main speaker on Missionary Day.

Mr A. E. Coombe again has been appointed as chairman for the Convention with Messrs. L. E. Buck and J. H. McCracken as deputy chairmen. Mr Fred Levett will be the song leader and Mr John Lane will be in charge of the C.S.S.M. meetings for children.

(NEW LIFE)

Special boys' camp

Schoolboys with special interests in photography and electronics are catered for by "Camp Technology," an I.S.C.F. camp to be held at Mt. Victoria, N.S.W., from December 28 to January 6.

Located at "The Grange," the C.S.S.M. property at Mt. Victoria in the Blue Mountains, the camp will be equipped with modern instruments and components and will feature instruction in short-wave communication, filming — still and movie, tape recording and numerous other activities.

Full cost for the ten-day camp, open to boys in second to fifth forms at high schools, is \$20 plus fares. Further details from Mr Roger Hanlon, 4 Star Crescent, Pennant Hills, N.S.W. (phone 84-5116).

Charlton Home sold

THE General Secretary of the Home Mission Society, the Rev. N. J. Keen, has announced the sale of the Charlton Boys Home at Glebe and the transfer of this work to the Milleewa Boys Home which recently was taken over by the Home Mission Society.

The property has been sold for demolition for \$112,000.

The Home Mission Society acquired the property at Glebe under lease in 1942 and later bought it from the Church of England Homes. Earlier, Archdeacon R. B. S. Hammond had used the property for destitute families.

The association known as the Anglican Homes for Children, formed about 47 years ago, has for many years administered the Milleewa Church of England Home for Boys at 16 Brunswick Parade, Ashfield.

There has been a steady decline in the demand for such a home, and accordingly, the Standing Committee of the diocese has approved the disposal of the asset to the Home Mission Society for development as a Charlton Home for Boys.

S.A.M.S. weekend

The Annual Houseparty of the Australian Association of the South American Missionary Society will be held at Deer Park, south of Sydney, from December 2 to 4. The leader will be the Rev. John Lewis and house-parents the Rev. Harry and Mrs. Bates.

Speakers on the weekend will be Mr Kevin Bewley, shortly to return to Argentina, and the Rev. Greg. Blaxland. Bible studies will be led by Mr Bewley and the Rev. Alan Nichols.

PLATFORM

(10) INSPIRATION

Years ago, a clergyman said to me: "You know, some people talk about the Bible as though it were God-breathed." As a young fellow, I was pretty certain that his views did not coincide with certain others but I was not too sure what the argument was all about.

Some years later I learnt some Greek and was able to read II Timothy 3:16 in Greek. You remember it says: "All scripture is given by inspiration of God." In the Greek there is just one word, "theopneustos" for our phrase "given by inspiration of God." To my surprise, the Greek word meant "God-breathed" or "God-inspired." So the Bible claims to be God-breathed!

Since then, I've heard people pour scorn on ideas of inspiration in which it is said God told a man what to write and he simply wrote down what he heard in a mechanical fashion. I've heard the idea criticised that God inspired even the mistakes. I've heard other weird ideas of inspiration criticised too. Haven't you?

Mechanical?

But frankly, I've done a lot of serious reading in my time but I've never come across any theological writer who ever expounded any of these ideas. So that has made me wonder why people keep putting up these corny ideas just for the sake of knocking them down. Since they don't exist, why waste words and time debunking them?

I can't help thinking that it's some kind of rationalisation, some kind of intellectual defence.

The Bible holds a unique place in our Church, and this place reflects the views of inspiration our Reformers held. They are prepared to submit everything to the test of God's Written Word. They nail their colours to the mast in Articles 6 and 7. Yet they do not attempt to systematise a doctrine of inspiration. They were too conscious of their full agreement with Reformed churches everywhere in their attitude to the Bible.

The great issues at stake today in public discussion of sexual morality, prayers for the dead, liturgical innovations, etc., are bound up one's views about the inspiration of the Bible. If the Bible is not uniquely and fully God's Word to man, then you can hold any view you like.

VICARAGE FOR A FAMILY

The new vicarage of St. Faith's, Burwood, Victoria, is family-orientated: the vicar, the Rev. David Warner, has six daughters.

Before Mr Warner was appointed, the probability of widely-varying family sizes of occupants was borne in mind during the design of the two-storey vicarage.

The building includes four bedrooms, a lounge, dining room, family room and study. Total floor area is 24 squares.

The vicarage's appearance is contemporary, with a hint of Nordic influence.

The bricks complement those in the adjacent church, itself worthy of note because of its contemporary appearance and circular design.

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Books

Conference papers

THE MORPETH PAPERS. Papers read at Conference on Theological Education, Morpeth, February, 1966. Diocesan Registrar, P.O., Box 459, Newcastle, N.S.W. (duplicated). Pp. 72, 50c.

Both the conference and the papers are widely representative. Members came from Protestant and Roman Catholic theological colleges and from the universities.

There are seven papers and four useful appendices. It is disappointing that none of the papers attempted to clarify the objectives of theological training. Perhaps it is impossible in an ecumenical gathering of this kind to work out a philosophy of theological education.

Most of the papers make very interesting reading and the authors have obviously done their homework.

They critically appraise what the various Churches and universities have done to date in the field. They are fearless in their criticism, but apart from agreement that universities should make real provision for theology as an academic discipline, they are not too sure where they are going.

Dr Mol, of the A.N.U., contributes a paper on "The Predicament of a Perplexed Profession," which may leave those who did not have the good fortune to hear him in a further predicament. He sums up the purposes of his paper in a short final paragraph which is a masterly demonstration of word seduction which could only be equalled by the writings of some of our economists.

Dr Sharwood reminds us that conversations have been going on for some years with a view to the possible merger of the Melbourne College of Divinity and the Australian College of Theology. Both now have Anglican clergy as Registrars and this might help.

Is it of any significance that in the list of those who attended, only one principal of a theological college was present?

Despite its obvious deficiencies and it does not claim to cover even the whole field of the conference, is a unique document and should be read by all concerned with theological education. —R.M.

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Radio replies

ENQUIRE WITHIN: Questions and answers on faith and conduct. Edward Patey. An original Fontana paperback. Collins, London, 1966. Pp. 220, 75c.

The Dean of Liverpool has produced a most useful volume, based on answers to questions given in his B.B.C. radio session, "Enquire Within."

Its usefulness lies in its comprehensiveness and in the ease with which the answers to so many questions asked today can be found. "You cannot prove that religion is true," "How can Christ be God?" "They are always asking for money," "Why disunity?" "Is prayer answered?" "A question of hell?" "Charity and chastity;" these and many more subjects are handled with a simplicity and an honesty that is quite refreshing.

Since the B.B.C. required that the author should not give offence to Christians of any denomination, there is a fairness in his treatment even of very controversial subjects, yet he does not avoid important issues. The least satisfactory answers are those about the Bible. Yet even here, Patey is able to conclude that the Bible is "the Word of God speaking to us day by day."

All who teach or preach to groups of people, young or old, will find a wealth of useful material in it, all very clearly set out.

—R.M.

Keswick readings

MEN MADE NEW, by John R. W. Stott, I.V.F., London, 1966. Pp. 108, Eng. price 4/6.

This paperback presents in amplified form, John Stott's Bible readings at the 1965 Keswick Convention. They cover well-known ground, Romans chapters 5 to 8 but they do so with a freshness of exposition which is all too rare.

Your reviewer remembers college lectures years ago on Romans 6: 1-14 on the subject of Union with Christ which never seemed to quite come to grips with the vital issues in a comprehensible way.

John Stott's handling of this section is masterly and he takes great pains to deal satisfactorily with the important concept of "dying to sin."

A most rewarding pocket book for those seeking a new light on the great Christian doctrines concerning our salvation. —R.M.

Brief reviews

CHOOSE FREEDOM, by Michael Green, I.V.F., London, 1965. Pp. 96. English price 4/-. This book is an attractively written and challenging apology for Christianity and appeal for Christian faith and commitment. Its basis is the claim that true freedom can only be found in Jesus Christ. It should prove a most acceptable addition to the Church bookstall, especially for students at university level or in the higher secondary grades.

THE RICHNESS OF CHRIST: Studies in the Letter to the Philippians, by J. A. Motyer. Inter-varsity Fellowship, London, 1966. Pp. 188. English price 15/-. This series of studies is based on Bible readings given by the author (a well-known English Evangelical) at conventions and elsewhere over several years. It does not deal with critical or historical matters and therefore

cannot be called a commentary in the strict sense—though it does not shirk consideration of difficult points (e.g., "harpagmon" in Phil. 2.6). What it sets out to do is to take over where an ordinary commentary leaves off, and to apply St. Paul's message to Christians of today.

Mr Motyer is to be congratulated on having succeeded in his aim and produced a very well-written and profitable book. It will certainly prove spiritually challenging to individual readers, and should also be useful for study groups. It is to be hoped that the author will produce other such studies in the future. —G.S.C.

LIFE AND LOVE. A Christian view of sex by Clyde M. Narramore. A Zondervan Paperback. Michigan, U.S.A., 1965. Pp. 186.

Dr Narramore is a Christian psychologist and has obviously had considerable experience in counselling teenagers. It is attractively produced and well-illustrated and deals in a most interesting way with so many of the problems that face young people. Its very frankness and honesty in facing these problems put it in a class well above the usual books of sex instruction.

Baptism problems

DISCIPLINE IN BAPTISM, by Robert S. W. Collie, Syndic Books, Melbourne, 30 cents.

This booklet is refreshing, realistic and serious. It faces honestly one of the greatest theological and pastoral problems confronting the conscientious Minister of the Word and Sacraments. It is a plea for re-consideration of some traditional but anachronistic presuppositions behind the present-day practice of infant baptism.

It also deals with most current rationalisations that attempt to justify "indiscriminate baptism." On the other hand it positively tackles the question of a revised approach to infant baptism that takes good account of doctrinal, pastoral and personal factors.

It is surprising just how much is packed into its few pages and how well it crystallises the issues at stake. Should this booklet be typical of the series to come they all should be essential reading for every thinking Anglican. —R. E. LAMB.

A Church Reform Bill passed in Greece prohibits the translation of bishops from one diocese to another, regularises bishops' stipends at \$6,000 a year and enforces a retiring age of 80 (this last provision not being binding upon the Archbishop of Athens, the Primate). Bishops will no longer be able to bequeath their wealth to their families, but will have to leave it to the Church. The bill is expected to end the long-standing dispute between Church and State over church finances and appointments.

Notes and Comments

MORALITY REPORT

Addressing a religious Press group in London recently, Mr Malcolm Muggeridge said that the ideas on sex of the British Council of Churches working party were jejune and their remarks were banal.

Such attitudes he likened to the tragicomic spectacle of somebody running out of a battered fortress with a white flag just as the enemy was about to retreat.

RUBBING IT IN

The decision of the House of Laity of the Church Assembly (England) to permit prayers for the dead caused great consternation in England and the controversy continues in the Church Press. Articles and letters have been written suggesting that Evangelicals should secede from the Church.

To Mr. W. R. Van Straubenzee, M.P. and representative of the diocese of Oxford in the Church Assembly, the debate was just a waste of time.

At a church dinner in his constituency, he rebuked members of the House of Laity who "had recently spent virtually the whole of Saturday discussing prayers for the dead." Mr Van Straubenzee could teach Cranmer, Latimer and Ridley a thing or two.

RIGHT TO BAPTIZE

The contemporary dilemma of the administration of infant baptism to secular society has been faced in a new book called "Right to Baptize" by a young clergyman, Geoffrey Hart of Harold Wood, Essex. This book should be read by clergy and laity. It sets out the situation as we have it today, deals with what has gone wrong, and suggests a solution.

Here is the voice of the pastor but a pastor who rests on the foundation of theology. The problem is shown as a long-standing one and the quotes from

the theological "fathers" of the past four centuries are very useful.

The blame for the current situation is laid at the church's door. A casual people means a casual theology. A careless sacrament means careless standards within the church.

HERESY IS NON-U

The Episcopal Church of the United States has been very close to a heresy trial. The cleric concerned, Bishop Pike, recently resigned from his diocese California to take a teaching post. Four times since he was ordained in 1946 there has been a call from his fellow clergy for a church court to try Pike for heresy.

The latest came from Bishop Henry Lottitt of South Florida who objected to Pike's teaching on his doubts of the Trinity and the Virgin Birth. The American bishops were obviously very troubled by the reports but were loath to take action. In a final statement, the House of Bishops denounced Bishop Pike's teachings as "offensive" and "irresponsible," but took no action.

Bishop Pike is a symbol of much that is happening. No one wishes to return to heresy trials but, by the same token, how much can the Church stand the fifth column from within? Somewhere along the line a man must cease to be a "faithful shepherd of the sheep." The Church has to face this in the near future.

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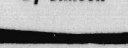
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Bishop replies

The morning I was shown your references to my statements on Sunday schools I was later to read the Gospel for the 21st Sunday after Trinity from John 4. It told the story of a father confronted by a living, loving active Lord and contains the phrase, "and he himself believed, and his whole house." This, sir, is my aim too. That the Church should remember that Jesus said not only "feed my lambs" but that He added—twice—"feed my sheep."

In other words, that we should realise that for every child there are two parents, and that we have the responsibility of confronting them with Christ too. I believe that where Sunday schools take from the parents their God-given responsibility of seeing their children Christianly and righteously brought up then those Sunday schools are doing more harm than good.

You spoke of the "antics" of the children in the Sunday school. What of the "antics" of their parents who drove their children to church and then drove off? Would you call that "bringing" their children to Christ or "sending" them?

Wouldn't you say that those children had received their religious instruction from their parents before they got to Sunday school—a very simple lesson—"God doesn't matter." Could a committed parent honestly treat his child in that way?

And let's be honest about it—how much time do we spend on tending and feeding the sheep—the parents? And what opportunities we get — at marriage interviews, baptisms, confirmation classes — but let's face it, how much time do we honestly spend on the parents, on the family?

I can show you churches which 40 years ago had hundreds of children in their Sunday schools and which today are supermarkets. Why? One of the greatest Welsh Sunday school organisers estimated that 95 per cent of the children he taught were lost to the Church because he forgot the parents.

People tell me that "we can get to the parents through the children." My suggestion is I believe the Biblical one — we deal with the children through the parents: we deal with the family. This will mean a tremendous shake up in many ways, not least in our conception of pastoral work. But if we can spend a little more time in speaking to parents about Christ and less in such phrases as "send them to our Sunday school" this to my mind would be an advantage.

HOWELL WITT
Bishop of North-West Australia.

Military publications

Two booklets of interest are now available from Milforces Anglican Publications.

"The Christian and Military Service" is published by the Officers' Christian Union in U.K. It deals with the Profession of Arms, War, Taking Life and Military Service.

This booklet is especially important at this time when considerable debate persists on the rightness of Christian involvement in war and military service.

"Soldier" is a tract written by the Rev. Peter Newall of Adelaide for men serving in the Army, either as Regular soldiers or National Servicemen, and deals clearly with the personal moral and spiritual implications of military service today.

The printing of "Soldier" for free distribution has been made possible by a generous donation from the S.D.C.A. Auxiliary of

Letters to the Editor

C.E.N.E.F. and by an anonymous gift from a man now serving in South Vietnam. This tract is commended by the Conference of Chaplains General for distribution throughout the Army. "Christian and Military Service" is priced 10 cents. "Soldier" is free. Stamped addressed envelopes should be forwarded with orders.

Both of these booklets will be of considerable help to young men facing call-up for National Service. Copies are available from Milforces Anglican Publications, 40 Samuel Street, Ryde, N.S.W. (Rev.) D. C. Abbott

Wedding fees

I read with interest, in your report of "Sydney Synod Proceedings" in the November 17 issue, your comment on the Clergy Mutual Assistance Ordinance which was defeated in Synod.

My parish has relatively few weddings, and therefore my position is not greatly affected, but I have given the matter prayerful and studious thought. I have listened carefully to those who have opposed the accepting of fees "on principle" to discover what biblical or moral principle might be involved.

I have heard no Bible-based objections, but rather what appear to be conclusions based upon personal opinion and sometimes, upon deep-rooted prejudice and ill-founded sentiment; and which tend to find expression in irrational, emotional language unsupported by facts.

My conclusion is that it is no more wrong for a clergyman to accept fees for weddings than it is for a doctor or lawyer or any professional man to accept fees for specific professional duties. They are approved by the marriage act; they have biblical warrant (1Tim. 5:17-18), and cannot be construed as "contrary to God's Word written"; therefore I can't see what other principle there is to consider except the desire of some who do accept fees to share portion of them for the benefit of all. I think that those who, for personal reasons, do not accept fees could well extend that right to them.

If my conclusions are wrong, I hope someone will correct them "on scriptural and doctrinal grounds."

May I add, in answer to one practical objection, that I have not found the acceptance of a fee in any way prejudices the ministry of the Word in personal interviews, in marriage service itself, or in subsequent relationships.

(Rev.) WALTER SPENCER,
Mittagong, N.S.W.

Pastoral seminar

We have just completed a seminar arranged for Anglican clergy under the aegis of the Director of Chaplaincies, on "The Pastoral Care of Troubled People." This was held at Broughton Hall Psychiatric Clinic, and involved full-time attendance from 9 to 5 for five days.

Besides the supervision of Chaplains in full-time service in psychiatric hospitals, there was a high degree of co-operation from members of the staff of the clinic, and we are unanimous in our opinion that the seminar provided us with a unique opportunity for obtaining insight into the problems of deeply troubled people which it would be difficult to obtain from reading alone.

For this reason we believe that the effort required to clear

our diaries for the whole of the five days was well worth while.

Our purpose in writing is to commend these seminars in the highest possible terms to our brethren of the clergy, and to express the hope that similar opportunities may be made available to key lay persons, — perhaps rectors' wives and others who have close contact with people and may be able to use the insight gained in a more effective Christian ministry.

C. E. W. BELLINGHAM,
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W. R. WADE.

Anglicans and Calvinism

It was surprising to read in your "Reformation Issue," in an article by the Rev. J. A. McIntosh, that "the Westminster Confession with its associated documents was the high-water mark of Anglican theology."

It will be recalled that the Westminster Assembly was a body of Puritan clerics and laymen called together by Parliament after Episcopacy had been abolished and the Prayer Book declared illegal. The Westminster Confession was drawn up by this Assembly and was issued by it, together with a Longer and Shorter Catechism.

These documents have been described (by Williston Walker) as "among the most notable expositions of Calvinism," and remain to this day "the standard of Scottish and American Presbyterianism." If they are to be called Anglican, it means that Anglicanism is to be equated

with Presbyterianism, and that Calvinism is to be regarded as the true doctrine of the Church of England.

This seems to be the position which Mr McIntosh takes. He obviously regrets the fact that Bishops were not abolished by Cranmer, and clearly he would have no sympathy for the two thousand or more faithful Anglicans who were deprived of their living in the years 1642-46 for refusing to accept the new order.

While recognising the greatness of Calvin as a theologian, and noting that there are some Calvinistic elements in the 39 Articles, we must insist that the Church of England has never accepted him — or any other reformer — as an authority in doctrine. It has rather taken elements from the teaching of all the great reformers and has blended them with the traditions of the undivided Church of the first four centuries, to produce a distinctively Anglican type of theology, worship and ecclesiastical policy.

To suggest that "Anglican" really means "Calvinist," and that "Anglicanism" means "Presbyterianism" is a misuse of words which makes nonsense of history, and clouds the issues of contemporary ecumenical dialogue.

(Ven.) J HARVEY BROWN,
Caulfield, Vic.

(The Archdeacon's interest in and support for the Reformation is well-known. But some of his facts are astray and he may have read more into Mr McIntosh's article than he intended.

The Westminster Assembly met on July 1, 1643. A number of bishops were active members of it. Episcopacy was abolished in September. The Prayer Book was declared illegal on January 4, 1645. Clearly, these two things happened after, not before it met, as the Archdeacon stated.

A commonsense attitude on episcopacy was set forth in the famous Grand Remonstrance in November, 1641, and

we feel that the Archdeacon and Mr McIntosh would go along with it. Unfortunately, Charles I wouldn't. The phrase, "a distinctively Anglican type of theology" seems to be a contradiction in terms. Such a distinction is unknown to our formularies. The suggestions in the final paragraph are the Archdeacon's. They are not in the article.—Ed.)

Church's task

In reply to David Hughes (A.C.R. 3/11/66) I suggest that he does some of the following:

1. Reads the Chapter on Sin in any theological text - book. Does not a portion deal with the "Morality" of God?

2. If God is not "moral" why did Amos seek to convert Israel?

3. Is St. Paul askew with his theology?

4. I suggest he reads the chapter "The Holy Spirit" in Bishop Pilchers' "Life of Christ."

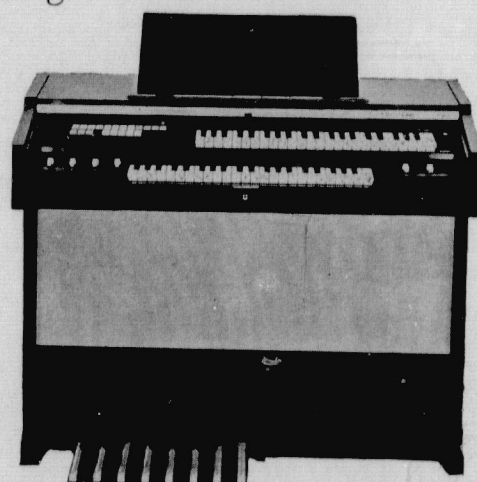
5. It was the lifting up of men from immoral conditions by Wesley, Booth and others which put men into right relationship with God.

If he classes the temperance movement as the "moralist who tells the drunkard he must not drink," he is sadly amiss in his knowledge. In the formative days of the Woman's Christian Temperance Union, the "praying bands" of women moved after a revival Service in Hillsboro, from the Church into the hotel bars, wherever the publican would let them. In the space of a few weeks 250 bars were closed because of their prayers and Bible reading. When men are convicted and a new life comes old ways go. The temperance movement is grounded in the love of God for man.

To me the "citizen of heaven" is one so unashamed of the Gospel that he is prepared to stake his life as Jeremiah did, and in his journey God will grant him the wisdom of the Holy Spirit as He promised, to carry out His will. It may not be as we would like or as the world would, but His will being done on earth is

Continued on page 6

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Accommodation Wanted

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36,000 Increase
Scripture Union world-wide membership now stands at 1,421,000—an increase of 36,000 over 1965. The target for 1967, centenary year, is a membership of one and a half million.

Missionaries for New Guinea

Eleven missionaries were commissioned for service with the Australian Board of Missions to work in New Guinea at a service in St. Andrew's Cathedral on November 22.

The Archbishop of Brisbane and Primate, the Most Rev. P. N. W. Strong, commissioned the missionaries.

The address was given by the Right Rev. George Ambo, Assistant Bishop of New Guinea. Three of the missionaries are from the Protestant Episcopal Church of the U.S.A.

This service also commemorated the 75th Anniversary of the Foundation of the coming of the first missionaries to Papua.

News in Brief

WOMEN MEET—The 27th annual meeting of the Sydney Diocesan Churchwomen's Association was a historic occasion with Archbishop Loane in the chair, Mrs Loane, who consented to be Patron, and Mrs G. R. Delbridge, President, received floral tributes. A cheque for \$640 was given to Gilbulla instead of holding a fete this year and \$340 was given for the CENEY youth work.

LETTERS

Continued from page 5

all that matters. Then we will, to use Phillip Brook's word, have "a heaven on earth."

Lastly, the world crucified Christ, but would God have sent His Son to the point of time of his appearance in history if his judge was to be a Jew?

W. TERRY,
Hawthorne, Qld.

Moscow Churches

In reply to the questions raised by Mr Walsh the facts are that an offering was taken up during the service I attended in the Baptist Church in Moscow.

I assume that the church buildings are vested in the State. Some Russian Orthodox Churches have plaques near the entrance declaring that the building is a national monument. The State takes care of such buildings because of their historical and architectural value. Some pastors of the Baptist Church in Moscow were full-time. Others were giving part-time service to the Church and following their trade or profession. The two Russian Orthodox priests who sent an open letter of complaint to the Patriarch Alexei last December alleged that sometimes a church was closed or even demolished between one Sunday and the next without any notification being given to the congregation and that instructions which restrict the work of the Church and are in conflict with U.S.S.R. Constitution are rarely given in writing but are conveyed verbally.

The secret police whose activities have been played down for a long time have recently made a public appearance and tourists are now aware of their activities. One of the results has been that fraternisation between tourists and Soviet citizens is much more difficult. This is another example of that policy ambivalence to which I referred in my article in the A.C.R. October 20. Informed observers consider that this is

further evidence of the tug-of-war which continues in the Kremlin between the moderates and the "hard liners." At the moment the latter appear to be on top.

Rev. BERNARD G. JUDD
East Sydney.

Bible Society celebrations

Next year the British and Foreign Bible Society will celebrate the 150th Anniversary of its commencement in Sydney on March 7, 1817.

We are most anxious to have the descendants of any members of the first Committee associated with the Thanksgiving Rally in Sydney Town Hall and other activities.

The members were:

President: His Honour Lieut.-Governor Molle.

Vice-Presidents: The Hon. Mr Judge Advocate Wyld, The Hon. Mr Justice Field, The Rev. Samuel Marsden, Sir John Jamieson.

Treasurer: Richard Jones, Esq.

Secretaries: The Rev. William Cowper and Edward Riley, Esq.

Committee: D. Allan, Esq., Major Antill, R. Brooks, Esq., W. Browne, Esq., J. T. Campbell, Esq., R. Campbell, Esq., Rev. R. Cartwright, W. Cox, Esq., J. P. E. Egan, Esq., J. Eyre, Esq., Rev. H. Fulton, F. Garling, Esq., W. Gore, Esq., E. S. Hall, Esq., J. Harpur, Esq., J. Harris, Esq., R. Hassall, Esq., J. Hosking, Esq., W. H. Howell, Esq., G. Howe, Esq., W. Hutchinson, Esq., J. Jacques, Esq., R. Jenkins, Esq., Rev. S. Leigh, J. S. Lewin, Esq., S. Lord, Esq., J. P. McArthur, Esq., J. P. T. Moore, Esq., J. P. O'Connor, Esq., J. Oxley, Esq., J. Palmer, Esq., J. Piper, Esq., Dr. W. Redfern, H. Riley, Esq., J. P. M. Robinson, Esq., J. Smith, Esq., S. Terry, Esq., Dr. D. Wentworth, T. Wentworth, Esq., Dr. M. West, J. Wylding, Esq., Rev. J. Youl.

If any of your readers have family links with these men I would appreciate a letter giving their name and address.

(Rev.) ALAN SCOTT,
STATE SECRETARY,
Bible Society.

More Japanese Anglicans

Membership of the Nippon Sei Ko Kai (Anglican Church in Japan) at the end of December, 1965, was 47,846—an increase of 510 over figures for the preceding year—according to a recent Press release. Active membership was given as 32,554.

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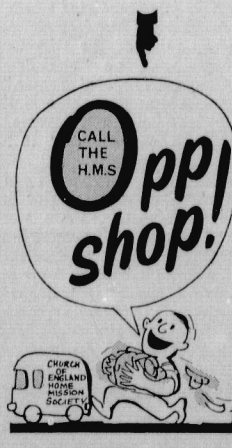
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PROBLEMS OF THE SPRAWL

Every Australian city is familiar with its ever-expanding suburban fringe. New suburbs seem to spring up overnight and the Church moves in with astonishing adaptability. Young clergy are generally asked to pioneer this work. Have they the experience? Is the Church backing them up with our prayers and our resources? The Revd. Peter R. Watson, B.Ec., Th.L., Curate-in-charge of the Provisional Parish of Lalor Park and Seven Hills, N.S.W., clarifies the problem for us.

The new areas constitute a special problem to the Church of England in the first place because of their size and the great speed with which they have appeared on the perimeter of Australia's cities.

Any large housing development can expect at least 30 per cent of its residents to claim, for one purpose or another, to be members of our Church. It can also be expected that only a very small proportion of that number will plan to take any part in church life.

Whatever view is taken of the nominal membership of so many Church of England people, it provides our denomination with a vast field for evangelism, and as yet we know of no better way of doing this than through local congregations, through our parish system.

BACKGROUNDS

This constitutes the problem, the need to develop self-supporting congregations in these areas, with so few willing to work to this end.

There are two factors that accentuate this problem. The people who move into these areas come from similar background, very few having had any experience of adult church life.

Few are found in professional or skilled occupations. This means that those who come into the life of the congregation very often have little they can contribute by way of experienced leadership or financial support.

It is true that to some extent this problem is shared by many parishes. Why then should the congregation in a new housing area qualify for special consideration?

It is not that the kind of problem encountered is unique, it is that the magnitude of the problem as it is found in these areas demands that it be given special and urgent consideration.

It must be recognised that we

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But the real problem of these areas remains, even after manpower for the ministry, land and buildings have been found. The experience of one area where the problem of manpower and buildings has to some extent been overcome demonstrates this.

How to set about making an evangelistic outreach in order to gather a congregation is the real problem. Initially the curate-in-charge will have to make all the decisions and carry them out himself.

Even if he is fortunate enough to find a small band of Christians gather with him, their free time and experience will be so limited as to leave the prob-

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LETTERS

Christianity in Africa

Is it possible that Christian people in Australia (following those in Britain) will continue to shut their eyes, and totally exclude, the evidence which exists today in regard to the above subject? As the White man has been forced out, and as independence has been granted to the Black races, all the sad turmoil, chaos, instability of anticipations of the White men who had been long years in this continent, were tragically realised.

Immediately the Whites were superseded, there have followed turmoil, chaos, instability of Government, ruthless dictators, jealousy, dishonesty of officials, rebellion, fighting and bloodshed, rapine, economical and financial disaster, reduction of production followed by food shortage and starvation and misery.

And what of Christianity and Christian missions? A report has just been published (to give one small item only) by one of the largest soulseeking and soul-winning missions, operating in several states of Southern Africa which, after making a heart-rending appeal, confirms that "doors are rapidly closing."

Independence to the Black African states has meant immediate increase in anti-God and anti-Christian Communism. The world press, including many church papers, is strangely silent on this subject, and this silence seems also to be the work behind the scenes of Communism. Let all Australia beware, for a Black Rhodesia and a Black South Africa will mean Communist rule of both.

The Suez Canal is already controlled by Communists; with Simonstown in the same hands Australia and New Zealand's isolation will be complete. Both will be at the mercy of the same relentless, terrifying Communism.

Our families have lived in Africa for generations and we know. Will Australia continue to ridicule and to scorn our opinions?

Yours faithfully,
D. GORDON MILLS,
Netherby, Rondebosch, Cape Town.

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WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keirville. (Phone B4283 Wollongong). The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound, general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

... at the current morality and sex controversy.

The Rev. W. G. Coughlan has sounded off like the spokesman for the very modern. In fact the writer heard it all during his student days thirty years ago and more.

It is important to remember that in every age the Christian community has been menaced from within by those who, under one pretext or another, have sought to remove moral restraints. In the letters to the seven churches in the Book of Revelation the Spirit of God addresses the severest possible words of censure and warning to leaders within two of those churches who taught others to practise immorality.

We cannot be entirely reassured by Mr Coughlan's claim that he is not advocating "an orgy of free-love." Without doubting for a moment his good intentions, he is clearly labouring under a tragic delusion, very like another prominent ecclesiastic who a few years ago assured us in the course of the then hotly current debate on gambling that it was not sinful, provided it was not indulged in to excess.

Mr Coughlan wants the "room to manoeuvre" that the Humanist prizes so highly—a state of affairs described in Judges as "every man doing that which was right in his own eyes." The recorded results of that state of affairs make very grim reading.

The moral sickness of humanity is no imaginary ailment. The New Theologians and New Morality exponents see hope in "modern methods of approach to present-day problems of conduct" aided by "new scientific insights."

These have already been applied, or so we have been told at the time for nearly two generations, in the more progressive and enlightened Western countries. The results are not reassuring. Maybe the diagnosis of these physicians of the souls of men is astray.

We must see what God's Word says about both the disease and its treatment. All other authorities are patent frauds.

Mainly About People

N.S.W.

On Tuesday, December 6 at 7.45 p.m. a farewell service will be held for **Mr Kevin Bewley** in St John's Darlinghurst. Mr Bewley is a S.A.M.S. missionary who has been on an extended stay in Australia for health reasons. He is now returning to his work in Argentina. The Rev. Eric Mortley will preach.

We regret to record the death of **Deaconess Mavis J. Rodgers**, on September 30. Ordained in Sydney on March 21, 1943, she served in that Diocese, then went to Gippsland, where she was appointed Presiding Deaconess and worked in Sale. For the last few years, she was living at Hepburn Springs, in the Diocese of Bendigo.

27, 1944, and served in both suburban and country parishes before going to Drummoyne. The Service was held at St. Bede's Drummoyne on October 25.

The **Rev. D. S. Parker**, locum tenens at Walgett, N.S.W. (Armidale diocese) is to be vicar of Tenterfield, N.S.W.

Mr A. L. Blythe, O.B.E., a well-known Sydney layman, died on November 8. He was for many years chairman of the N.S.W. Red Cross and was honoured by the King for his public services. He was for many years a member of Sydney synod, its Standing Committee and other councils. He was also a Trustee of Thomas Moore's Estate.

Elsewhere in Australia

The engagement has been announced of **Miss Robyn Bryden-Brown**, eldest daughter of the Rev. and Mrs W. Bryden-Brown of Kiama, N.S.W., to **Mr Peter John Slaughter**, of St Lucia, Brisbane.

The death occurred in Hobart on November 11, of the **Head Deaconess of Tasmania, Clare Helen Volland**.

An Englishwoman by birth, she entered Melbourne Deaconess House in 1933, and on February 2, 1934, she was admitted to the Order of Deaconesses by Bishop Hay in St. David's Cathedral, Hobart. She worked in the parish of Holy Trinity, Hobart, with a break of several years, from 1934 to 1945. She was then appointed Diocesan Deaconess and concentrated her work in isolated centres.

She resumed parish work three years later, being appointed to the parish of Glenorchy with Claremont and Chigwell, where she stayed till her retirement in 1958. She was the first Secretary of the Diocesan Council of Women's Guilds and held the position from 1949 to 1965.

The funeral Service was held in St. Peter's Sandy Bay, on Monday 14, at which the Bishop of Tasmania, the Right Rev. E. W. Davies, gave the address.

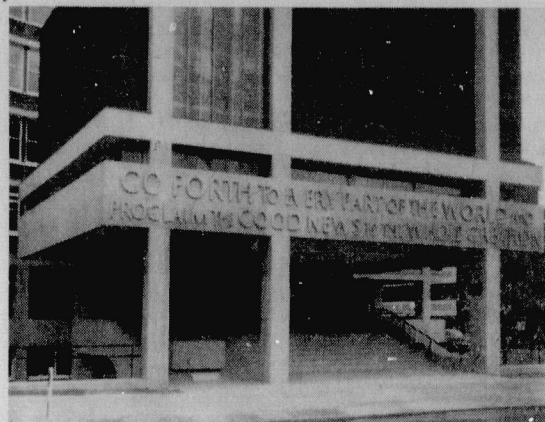
Missionary Movements: From North Australia: Mr and Mrs Donald Annabel from Numbulwar, Mr and Mrs Lance Tremlett from Oenpelli, Mr and Mrs Kevin Geerkens from Roper River, Rev. Reginald and Mrs Barker from Angurugu, Miss June Ashbury from Angurugu, From East Africa: Miss Win Preston from Hombolo, Miss Ruth Jackson from . . . Mr Stan and Dr Glenys Kerr from Doda, Dr Julie T. Backhouse from Mvumi. To North Australia: The Rev. J. and Mrs Taylor to Angurugu on 9th December.

New C.M.S. recruits, the **Rev. G. and Mrs Butler**, and **Miss Ann Bishop**, will sail on the *Ellinis* on Sunday, December 11 to commence language study at Cochabamba in Bolivia.

The C.M.S. Federal Training Centre, St. Andrew's Hall, Melbourne, concluded its third term on November 18 and the 15 N.S.W. candidates will proceed to the various C.M.S. fields over the coming months.

The Federal Secretary, the **Rev. E. D. Cameron** returned at the end of November after visiting South-East Asia, extensively touring the areas where C.M.S.

IMPRESSIVE ENTRANCE



missionaries are engaged in East Africa, and spending time in the U.K., meeting with their General Secretary, Canon John V. Taylor.

The reason for the existence of the Church Missionary Society is proclaimed from the massive stone panel which adorns the entrance of the new building housing the headquarters of the Society.

This building was opened on October 24, 1966, by Her Majesty the Queen, and dedicated by His Grace the Archbishop of Canterbury.

The building also houses headquarters of the Bible Churchmen's Missionary Society, the South American Missionary Society, the Luthiana British Fellowship and the Overseas Students Commendation Centre.

Overseas

History was made in Singapore on Tuesday, November 1, when **Rev. Joshua Chiu Ban It** was consecrated Bishop of Singapore and Malaya. This was the first Consecration to take place in St. Andrew's cathedral, Singapore, and, fittingly, was conducted by an Asian Bishop, Bishop James Wong, Bishop in Taiwan. He was assisted by the Bishops of Jesselton and Kuching, a Bishop of the Philippine Independent Church, and the Bishop of Kalgoolie. Bishop Lesslie Newbigin preached the sermon from Ephesians 4.11-16.

Mr David Claydon, B.Ec., Dip. Ed., A.A.S.A., General Secretary of the Scripture Union in New South Wales, has been awarded a Churchill Fellowship for special research abroad.

A member of the congregation of St. Anne's Ryde, and formerly a High School teacher, Mr Claydon intends to make a special study of the problems of the Sixth Former in Britain, and of the Christian activities being conducted there among this group by organisations comparable to those existing in New South Wales, where the Sixth Former is a new phenomenon in the State educational system.

Mr Claydon's wife, Robyn, is the elder daughter of the Rev. and Mrs R. A. Hickin.

The **Reverend A. M. Martin**, of the staff of St. James' Cathedral, Townsville, Diocese of North Queensland, to be chaplain of All Souls' School, Charters Towers, in the same diocese, as from 1967.

Coorparoo carols

Churches in Coorparoo, Brisbane, will combine on Friday, December 2, at 8 p.m. to sponsor an open-air Christmas Program in Langland's Park. The aim is to gather all families together in a spirit of unity and give everyone an opportunity of sharing in the Christmas message.

In December 1966 the Committee was encouraged by an attendance of over 1,000 people and looks for a greater response this year.

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January 12: January 5
January 26: January 19

Women's group buys journal

For some time the Central Committee of the Australian Christian Women's Conventions has felt the need of a means of contacting the ever-growing number of women who attend the Conventions throughout the Commonwealth.

Therefore, the Committee was grateful for the opportunity to purchase "Christian Woman" recently.

This magazine, well-established and widely read in Australia, was begun twelve years ago by Mrs Janet Brooks of Sydney. It is understood that it is the only interdenominational women's journal in the world, and provides reading on subjects which interest the Christian woman in her sphere of home-making, career-making, and generally witnessing wherever she is.

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