

CONSECRATION OF SYDNEY BISHOP

THE Archbishop of Melbourne was among the Archbishops and Bishops taking part in the consecration of Sydney's new Bishop Coadjutor, the Rt. Rev. A. J. Dain.

THE AUSTRALIAN CHURCH RECORD

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE - EIGHTY-FIFTH YEAR OF PUBLICATION No. 1338, MAY 20, 1965

N.S.W.

Three recent retirements from active ministry have been announced in Sydney diocese: The Rev. H. J. Marshall is living at Lawson, the Rev. C. J. Sumner at Mowll Village, Castle Hill, and the Rev. J. S. V. Buckman, at Gerringong.

The Rev. P. W. Twine, rector of St. Paul's Bankstown (Sydney), has been appointed rural dean of Bankstown and the Rev. L. J. Harris, rector of St. James', Croydon, has been appointed rural dean of Petersham.

Bishop M. L. Loane, Coadjutor Bishop of Sydney, is taking a series of expositions in the book at Galatians at Sydney University at the present time. Bishop Loane's lectures, given in the General Lecture Theatre, are being sponsored by E.U.

Miss Sheila Dain, eldest daughter of the Rt. Rev. A. J. Dain, Bishop Coadjutor of Sydney, will leave Sydney shortly for Canberra where she will spend six months with the Department of External Affairs prior to taking up an overseas appointment. Miss Dain was previously secretary bookkeeper to well-known Sydney solicitor Ian Harvey.

Retiring from All Souls', Leichhardt (Sydney) after 32 years of ministry, is the Rev. Leland Parsons. Mr Parsons went to Leichhardt from Austimner and before that served a curacy at Summer Hill. He has been a chaplain to mental hospitals from 1933 to 1960 and rural dean of Balmain from 1962. He will be living at Epping after his retirement.

To follow Mr Parsons at Leichhardt is the Rev. D. E. Langshaw, at present rector of St. Alban's, Fivedock.

The Rev. T. G. Rees, rector of St. Columba's, West Ryde, has accepted nomination to St. Stephen's, Newtown. Mr Rees was formerly diocesan missionary and is well known for his work with Christian Endeavour, of which he is National President.

The Rev. Barry Butler, who has been serving at Girraween whilst on extended leave from C.M.S., is returning to C.M.S. work in the Northern Territory shortly. Mr and Mrs Butler will be farewelled at a valedictory meeting on Friday, May 14. A Communion Service will be held at 6.45 p.m. and at this service and the meeting to follow others to be farewelled will be: Mr and Mrs Ken Goodlet, for Sabah; Miss Pauline McCann, for Tanzania; Miss Jeanette

Boyd, for Tranzania; and Mr Les Gunning, for N.T.

The Rev. Colin Ware, Th. Schol., rector of St. Stephen's, Newtown, has been appointed full-time Anglican chaplain at the Gladesville Psychiatric Hospital as from May 1, 1965.

The Anglican Archbishop of Sydney, Dr H. R. Gough, and well-known Presbyterian preacher the Rev. Gordon Powell have been appointed to the 55-member sponsoring committee of the World Congress on Evangelism.

The congress, organised by the U.S. journal "Christianity Today," will be held in West Berlin from October 26 to November 4, 1966. Also on the sponsoring committee are Bishop Goodwin Hudson, the Rev. John Stott and the Rev. Gilbert Kirby, general secretary of the World Evangelical Fellowship and Evangelical Alliance. It is expected some 1,200 delegates will attend the gatherings.

The Ven. R. I. H. Stockdale, Archdeacon of Moree (Armidale diocese), is retiring from parish work shortly. Archdeacon Stockdale is at present vicar of A' Saints, Moree. He will continue his work as an Archdeacon.

The Rev. R. J. Tidball, at present rector of St. Martin's, Kensington, is to become rector of St. Luke's, Thornleigh, with Pennant Hills.

Victoria

Recent Melbourne appointments have included: The Rev. C. J. Cohn, at present vicar of St. Clement's, Elsternwick, to St. Luke's Vermont; the Rev. C. E. Wood to St. Aidan's, Noble Park, and the Rev. F. W. Cook has been appointed curate at St. Barnabas', Balwyn.

Archdeacon R. H. B. Williams, formerly Archdeacon of Melbourne and director of Church of England Home Missions, has announced his retirement, to date from April 30. Archdeacon Williams has served in Melbourne diocese for 54 years. He was elected a canon of St. Paul's Cathedral in 1957.

The Very Rev. W. S. Dau has announced his retirement from St. Andrew's, Clifton Hill, as from May 31.

The Rev. Leon Marshall-Wood, formerly vicar of St. Aidan's, Noble Park, was inducted to the parish of St. Mark's, Fitzroy, by Bishop Geoffrey Sambell on Thursday, April 22.

The first Dyak archdeacon in the Anglican Church in Borneo has been appointed. He is Canon Basil Temengong and his appointment takes effect in August.

Overseas

Cliff Barrows, director of music for the Graham Evangelistic Association, for the past 21 years, has been named president of World Wide Pictures, a Hollywood company which is the largest producer and distributor of religious films in the world. Mr Barrows, a vice-president of the Graham organisation, will continue his links with Billy Graham. He succeeds Dick Ross, president of World Wide since its founding 15 years ago. Mr Ross has resigned to become an independent producer.

BCA RALLY

THE Annual Rally of B.C.A. will be held in Sydney on Friday, May 28.

The rally will start with a Thanksgiving Service in the Cathedral, at which the preacher will be Bishop T. E. Jones, of Willochra.

At 8 p.m. a Chapter House rally will hear the Rev. Brian Viney, B.C.A. missionary at Menindee, N.S.W., and the Rev. C. W. Rich, Federal secretary. A movie, showing the work being done at Kununurra and the Ord River project in north-west Australia, will be screened.

ACR DONATIONS

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CHURCHES "PUSHED"

Mr Christopher Driver, a Congregationalist and features editor of "The Guardian," told the autumn meeting of the Free Churches Federal Council, in London, that "in declining over a period of fifty years from perhaps 12 per cent of the population to 3 per cent the Free Churches as institutions have in fact been pushed much further towards the margins of English life than the Christian faith itself has been - and this process is irreversible."

AUTHORITY IN THE CHURCH (from page 7)

Where the visible Church has spoken with one voice, has what it has said been consistent with Scripture, or contradictory?

A similar test may be applied to that of the Papacy, and, on a wider level, have all the expressions of Christian Faith that have come down to us through the centuries been in continuing agreement?

To attempt an answer here, it would be very difficult to hold, although every Roman Catholic does so, that the statements of the Roman Church on Justification by Faith and that of the N.T. are the same.

It would be very difficult to say that one accepted the authority of the Bible and also the fact that God has given equal infallible authority to the Bishop of Rome. These are testy and controversial matters, but they are questions that have to be faced if the matter of authority is to be resolved.

(Continued next issue)

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"MEN FOR MISSIONS" FOUNDER HERE

DR DWIGHT FERGUSON, a man who has been much used of God in ministry among laymen, is currently in Australia, under the auspices of the Oriental Missionary Society.

Dr Ferguson, who is travelling with his wife, Mrs Stella Ferguson, is at present visiting Victoria. He has also been in South Australia and Western Australia. He comes to N.S.W. in June.

Commenting on Dr Ferguson's ministry the interchurch paper New Life says: "Dr and Mrs Ferguson, during their four months stay in New Zealand (prior to their coming to Australia) saw God working unmistakably as men faced up to God's leading and

Ministry to men

call. As they travelled over the North and South Islands, they found men prepared to face up

to the challenge of 'Men for Missions.' "As a result, two teams are preparing to go to help on the mission field—one team of three will go to Colombia and Ecuador; the other team (15 people) plans to go to five countries in Asia."

"Witnessing for Christ is the privilege and responsibility of every believer—and that witnessing should embrace in its scope the recognition that it is God's blessed purpose that the Gospel must be taken to every tribe and nation."

These men go out entirely at their own charges, sometimes accompanied by their wives (and, in some instances, by their families), prepared to undertake whatever task they can handle and to live under whatever conditions the job may demand.

"Some go for a relatively short period; others for some months—but the primary objective of all is to be witnesses for Christ and to make a practical contribution to the missionary outreach."

Missionary

"The achievement of the groups associated with 'Men for Missions' is most impressive—what is more, the men have returned to their home churches with a deepened understanding of the missionary task and with a sense of committal to the Lord's service which has transformed their witness for Him."

The paper concludes: "Dr Ferguson recounted some thrilling stories which showed how men are reacting in Australia."

"The possibilities, both as regards soul-winning and missionary involvement, suggest what can be done when the

Dr Ferguson does not profess to have made any new discovery—but what is happening should be the normal, not the abnormal, when Christians are obedient to the Lord and gladly respond to His command."

"The results may seem startling—but what is happening should be the normal, not the abnormal, when Christians are obedient to the Lord and gladly respond to His command."

Dr and Mrs Ferguson will be welcomed to Sydney at a welcome-tea in the Ferguson Hall, St. Stephen's Presbyterian Church, Macquarie Street, Sydney, on Thursday, June 3. The gathering will start at 5.30 p.m.

Dr Ferguson will be in Sydney from June 2 to 8 and will be taking meetings at various centres. Not all arrangements had been made at the time of going to press. However, it is known that he will be in the Cronulla area on June 2 and at Maroubra on June 4.

Further details are available from Mr and Mrs T. Bell, 200 Queen Street, Woollahra, N.S.W. (32-5877).

GRADUATION IS FAMILY AFFAIR



ONE of those receiving the Doctor of Philosophy degree from the University of N.S.W. last week was Dr M. H. McKay, an active parishioner and lay reader in the provincial district of Jannali, N.S.W.

Ed., Ph.D., is seen in this photo with his wife and children, Robyn, aged seven months, Janet 12, Marion 11, Heather 9, Karen 7, and Anne 3.

The photo was taken at the presentation ceremony and is used by courtesy of "The Sydney Morning Herald."

SOUTH COAST FESTIVAL

MANY visitors are expected to the Wollongong area on Ascension Day, May 27, for the fortieth anniversary of the South Coast Festival.

Organised by the Wollongong Rural Deanery the occasion will be marked by a Service of Thanksgiving in St. Michael's, Wollongong, at 7 p.m., followed by a Public Meeting in the parish hall at 8 pm.

Preacher at the service will be Bishop A. J. Dain and speaker at the evening meeting will be the Archbishop of Sydney.

The evening activities will be preceded by a tea at 5.30 p.m. Canon B. H. Williams, rector of St. Michael's, and Rural Dean

ANSWER TO CRITICISM OF CMS

IN view of criticism of the way in which the Church Missionary Society handles the sale of Aboriginal bark paintings, made at the recent conference of the Federal Council for the Advancement of Aborigines and widely publicised in the press, the following has been prepared by the Rev. J. A. Brook, C.M.S. Regional Secretary for Aborigines

Church Missionary Society policy has been to promote the development of Aboriginal Arts and Crafts and to secure an economic return to the Aborigines both individually and as a people.

To promote this end, sales and advertising are carried out through a showroom in Sydney where it is believed the best market exists.

In recent years prices have increased because it was realised that paintings purchased at low prices from the Society were being sold overseas at extremely high prices.

In order to avoid this exploitation higher prices were charged, where the paintings merited the increase, knowing

duced even though sometimes these have been later found to be unsaleable.

In order to improve the quality of the arts and crafts second rate work is refused and increasing payments made for good work.

The principle of community benefit rather than exclusive individual benefit has been adopted from the outset, as this was felt more in keeping with local community structure, but the aim is also to increase personal benefits.

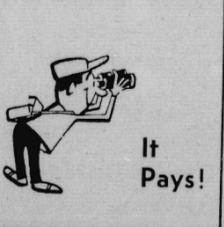
Each Mission station is controlled by a Station Council on which there is Aboriginal Representation. Purchases made from the Handicrafts Accounts are usually decided by those Councils.

The Society's policy in relation to handicrafts was discussed with representatives of the Welfare Branch of the Northern Territory Administration at the meeting of the Church Missionary Society's Field Council held in Darwin in October of last year.

A statement of income and expenditure was produced and approved.

Aborigines are paid in cash, on the spot, for goods produced. (NEW LIFE).

WATCH OUR CLASSIFIEDS



# THE TRUTH ABOUT THE TREATMENT OF ALCOHOLICS

RECENTLY leaders of the Foundation of Research and Treatment of Alcoholism and the N.S.W. Minister for Health have been playing a game of mutual congratulation as they have praised one another for what the £50,000 the Government spends each year on the Langton Clinic at Moore Park has accomplished.

When you hear the astronomical figures quoted — 300,000 alcoholics in Australia and £40 million as the annual cost of alcoholism to the Australian economy—you realise how pathetically puny are the efforts which even a government can put forth for treatment of those who are the most obvious victims of this scourge.

With characteristic inaccuracy some newspapers spoke of this tiny but well-meaning Government effort as "a curb" or "check" to alcoholism. It is no such thing.

The Foundation for Research and Treatment of Alcoholism is a registered company. By its

Articles of Association it seeks to engage in research into the "disease of alcoholism" and the treatment of alcoholics in clinics or hospitals. This is a very worthy object indeed.

The "Articles" insist that the Foundation MUST NOT take sides with either the "Wets" or the "Drys." It will, however, accept donations from any source. The Brewers' Assn. and the A.H.A. have already contributed well over £10,000.

The majority of the Board of Directors must be members of Alcoholics Anonymous. Essentially the Foundation subscribes to the same beliefs as Alcoholics Anonymous and has no fault to find with the use of alcohol as a beverage.

To it the alcoholic is a sick person, suffering from a disease and in need of proper care and attention. These plans for treatment and rehabilitation are highly commendable but, as with "A. A.", they are concerned with treatment, not prevention, and seek to find causes other than alcohol.

## Ambulances

If you have had dealings with a chronic alcoholic you will be all in favour of treatment. Treatment is a Christian duty but it is only ambulance work. It deals with effects, consequences, not causes. In our age of muddled thinking it is quite popular to rush around with ambulances because as you bind up the wounds of the broken victim, you do not ask HOW DID he get broken in the first place?

Compassionate deeds divert us from the clear thinking which compels us to ask critical questions. Critical questions and factual analysis are unpopular today.

Liquor traffic propagandists and the large number of people who want to justify the acceptance of social drinking in the community say, we are very sorry to know that alcoholism has become a major public health problem in Western coun-

tries like United States and Australia. We agree that it is a terribly serious thing that there are some 300,000 alcoholics in a country like Australia with something like six million adults.

There are eleven million people on the Australian census but only about six million adults out of the figure.

These unfortunate alcoholics happen to have an allergy to alcohol whereas the rest of us who are big, fine, healthy, virile types don't have to worry at all. We can drink on and on to our heart's content without any fear of alcoholism troubling us.

Now that is the line that is put forward and it is advanced not only by designing people with the liquor traffic axe to grind but it is believed and repeated parrot-fashion by all sorts of decent and otherwise reasonably well-informed folk.

## Fairy tales

Only alcoholics have to worry and they are the weaklings of society—that is the line. What a comforting thought, but like so many of these comforting fairy tales it is not a realistic view. Since we can leave alcoholics to hospital care—as though 300,000 could be hospitalised—are we to go on increasing the opportunities for people to drink at every possible occasion?

## Startling facts

- One in 20 adult Australians is an alcoholic.
- It is estimated that alcoholism is costing Australians nearly £7 per head of the adult population per year.
- Australia is rated at fourth among beer-drinking nations in the world.

Let us increase the outlets that are available, let's increase the hours, let's have Sunday drinking just like we have drinking in the clubs because the clubs can open seven days a week and serve liquor without any restriction of hours so the hotels naturally want to keep pace with that, and soon you are going to find pressure exerted to get midnight hotel trading on Friday and Saturdays and of course you are going to find a very strong pressure developing for Sunday drinking also.

The Government itself is guilty of aiding and abetting the process which produces the scourge of alcoholism.

And then again, the great mistake that so many people are cheerfully making is this: That when they consider the ravages of beverage alcohol in the community, they glibly accept the false idea that alcoholism (however you define that term) is the whole of the story of the human tragedy associated with the liquor habit.

The fact is that alcoholism is only a part, but a very terrible part, of the many problems associated with liquor in the community. Many of the liquor-caused personal, family and social tragedies befall drinkers who would not be classed as alcoholics on any use of this definition.

From a talk originally broadcast over 2CH, Sydney, by the Rev. Bernard G. Judd, president of the N.S.W. Temperance Alliance and rector of St. Peter's, East Sydney.

Heavy social drinkers are often seemingly healthy people who are ruining their health and lowering their efficiency by their heavy drinking and making life a misery for their families and denying their children many of the educational and other opportunities which they would otherwise be able to afford if they didn't spend so much of their money at the club or the pub.

I personally am not interested in this never-ending discussion as to whether alcoholism is a disease or not. It is absurd to regard alcoholism as a disease in the way that you talk about Tuberculosis or Cancer — it's utter nonsense to talk like that. The only reason people do talk like that is to try and suggest that the alcoholic is not morally responsible for the decision he has made to drink.

The alcoholic needs all the

care and help and sympathy and guidance we can give him, but prevention (alcohol-free living) is vastly more realistic than treatment because treatment can never catch up with the vast magnitude of the problem.

The alcoholic, of course, likes to give you the impression that he belongs to a new elite or aristocracy and that society owes him something and he is going to exact the very last farthing of what society owes him.

He will tell you that alcoholism doesn't come in bottles as the nasty Temperance people say, but that alcoholism comes in the person who has a personality defect. The truth is that alcoholism comes both in the person and in the bottle.

If the man with the personality defect did not take to the bottle his personality defect

Continued Page 8

## EDITORIAL

### WEEK OF PRAYER

From May 27 to June 6, members of all Churches, including the Roman Catholic Church and the Orthodox Churches, will observe a period of prayer for Christian unity.

A leaflet issued by the World Council of Churches for use in the observance says that "Christ's own prayer to the Father 'that they all may be one . . . so that the world may believe . . . is effective only when we are convinced that God has made all things new . . . and that God can renew our Churches and ourselves day by day."

The leaflet asks Church members to pray during the week for "the unity for which Christ asked God, unity in truth and love, and unity for witness and service."

Theme of this year's observance is the passage from Revelation 2: 15 — "Behold, I make all things new."

This emphasis on prayer for renewal is welcome. For to speak of "renewal" is to speak of what used to go by the good old-fashioned, word "revival." And who among us is not conscious of the need for revival, both as individuals and within our Churches?

Whilst we can pray for renewal we may feel less able to pray for unity. This not because we do not desire to see manifest the unity of all true believers but because there is no common ground upon which such a prayer can be based.

The Roman Catholic concept of unity is that of an organisational unity under a hierarchy. The unity for which Christ prayed was that of unity in the truth — a unity in fellowship and oneness in Him.

All unconsciously the modern Ecumenical Movement has accepted the Roman concept and as a result there has developed the idea that unity will come from an amalgam of churches, an organisational unity.

Whilst then at this time we pray for renewal let us also pray that the Churches will at this time be drawn back to the Word of God that those who call themselves Christians might find that true unity which comes from a vital personal relationship to the Lord Jesus Christ.

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## CHURCH POSTER WINS AWARD



A four-colour poster prepared for the Crusade for a Christian Christmas campaign won Dios Offset, an agency of the diocese of Sydney, an award for "Excellence in lithography."

The award was presented by the 3M Company to Mr. Gordon Dodd (centre) at a recent function in Sydney.

The poster depicted the theme of the Virgin and Child in modern form.

## Young people challenged to think of missionary work

VISITING English missionary the Rev. David Pytches last Friday challenged young Australian Christians to consider missionary service as a life vocation.

## CHURCH LOOKS AT THE NORTH

STANDING Committee of General Synod has appointed a committee to investigate the problems of the Church of England in Australia's remote areas, particularly the dioceses of North-West Australia and Carpentaria.

A recent series of articles in A.C.R. highlighted some of the problems of these areas.

Other business dealt with by Standing Committee included:

- Receiving a report from the Archbishop of Melbourne on the work of the Ecumenical Affairs Committee. Dr Woods reported that not only were the Protestant Churches involved in discussions but also the Church of Rome and various Orthodox Churches.
- Receiving a report from Bishop Sambell on behalf of a committee set up to deal with MRI.
- Dealing with draft canons on the election of future Primates and receiving a report on a draft canon being prepared to deal with long-service leave for clergy. The draft canon of the election of Primates was approved in principle. No details have been given, however.
- Hearing a report from the Bishop of Adelaide that a design for a coat of arms for the Church of England in Australia had been approved by the Earl Marshal and the College of Heralds.
- Electing Bishop M. L. Loane ad interim as a representative of the House of Clergy on Standing Committee of General Synod in place of Bishop Kerle. Bishop Kerle is no longer eligible, having become a diocesan bishop.

He was speaking at a Youth Rally organised by the South American Missionary Society (Australian Association) attended by over 180 young people at St. Thomas', Kingsgrove.

Mr Pytches is visiting Sydney for four weeks at the invitation of S.A.M.S. He is a leading missionary in Chile, South America. Mr Pytches pioneered Spanish-speaking evangelistic work in the city of Valparaiso, which has been taken over by Australian missionary, the Reverend Greg Blaxland.

Mr Pytches spoke of the many "rich young rulers" he had met in Chile during his missionary work. He mentioned by name Senator Carlos Lopez, a Chilean aristocrat who had trained for three years in Rome for the Roman Catholic priesthood.

He then toured Europe and studied at the Sorbonne University. Finally he returned to his native Chile to train as a lawyer.

## Groping in dark

He said, "He was just groping in the dark, and my heart yearned for him to be won for Christ. He began coming to church at the evening service and Bible Study, but he did not believe."

"He even said of our Christian group in Valparaiso, 'I pray to the saints, but it's like a brick wall; your people have got through to God.'"

"But when he understood the claims of Christ, he went away sorrowing."

Mr Pytches said he had met during his visit to Sydney many "rich young rulers." "The greatest sin is to select a life's work without seeking God's will," he said.

He said the greatest tragedy was an older Christian who said, "I was going to be a missionary, but . . ." He urged young Christians to be much in prayer to find out God's will for their lives, and he urged them to consider the possibility of missionary service.

## YOUTH HELP FOR HUNGER APPEAL

TEN youth organisations have volunteered to carry out the mammoth task of distributing 800,000 wallets for the Freedom From Hunger Campaign Civic Appeal on May 30.

The wallets, specially designed to hold coins and notes, will be left in homes for at least a week for collection by adult volunteers on May 30.

Distribution of the wallets will be handled by the Boy Scouts, Girl Guides, Girls Life Brigade, Junior Red Cross, Police Boys' Clubs and Church youth groups.

The chairman of the Civic Appeal, Air Marshal Sir John McCauley, said today a complete State-wide distribution of wallets for a fund-raising venture had never been achieved in N.S.W.

"Our aim on this campaign is to reach every family in N.S.W. and give them an opportunity to help this humanitarian effort," he said. "Millions of starving children need their help."

## More needed

Sir John stated that the campaign urgently required adult volunteers for the collection of wallets on May 30.

"We already have thousands of volunteers but more are needed if we are to achieve a 100 per cent result," he said.

The N.S.W. target for the campaign is £390,000 out of a national target of £1.5 million.

The money will be used for the establishment of food-producing projects in under-developed countries.

Volunteers should contact their area committee or the Freedom From Hunger Campaign Headquarters, 127 Phillip Street, Sydney. Tel.: 25-5566.

CHILE HELP.—Funds totaling 32,000 dollars were pledged by member churches within a few days of the W.C.C.'s call for 200,000 dollars to help in Chile. Australia pledged 2,231 dollars, New Zealand 2,772 dollars. The earthquake killed 400, destroyed 15,000 homes completely and damaged 30,000 others.

SPANISH ACTION.—Spanish police have closed a primary school operated by Adventists. They claimed that educational activities by Protestant church groups are forbidden. Parents have protested to the Ministry of Education.

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# Books

## Prophecy examined

THE INTERPRETATION OF PROPHECY. By Patrick Fairbairn, London, Banner of Truth Trust, 1964, pp. 532. English price 25/.

Dr Fairbairn was Principal of the Free Church College, Glasgow, a hundred years ago, and one of the giants of the Free Church after the Disruption.

This, perhaps his most important work on Scripture, appeared in 1865. In it, Fairbairn analyses the principles of prophetic scripture, and seeks to apply them especially to Daniel and Revelation.

The treatment has the unhurried thoroughness of a bygone age, and it is doubtful if it will find many readers today, even at Banner of Truth prices.

One detail of Fairbairn's principle's may interest readers. Although he accepts as historical those examples of prophetic symbolism which are expressly said to have occurred (e.g. Jeremiah having a yoke upon his neck, Jeremiah 28) he holds that where there exists only the command to perform such as action, "the actions related, should be understood to have occurred in the spiritual sphere of prophetic revelation; and outward reality is to be predicated of them, only when the account given is such as to place the symbolic act in undoubted connection with the facts of history" (p. 123).

In this way, he is relieved of the necessity of supposing that the symbolic actions of Zachariah and Ezekiel, for example, actually took place. Even the death of, and mourning for, Ezekiel's wife (Ezekiel 24) he regards as having occurred only in prophetic vision.

— D. W. B. ROBINSON.

## Cranmer's writings

THE WORK OF THOMAS CRANMER. Introduced by J. I. Packer; Edited by G. E. Duffield. The Sutton Courtenay Press, Appleford, Berkshire, England. 1964, pp. 370. English price 42/.

This is the second volume to appear in The Courtenay Library of Reformation Classics.

Nearly two hundred pages are taken up with Cranmer's first treatise on the Lord's Supper, "Defence of the True and Catholic Doctrine of the Sacrament, 1550." This is the easiest form in which to read Cranmer's position; his answer to Stephen Gardiner, Bishop of Winchester, can be read in the Parker Society edition.

Among the shorter pieces are two on Justification (1538), three speeches, Questions and Answers on the sacrament and the ministry (1540), the Preface to the Great Bible (1540), three Proclamations (two of them regarding the replacing of altars by tables), and a number of letters.

There is nothing from the Prayer Book, and the Homilies are to be published separately.

Of special interest are Cranmer's statements given at his trial, including his final prayer, and dramatic apology, with Foxe's account of the recantation and death.

The catalogue of Cranmer's private library is also given; this, and the notes on it, is a most valuable addition.

A very fine colour reproduction of the National Gallery portrait forms the frontispiece, and the portrait in the Leger Gallery, discovered by the editor to be a forgery, superimposed on a portrait of an unknown cardinal, is also given, together with an X-ray photograph of the original head under the present picture.

This is a very rewarding volume, to be commended to all students of the Reformation.

The thirty-page introduction by Dr Packer is a masterly assessment of Cranmer as a theologian, and the section on "Cranmer in Some Recent Writing" includes a critique of the views of Gregory Dix and C. W. Dugmore which redresses a lot of popular misconception about Cranmer's sacramental views.

— D. W. B. ROBINSON.

## Inspiration

THEY WORD IS TRUTH. By Edward J. Young, Banner of Truth Trust, 1963, pp. 280. English 15/.

These are thoughts on the Biblical Doctrine of Inspiration by the Professor of Old Testament at Westminster Theological Seminary, Philadelphia, were published in America in 1957. It is a useful book, providing clarification of what is meant by terms like "infallibility" and "inerrancy" by one who stands in the conservative, scholarly tradition of Westminster. The discussion of "Some Modern Views of the Bible" is shrewd and useful.

— D. W. B. ROBINSON.

## Christian worship

WORSHIP IN THE EARLY CHURCH. By Ralph P. Martin. London, Marshall, Morgan and Scott, 1964, pp. 144. English price 13/6.

Dr Martin is a young Baptist scholar on the staff of the London Bible College, who at present is a guest professor at Bethel College, St. Paul, Minnesota. This book collects and expands a series of Bible studies which appeared in *The Life of Faith*.

It is a very useful book for study. All aspects of worship are discussed, with full references and (for students) extensive documentation from modern writers. Though written for Christians generally as a biblical study, it would be found useful by the student of liturgical history.

Dr Martin does not miss much in the evidence of the New Testament, though he is perhaps not so strong on the fundamental doctrine of worship.

This shows itself in occasional loose statements (e.g. in the chapter, "Concerning the Collection" — Christian Stewardship). Nor does the fundamental meaning of baptism emerge with any great clarity.

In regard to the Last Supper, the Passover is more than once described as a "feast" or "festival," apparently confused with the feast of unleavened bread, and the author builds too much on the fact that the New Testament does not make mention of a lamb in the account of the Last Supper.

It goes too far to speak of "the absence of the lamb from the Lord's meal-table" (p. 112). But in general the book is reliable and stimulating.

— D. W. B. ROBINSON.

## NEW BOOK ON FREEMASONRY

Most of the better-known books on Freemasonry are large volumes which take a good deal of reading. The publication of a small but quite adequate volume on the subject will therefore be welcomed by many.

Under the title "Freemasonry" the new book, published by Jordan Books Ltd., is written jointly by two Sydney Anglican clergymen, the Revs. F. G. Hanson and K. N. Shelley. The book has developed as a result of a Forum on the subject where several speakers discussed the implications of Christianity and Freemasonry from their respective viewpoints — some in favour of Freemasonry, some not.

The suggestion was made that the main speakers should write down their views in a form suitable for publication in one booklet. Two speakers accepted this invitation and what they have written is now published in this form.

The first two chapters attempt to outline briefly the history and development of Freemasonry and its basic nature and teaching. This section is written by Fred G. Hanson, who joined Freemasonry in 1948 and writes from his background of years of experience as a Mason.

In the subsequent sections of the book Mr Hanson and Mr Snelley discuss the teachings and practices of Freemasonry in relation to Christianity.

Those who are familiar with Freemasonry will find much food for thought in the book. Those who are not will find it a valuable introduction to the organization.

Some of the facts of membership will prove of wide interest. The book estimates that about one in four of Sydney's Anglican clergy are Masons and also gives some interesting hints as to membership of clergy of other denominations.

### Thoughtful

While acknowledging his debt of gratitude to the movement for friendship and help received, Mr Hanson makes clear his estimate of Masonry from a spiritual point of view.

In a thoughtful summary of the whole book, the authors say that: "One of the tragic fruits of a lifetime of devoted Masonic and Church service is that sometimes a man arrives at the evening of his earthly life with almost nothing of true spiritual worth with which to face the future."

It is not that these Masons have made a conscious decision to turn from giving their full allegiance to Christ and His Church (although this does happen in some cases). But rather, slowly and surely, the broad, all-embracing theology of Freemasonry superimposes itself over the Church's "narrow" teaching

of salvation to be found only through the atoning work of Christ on the cross.

"Gradually, their outlook begins to change. The Church's message becomes increasingly hard and remote and the message of the Craft seems increasingly attractive and relevant. One readily forgets how Christ Himself warned that the way to life was narrow, and few are they who find it."

"These men then feel that the Church needs to be 'opened up.' They want to help the Church to broaden its doctrines. They want to show their minister what he is missing. They want to remove from the Church's teaching the doctrinal stumbling-blocks which give offence."

"The result can be, and often is, the development of a kind of pseudo-theological 'fifth column' within the Church — an internal group working for 'reform' within the local church."

## Notes and Comments

### New Guinea training college

The area to Australia's immediate north is daily coming into greater prominence in our newspapers. Included in this area is the great island of New Guinea which has very special interest for Australia, with our country's responsibilities in the eastern half.

It is therefore encouraging to hear news from time to time of the New Guinea Christian Leaders' Training College now established at Banz, in the Waigi Valley.

Readers will be interested to learn that the college, sponsored by the Melbourne Bible Institute, now has in residence its first group of 20 students — from various parts of Melanesia.

It is now little more than 12 months since the property was secured and those concerned for its establishment are deeply conscious of God's blessing on their labours.

We commend to our readers the work of this college, placed as it is in a strategic location in a rapidly developing area. Further details are available from the Secretary, M.B.I., P.O. Box 21, Armadale, Victoria.

## Bishops and Communism

Although the letters written by the twelve bishops to Sir Robert Menzies are written in all sincerity it is regrettable that their call for a negotiated peace has the support of pro-Communist elements.

Apparently the reverend gentlemen have not fully learned the truths concerning Communism.

When are such responsible people going to understand that "peaceful co-existence" is a Communist weapon for the furtherance of their objective. No amount of talking can alter the aims of the Communist leaders.

As much as Christians deplore the use of military force we cannot ignore the fact that the Christian voice in the world can be overthrown.

The Christian religion has moulded the laws, and regulated the society of what we call Western civilisation. The Christian is like the yeast in a loaf which rises up within a protecting crust.

He is free to work within the society he is mainly responsible for. Whether his leaders, which form the protecting crust, are practising Christians or not, their whole outlook finds its roots in the Christian faith.

Communism is just the opposite. It is a state religion imposed from the top down. The writings of Marx and Lenin leave us with no doubt that the Communist believes he is on the way of the future.

No amount of wishful thinking will stop their advance. If we are to protect our Western civilisation we will have no alternative but to fight somewhere, sometime, to draw the line.

Our civilisation allows men of all creeds to live peacefully within its boundaries but that harmony cannot be maintained by offering the same friendship to Communists. They must inevitably destroy us.

Our bishops would be better occupied in encouraging a national pride in God, Queen and our heritage and with such pride our community and its leaders will best deal with problems in South Vietnam and elsewhere.

C. R. MARRINER.  
Horde Vale, Vic.

### Dr Ramsey's criticism

The Church of England in South Africa read with dismay the widely published attack by the Archbishop of Canterbury



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# Letters to the Editor

against the Sydney diocese because of its evangelical basis and practice.

We were about to despatch a letter of sympathy with, and support of, the Archbishop of Sydney and his whole diocese, when a small paragraph in a paper from England stated that Dr Ramsey had denied that he used the words published.

May we remind your readers that when a former Archbishop of Canterbury who committed the indiscretion of improper criticism of a member of the Royal Family, was confronted with his statements, the Archbishop denied that he had used the words.

There followed the publication by the newspaper men of their notes made at the time of the interview, proving that the words had in fact been used.

The same Archbishop launched a violent public attack against the Church of England in South Africa and its senior Bishop, and when he was confronted with the libellous and unjust nature of the attack, he immediately sought refuge in denials and withdrawals.

It is incidents such as these that dishonour Our Lord, and bring disrepute on the Church of England. Moreover they indicate that the Anglo-Romans are determined to destroy the Evangelical witness throughout the Church of England wherever it is found.

D. GORDON MILLS,  
Chancellor, C.E.S.A.  
Capetown, S.A.

### Archbishop Ramsey's view

I have read the Rev. Ralph Ogden's reply to my letter appearing in the ACR of April 8, in which he refers to the statements of Dr Ramsey in his book "Introducing the Christian Faith," with reference to (1) Hell, (2) The Cross, (3) Deity of Christ.

I have not read this book, but I am now referring to the excerpts as quoted by Mr Ogden.

(1) Hell: It would appear from this that Dr Ramsey does believe in the existence of this place, despite his reported public statement to the contrary.

May I be permitted to ask why he needs to pray to God to keep him safe? Should not his spiritual insight enable him to comprehend the clear statement of John 5: 24, and confirmed by Paul in Roman 8: 1, also 1 John 5: 11-13.

(2) The Cross: Here again there is no ambiguity about his statement. In view of this, how does he expect to meet his atheistic friends in Heaven?

(3) Deity of Christ: Again his statement is quite plain and scriptural. Then why did he state that a Christian does not have to believe this?

I noted that Mr Ogden did not comment on Dr Ramsey's statement at the university — "that the concept of an infallible Bible is no longer held by Christians."

I must repeat that I am astounded and bewildered that such contrary views can be held by a man with "deep spiritual insight."

I did not consider an apology necessary as suggested by Mr Ogden, but would withdraw the word — "ignorant," as used in my letter.

H. G. SMITH.  
Eden, N.S.W.

## Criticism of churchmen

Recent condemnation of the Rev Alan Walker and the Rev Bernard Judd by radio commentator Eric Baume of 2GB is typical of the cynicism we have come to expect from Mr Baume.

Mr Walker and his team of social workers are doing a great Christian service to the community and Mr Judd is doing a great work campaigning against alcoholism and gambling, both real menaces in our era.

I am sure these two men have the support of the sane, decent elements in our community.

BERNARD WALSH,  
Waterloo, N.S.W.

## Carpentaria

Agnostos has missed the boat in his basic assumption and one can only assume that he is unaware of the legendary reply of Our Lord to St. Peter's question "Quo Vadis." It was in terms of Our Lord's reply that I affirmed that the diocese of Carpentaria was not going to Rome!

I am quite sure that NO appraisal of the diocese of Carpentaria which does not include the facts about the Church's witness to those of God's children who happen to be born with a coloured skin is honest. Carpentaria is a MISSIONARY DIOCESE and in it we endeavour to make no distinction between what Agnostos calls "whites" and what we simply call "people."

So far as the 5,000-odd people of European descent scattered over the Cape York Peninsula

It is said that in the south of Brazil, Protestants are called "Bibles," because they are so often using, studying and preaching the Bible. Could this be said of us?

Asked what equipment a person needed to become a missionary the Rev. J. Hudson Taylor replied: "A life yielded to God, a restful trust in Him to supply your needs, a willingness to take a lowly place, adaptability towards circumstances, steadfastness in discouragement, love for prayer and the study of God's word, some experience and blessing in the Lord's work at home."

American Federal Judge, Luther W. Youngdahl, of New York, said: "If we are to win the cold war, we must get back to God, and to get back to God we must get back to the Bible."

MOSLEMS IN DUTCH.—A Moslem prayer service was held in a Dutch Roman Catholic Church earlier this month. The service, was held with the approval of the Cardinal, who said: "Moslems and Christians essentially adore the same God" and "only the approach is different."

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and the Gulf country are concerned, I would refer Agnostos to the ministry of the Archdeacon of Carpentaria, the Ven. John Fisher and to his predecessor in that office, Canon Arthur Lupton.

Archdeacon Fisher DOES minister to those people in scattered places — in fact he celebrated the Holy Communion on a number of occasions recently (within the past month) using dining room tables, and even on one occasion a pub table.

The Archdeacon is constantly away from Thursday Is. travelling over impossible roads, sleeping on the beach (near Lockhart River Mission) bathing in a "prophets chamber" attached to the church at Cooktown and generally living the Gospel he preaches.

I would also refer Agnostos to the Brotherhood of Saint Barnabas whose members minister to the people of a vast area of the Gulf country with the blessing of the Bishop of North Queensland. Our Bishop has recently visited some of the lonely outback places within the borders of his diocese and the writer of this letter has recently conducted services for the people of Cooktown and spent some time talking to and praying with "old-time" miners who live in the backblocks and on the banks of the Endeavour River.

I mark it as a statement of unkindness to suggest that the ministry of Archdeacon Fisher, Bishop Grosvenor Miles, B.S.B., and his faithful, devoted brothers is not effective. In effect then, the rector of Mossman is not the sole standard bearer of the Church of England on that portion of the mainland of Queensland embraced in the diocese.

I am fairly sure that Archdeacon Fisher and the Brotherhood priests would not like to be called red herrings!

Agnostos is unaware of the facts concerning the missionaries of the Peninsula missions. They are not all, as he suggests, selected, paid and kept by A.B.M. Of the total number of 32 working in the three missions only 12 have come to the work by way of the House of the Epiphany and A.B.M. Of the total number of missionaries, only the Superintendents (3) and the Chaplains (3) are paid out of A.B.M. grants to the diocese.

Staff salaries are paid from monies received in grants from the Queensland State Government. I am not aware of the inner workings of the C.M.S., but I assume that apart from Superintendents and Chaplains' stipends, the staff salaries are paid from grants received from the Administration of the Northern Territory.

Thursday Island IS an important centre. Any see, town or city is important. Any town that deals with the welfare of "people" is important. But "important" is a relative word, and though not "important" to Agnostos, Thursday Is. is important to the 8,500 people for whom it is the Administrative (Governmental) centre.

The writer had not the slightest intention of disparaging the 1901 Year Book. In fact, he has used information from the same book in compiling the Official History of Carpentaria which is at present in the hands of the publishers and will be available to the public on August 20, to coincide with the visit of the Primate to Thursday Island this year. I did however, disparage the use of the 1901 Year Book in the context in which Agnostos chose to place it.

I should be happy enough to make a present of "Cross Over Carpentaria" to Agnostos, should he care to let me have his name and address, as I believe, essentially, Agnostos has the welfare of the diocese at heart.  
(Canon) JOHN BAYTON,  
Thursday Island, Qld.

## The ministry of women

The article in your issue of May 6 concerning trained women workers in the Church, confuses the Ordained Ministry of a Deaconess and the ministry of a trained laywoman. The writer appears to use the title "deaconess" and "trained woman worker" interchangeably, with small regard for our understanding of, the "one Order of Ministry" for women, i.e., the Deaconess Order.

In the opening paragraph, the writer refers to comments written by the Bishop of Tasmania, in his February Diocesan Letter, so that the quotation given seemed as though it were referring to "trained women workers." The facts are that the words quoted appeared at the end of a long paragraph by Bishop Davies, referring only to "The Order of Deaconesses."

After describing ordination for a deaconess, the Bishop continued: "A deaconess however is not a female deacon. The Order of Deaconesses is that ministry in the Church which only women can fill and is their own special Order. I am sure that a fuller understanding of the Order of Deaconesses and a fuller use of its potentialities would lead to an enrichment of the total ministry of the Church and a strengthening of its evangelistic and pastoral powers. We should honour and encourage this ministry in every way possible."

"The Order of Deaconesses is the one existing ordained Ministry for women in the sense of being the only Order of Ministry in the Anglican Communion to which women are admitted by episcopal imposition of hands." (Resolution passed by both Houses of Convocation, 1939-41.) This definition is equally true for the Church of England in Australia.

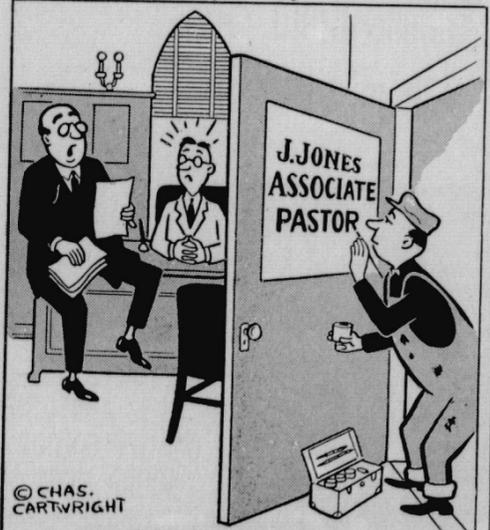
The writer referred to a statement covering regulations in the Sydney Diocese for deaconesses, but omitted to quote the first important sentences, namely: "It means that a woman who has been tested and trained is accepted, and is set apart by ordination for life-long service in the Church, and is empowered by the gift of the Holy Spirit for her share in its ministry."

"At ordination, she is given an official position, or status, in the ministry of the visible Church by prayer and the Laying-on-of-Hands by the Bishop, with the Presentation of the New Testament, and Letters of Orders." Please note the words in bold letters. The vocation of a deaconess is life-long and may not be lightly set aside, though, of course, no vow of celibacy is taken at ordination.

Most of the persons referred to in the article, having completed a training course, are laywomen, serving God in various spheres, and we praise Him for this, but they are Not deaconesses. Many of them may never feel called to this life-long vocation; in their present status, they are free to change their occupation, go back to a civil position, or marry, as they feel God is directing them. The title of the article is therefore inaccurate and misleading, and should have read:

Letters continued on Page six

## Church Chuckles by CARTWRIGHT



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ASSISTANT. Inquiry is invited from Junior Girls for the position of assistant in the Christian Education Centre, Sydney. The position entails assistance in the preparation for, and despatch of Sunday School materials, the keeping of records, and serving customers in the Christian Education Centre. Further details in respect of this vacancy and an appointment may be made by contacting the Business Manager, Mr L. J. Mathison, 511 Kent St., Sydney. (Phone 26-6428).

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LETTERS

Continued from Page five

"Trained Women Workers show that a Woman's Place is not always in the Home."

There is never any confusion between the Ordained Ministry of the clergy and the male laity. Why do writers in Sydney Diocese perpetually confuse the work carried on by women laity with that of the ordained Deaconess Ministry? It is not so elsewhere in Australia or overseas.

I believe the fault partly lies with the students and ex-trainees of the Sydney Deaconess House, who, when they hear themselves referred to as "deaconesses" make no attempt to correct the inaccuracy.

Students serving on the staff of parishes in a part-time training capacity are officially designated as "Deaconess students" — the Archbishop prefers "Deaconess House Students" — but the word "student" is soon, or easily, dropped; so one frequently reads in their parish paper, under Staff: "Deaconess, Sister . . ."

The same inaccuracy also occurs for "parish Sisters" who are written up under the Staff heading of "Deaconess". They are then referred to by the people of the parish as "our Deaconess". This even gets into print in the official history of some of our Churches. I have before me "The Hundred Years of St. . . ." with the pictures of three students from Deaconess House, under the inaccurate heading: "Deaconesses connected with St. . . ." I may add that these three, and their successors, have never been ordained deaconesses!

Furthermore, the students of Moore Theological College refer to the students at the "Deaconess House" Theological College as "Deaconesses" and again, no attempt is ever made to correct this mis-statement. When the men students are ordained, and in the process of time, are in charge of parishes, with women students on their staff, they continue to use this inaccurate form of address.

May this clear statement of facts clarify the position for many of your readers. GWNETH HALL, Deaconess, Hon. Sec., All Australian Deaconess Conference, Sydney. (A lot of the apparent confusion no doubt arises from the fact that the "trained women workers" referred to have passed through Deaconess House. As a result there is, in the minds of most church people, a distinction between these "laywomen" and ordinary laywomen (or laymen) who have not passed through full-time training of this kind — Ed.)

Where is the witness?

It is hoped that if any change is made in the nature of the Good Friday Procession of Witness in Sydney next year, the organisers will ensure that the officials on duty are briefed on the need for maintaining their witness in all aspects of the function.

On Good Friday at least two people were seen to leave Hyde Park before the service because of the graceless and bumptious attitude of certain male officials regarding the use of the chairs

which were "reserved for elderly people in the march."

My 76-year-old mother and my elderly mother-in-law, among others, were forbidden to use the chairs, even an hour before the march began, and my polite request that they be permitted to use them until the service started was curtly rebuffed.

Being staunch Anglicans, these two ladies suffered this and stayed, but two others, not so interested, walked off disgusted. The attitude of the officials was the more irritating in that very soon afterwards, they were seen greeting groups of sprightly middle-aged folk (not marchers), obviously friends who were apparently of the elect.

Of course, we realise that to provide general seating was impracticable, but surely there was room for Christian grace and common sense.

One hour's rest on the chairs before the service would have enabled some older people to stand for the half-hour service, but one official could not see the point of this for he merely grumbled, "I told the committee it would be less trouble to have no chairs at all."

It all makes one wonder just where is the witness in this Good Friday Procession. Or perhaps we are more interested in witnessing through our Anglican strength rather than through our Anglican grace.

Yours faithfully, "CONCERNED." Sydney.

SYDNEY CHURCH SCHOOL CLOSES

AFTER long consideration of whether to close St. Gabriel's School, Waverley, or move it to another district, the Community of the Sisters of the Church (Anglican) has decided to close at the end of this year owing to lack of sisters.

Before the final decision was made St. Catherine's School, also at Waverley, was approached to ensure that applications would be received by them.

In agreeing to this the Council of St. Catherine's stated that pupils enrolling from St. Gabriel's could wear that uniform.

Prior to the announcement of the closure of St. Gabriel's, St. Catherine's had been formulating plans for further building expansion and the first stage will be ready for occupation in the New Year.

The headmistress of St. Catherine's, Miss D. F. Patterson, is receiving inquiries from the parents of pupils of St. Gabriel's and at their request has arranged a meeting for discussion of transfers and inspection of the school.

St. Catherine's is the oldest Anglican girls' school in the Commonwealth and was founded in 1856 by Mrs Frederick Barker, wife of the second Bishop of Sydney.

CHASUBLE GIVEN. — The Anglican Bishop of Exeter, Dr Mortimer, will present the Pope with an elaborately-embroidered chasuble during a pilgrimage visit to Rome on April 24. He will do so on behalf of the pilgrims who are passing through Rome en route to Israel.

ROME JOINS. — Holy Family Roman Catholic Church has joined the Fort Worth (Texas) Council of Churches, making it the third Roman Catholic Church in the U.S. to join such councils.

AUTHORITY IN THE CHURCH

CONCLUDING extracts from an address given at a recent conference organised by the Anglican Church League. The speaker was the Rev. E. D. Cameron.

The Scripture alone has very often been the clarion call of Protestant Christians in many centuries, and it has been the subject of a great deal of criticism and also of a great deal of misunderstanding. When one says "the Bible alone," other things have to be borne in mind and considered.

It is not the Written Word alone that God has left to His Church. Christ is with us always, even unto the end of the age, and we live under the promise of, and the daily experience of, the Holy Spirit.

Spiritual things are spiritually discerned, and man, natural or regenerate, cannot merely take the Word of God and sit over it and wrest from it, or construct upon it a theological system that will be faultless and accurate at every point.

He is impeded, both by his own frailty, and the fact that he is dependent upon the Spirit both to discern and interpret the Word of God.

Again, we may say that the Spirit is ever speaking to the Churches, not to add or to complement anything that has been already said, but to give insight into God's Word, and to relate it to the situation, in which the individual, or the Church may find themselves at any point of time.

Humility

And so, as we seek to answer the question, where is our authority we may say without qualification that our authority lies within the Bible, but we must say it in humility. We must, of course, look beyond the Bible to the Lord of the Church. Christ is our Lord and our Bible is one of the means whereby His authority is exercised.

To encounter the Bible truly and spiritually, is to encounter also Christ, and we can encounter Him only in penitence, in faith and humility, and it is only as we bring this three-fold state of heart to bear upon our study of the Bible, that we will understand its message and be able to live under and to accept its authority.

I make this point particularly, for it is very easy for us in our encounters with Christians of different traditions, to become, rightly and firmly, convinced of our position as Evangelicals, but also to lose, in discussion, the sense of penitence and humility, without which it is not possible to begin to understand God's Word and to use it rightly. God's Spirit has attended His Word in every point of the history of the people of God.

By the Word all things were made, but the Spirit of God also moved on the face of the waters. The Word of the Lord came to the Prophets, but the Spirit of the Lord was also upon them. The Words that Jesus spoke were Spirit and life, and in the synagogue where Moses is read, a veil lies on the hearts of those

Faith, but rather to help them.

But certainly, where a man accepts the position as a spokesman and teacher within the Church of God, his very acceptance of the work must indicate, to some degree, that he has something certain to say, and not merely problems to share.

For ourselves in our Christian lives and such ministry as is committed to us, we must hold on what God has given us, and not to debate whether the gift be valid, or otherwise. In our own personal lives we have firm and certain promises given to us by God, and it is only as we see the Bible as authoritative that we will enter into the fullness of Christian hope and joy that God intends for His people.

Undertakings

We have firm undertakings given to us by God, and the world and the life beyond death, apparently to intangible and uncertain to many, who profess and call themselves Christians, is, from the Biblical point of view, a sure and certain hope upon which, the man, with his faith fixed in Christ, may with confidence set his eyes and his aspirations. In the work of teaching that is committed to us, we too can say, in all humility, "Thus saith the Lord."

The Gospel is not hedged about with qualifications and uncertainties.

It will need re-expression in every generation, but its fundamental assertions are eternal and because the needs and nature of man do not change, it will, ultimately, always speak to man's deepest needs and deepest personal experiences.

If the Bible is given to us as authoritative, in the sense that we have thought of earlier in this paper, it remains obligatory upon us to lay hold upon it and use it with the certainty that is intended.

Christian preaching need not be hedged about or qualified, or put forward with diffident suppositions, but can always be preached with the same firmness and lack of equivocation that marked the Apostolic ministry and was, on one level, responsible for the enormous success that that ministry achieved.

Thus, I would conclude, in our discussions today, by affirming most definitely, that the Church of God does live under authority, and that authority is of a sure kind.

The Lord of the Church is Christ Himself, and His Lordship is exercised through the Scriptures. Our task is, having been shown that authority, to obey it, but to always remember that the discernment of the Scripture and obedience to God's Word, is not possible apart from God's Spirit who ever complements and enlightens His Word and quickens the hearts of His people who seek to hear God and to respond faithfully to Him.

Owing to lack of space it has been necessary to hold over to our next issue extracts from an address given at the same conference by Dr A. M. Bryson.

NEW GRAHAM FILM CENTRED ON NEW YORK WORLD FAIR

A NEW Billy Graham film, "World's Fair Encounter," which, like its predecessors, clearly presents the Gospel, using the medium of movies to attract young people, is now available for screening in Australia.

"World's Fair Encounter" is the latest release from the Hour of Decision film production unit, World Wide Pictures. The 60-minute full colour film is being currently released by Challenge Films throughout Australia.

Depicting two teenagers, whose one-day acquaintance takes them through some of the intriguing exhibits of the New York World's Fair, will strongly appeal to youth.

Recent news reports tell of the re-opening of the World Fair last week for its second six-monthly season. An A.B.C. news report estimates an attendance of 37 millions during this period. In the previous season, last year, an actual attendance of 27 millions was aggregated.

Fifth dimension

It has been reproduced on 16 mm. in "World's Fair Encounter"—to which has been added the story of a Swiss boy and a girl from Montana who find reality amid the glitter and excitement of the gigantic World's Fair.

The youthful couple with divergent backgrounds view "Man in the 5th Dimension." The spiritual challenge faced by each as the Gospel is preached by Billy Graham produces differing reactions, but ultimately both find reality in Jesus Christ.

"World's Fair Encounter" is released throughout Australia through "Challenge Films," a division of Fact and Faith Films. "Challenge Films" libraries in Australia continue to handle a steady volume of hirings of the Dr. Billy Graham films. Titles as "Souls in Conflict," "Shadow of the Boomerang," "Touch of Brass," "Heart is a Rebel," "Lucia," "Oiltown, U.S.A.," "Mr Texas," "Wiretapper," have earned the high regard of discerning Christian film users.

"World's Fair Encounter" promises to offer the same high standard of definite Gospel presentation as the previous Billy Graham films have done.

At a recent showing of "World's Fair Encounter" in the State Theatre, Sydney, on Good Friday, a number of the 1,600 present came forward in response to an appeal by the minister of the Central Methodist Mission, the Rev. Alan Walker.

The film was also seen by several hundred people over the Easter weekend at North Sydney and Cronulla.

MATTERS OF MOMENT, by T. Wilkinson Riddle. Olfants, 96 pages, Aust. price 7/-. Described as "Meditations on Christian Life and Conduct" the essays in this book first appeared, over a period of some 25 years, in The Christian Herald.

"Another boy brought a friend to see the film. They left, and returned in tears 20 minutes later to yield their lives to the Lord. "Many visitors from various religious backgrounds have come to the Pavilion. A reporter for a national Christian weekly, who did not request a press pass, wrote, 'The Pavilion was so

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# Mainly About People

## N.S.W.

Mr Elton Wilson, director in Australia of the Christian Anti-Communism Crusade, is going to Melbourne for a brief visit on June 19 and 20. It is expected that Mr Wilson will arrange a public rally to be addressed by Dr Fred Schwarze.

Congratulations to the Rev. B. Ward Powers, Secretary for External Studies of Moore College, Sydney, on gaining his third university degree. Mr Powers gained a B.Comm. in 1961 and a B.D. in 1963. He has now been successful in the B.A. examinations.

## Victoria

Recent CMS moves have been: The Rev. L. and Mrs Green have returned to Sabah, Malaysia; Mr E. Evans has left Melbourne for service in Tanzania; Mr and Mrs C. Baugh

## FAIR 1000

Camp Wanawong, Loftus (Sydney), is the location for "Fair 1000," organised by the Church of England Boys' Society.

To be held on Saturday, May 29, starting at 10 a.m., the fair will be opened officially an hour later by Inspector First-class Coxhead, of the 24th Division, representing Mr Allan, Commissioner of Police.

The Police Rescue Squad will give a demonstration and featured will be a car exhibition and stalls, including cakes, clothing, plants, etc.

Free bus travel will be provided from Sutherland station every hour. A barbecue will be held in the evening.

(Directions: Cross train line at Sutherland from Prince's Highway. Follow road to left beside line and then turn right along Sixth Avenue, Camp Wanawong is at the end.)

## SYNOD CENTENARY

THIS year marks the 100th anniversary of the first Synod of the diocese of Newcastle, N.S.W.

The first Synod meetings were held at Morpeth, presided over by Bishop Tyrrell. To mark the occasion a commemorative service will be held at Morpeth on Sunday, May 30.

The service will precede Synod itself. At the service the Archbishop of Brisbane will preach. It is interesting to note that at the time of the first Synod, Brisbane had only just been detached from the diocese of Newcastle.

The service will be an open-air one, weather permitting.

have returned to the Numbulwar Mission, Rose River.

Leaving this month for their first term of service with CMS are Miss Pamela Louttit, a nurse from Queensland, and Miss Jan de Lissa, a graduate teacher from N.S.W. They are going to Jesselton, Sabah, Malaysia.

Dr John Cranswick, who has been working in India as a CMS missionary, was due in Melbourne on May 16 for furlough. He will be rejoining his wife and family, already in Melbourne.

Canon T. Arblaster, of the Kenya field of CMS, is serving as chaplain on the "Fairsea," due in Fremantle on May 21. He will travel on the ship to Sydney and then return to Melbourne to rejoin his wife and family who arrived there several months ago.

The Rev. Ron Marks, whose retirement from the State secretaryship of CMS in Victoria was announced recently, will be inducted by Archbishop Woods to the parish of St. James', Glen Iris, on August 12. Mr Marks will retain his links with CMS as Regional Secretary for Asia.

The Ven. W. Codrington, vicar of St. Andrew's, Brighton, and Archdeacon of Brighton, has announced his resignation, as from July 31.

## Elsewhere in Australia

The Rev. David Coller, a Baptist minister, has been appointed as A.B.C. Religious Talks Officer in Brisbane. While in Brisbane Mr Coller will direct all A.B.C. religious radio and TV programs for the State. He joined the A.B.C. in Western Australia last year. Prior to that he served in Baptist work in N.S.W.

Back in Sydney from work with SAMS in Chile is Mr Kevin Bewley. Mr Bewley is the pioneer of Australian participation in SAMS work in Latin America. He has had to return for a period of furlough and medical treatment owing to prolonged ill health. ACR wishes him a speedy recovery.

THE CHURCHMAN, December 1964. This well-known Anglican quarterly deserves a wide readership. The December issue contains articles on Eucharistic Sacrifice; Blessing or Blasphemy, by the Rev. John H. Rodgers, Virginia Theological Seminary, U.S.A.; Evangelicals in New Zealand, by the Rev. Maurice S. Betteridge, and The Geneva of John Calvin, by the Editor (the Rev. Philip Hughes).

# OFF THE RECORD

## EARN WITH C.E.B.S.

An advertisement in an English Church paper tells readers that "Fixed Term Deposits with C.E.B.S. earn 4 per cent." However, it is not the boys' organisation of that name which has entered the investment field, but the Church of England Building Society.

## WELL SAID

"If we are to look at the human scene within the Church, we can only say that under God the hope lies in a true, worked out and working out partnership under the Word between pastor and people. Only so will the congregation reveal that love and loyalty which will commend the Church to those who at present stand outside and see only a caricature of the local manifestation of the body of Christ." (From an editorial in the English Churchman.)

## FEATHERED PREACHER

From a letter in the Church Times: "Sir, my late father-in-law who for many years was a country parson on Worcestershire, liked to tell the story of a neighbouring parson who, one Sunday at Matins, moved to the lectern at sermon time, explaining to his congregation that a goose was sitting in the pulpit..."

## FIFTY YEARS AGO

From "The Church Record," May 21, 1915: "A C.M.S. lady missionary working in a large village in the Delta of the Nile, where previously the attitude of the people had not been favourable, says that the chief feature of the work last autumn was the number of calls paid by leading men, and the evident desire to appear friendly to English people. She writes: 'Some were probably sincere, but one old sheikh may have expressed the feelings of many when he said, "We remember Turkish rule in Egypt, and do not want it again." So he tolerate our religion for the sake of our politics, not realising that all that is really good in the latter is founded on the former.'"

## A FINAL THOUGHT

Matthew Henry, the famous Bible expositor, was once accosted by thieves and robbed. He wrote these words in his diary: "Let me be thankful; first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed."

BAREFOOT. — Nazareth authorities are considering a plan to raze all the old houses in the town and lay out the cleared area so that pilgrims can walk barefoot and meditate on their way to visit holy places.

# THE TRUTH ABOUT THE TREATMENT OF ALCOHOLICS

From page two

would manifest itself in other ways but his conduct would not be marred by the disastrous physiological consequences which attend alcoholic behaviour. This is a point that is frequently over-looked.

Dr Edwin H. Sutherland, professor of sociology at the University of Indiana, and his associates, have made a study of the experiments conducted during the last fifteen years that purport to show the existence of a typical pre-alcoholic personality.

They also conducted tests of their own. They state flatly that "any kind of personality—happy, sad, extrovert, introvert—can become an alcoholic... Alcoholism is not determined by personality traits... and alcoholics do not tend to be more neurotic and psychopathic than non-drinkers."

Dr Leonard Goldberg of the Karolinska Institute in Sweden has declared: "It is important to emphasise that the use of alcohol for a considerable time suffices in itself to induce alcoholism among wholly sound people. Alcoholism is determined in these cases by alcohol's own physiological and pharmacological characteristics, and can induce habit and does not depend on the person's being physically different from other people."

Dr Marvin Block, chairman of the American Medical Association Committee on Alcoholism has gone on record as saying "Many an alcoholic would literally drink himself to death if nature did not intervene by causing unconsciousness. It is difficult to recognise when social drinking ceases and alcoholism begins."

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## BATHURST VISIT BY DR GOUGH

THE Archbishop of Sydney, Dr H. R. Gough, will visit the diocese of Bathurst from Thursday, June 3, to Tuesday, June 8.

Dr Gough's itinerary will include the far west of the State where he will visit congregations at Brewarrina, Bourke and Cobar which are staffed by clergy of the Brotherhood of the Good Shepherd.

At Bourke he will attend a Brotherhood Luncheon on Saturday, June 5, and will preach at a parish communion on Sunday.

The Archbishop will also visit Dubbo and Nynga where he will be shown over a copper mine.

He will complete his trip to the Bathurst diocese by attending a Jubilee Dinner of the Church of England Men's Society at Orange on Monday, June 7.

## TAMWORTH MAN TO ISCF WORK

MR ROBERT N. FRAZER, a member of St. John's, East Tamworth, has been appointed a Travelling Secretary for the Inter-School Christian Fellowship in N.S.W.

Mr Frazer was educated at Maitland Boys' High and the Sydney University, where he gained his B.A. and Dip.Ed.

During his 5th year at high school, Mr Frazer captained the Combined High School XI and represented N.S.W. with the Colts cricket tour of New Zealand. He is currently a member of the Emu cricket team.

Mr Frazer has been teaching with the Department of Education. His first appointment was at Sydney Technical High, during which time he was a member of St. James', Carlton.

Mr Frazer took up his appointment on June 1, 1965. There are now three I.S.C.F. Travelling Staff. They are working in nearly all the high schools in N.S.W.



• Mr Robert Frazer

## CMS MISSIONARIES



Kenneth and Janet Goodlet, graduate teachers from N.S.W., left Australia last month on their way to Sabah, Malaysia, as CMS missionaries.

Two others who left for Sabah recently are Miss Pamela Louttit, a nurse from Queensland,

and Miss Janice de Lissa, a graduate teacher from N.S.W.

Readers are reminded that this month is the last month of CMS financial year. In May it was reported by the Society that a sum of £51,000 was still needed to meet this year's record budget.

## BISHOP'S ACCUSATIONS ON BISHOPS' LETTER

BISHOP T. B. McCall, Wangaratta, has claimed that the names of a number of bishops were used without their consent on the letter about Vietnam sent to the Prime Minister on April 9.

Bishop McCall said, in a statement in his diocesan magazine, "The Witness," that their names were used falsely by "the action of some unscrupulous person."

"Some may not be aware," said Bishop McCall, "that the Bishop of Newcastle and myself were recorded in the newspapers (and over 3NE) as not having signed the first one which was sober and Christian, but the second one I could not sign largely because I felt it was unnecessary but also because it contained many facts which I doubted and of which in any case I had no knowledge."

"Naturally I did not wish to embarrass my brother bishops who felt happy to sign it."

"The scandalous thing is, however, that a number whose names appeared on that

second letter in fact did not sign it at all and refused to sign it for much the same reasons as myself."

"When their names appeared in the newspaper they refrained from comment for fear of causing embarrassment to others and because they were completely in the dark as to how the mistake happened."

## "Scandalous"

"No doubt they will be much misunderstood and I myself feel you should know that due to the action of some unscrupulous person this was done without their knowledge — at least the Victorian newspapers are not in any way to blame for this scandalous and quite deliberate act. I hope no more will be said about the matter now—my own belief is that not more than three or four bishops signed the second letter."

## Women's Christian Conventions

# A "MOUNTAIN TOP" MEETING ON A N.S.W. MOUNTAIN TOP!

THE Women's Christian Convention reaches out further and wide each year and "A Weekend on the Mountain Top" was the literal experience of all those attending the Riverina Convention at the Tumut Youth Camp, high on a hilltop overlooking the beautiful Tumut River District.

There were 60 women in residence and 120 day visitors. The messages, most satisfying and challenging, were brought by Miss Cook and Mrs N. Horn who are both from the Central Conventions Speakers' panel.

A missionary forum was an innovation, when a panel of missionaries answered questions submitted during the convention, giving a missionary's point of view about various aspects of their work, ways in which the church at home can help, and experiences of victory over the powers of darkness, through our Lord Jesus Christ.

An unusual feature at the Northern Rivers Convention held at Scotts Head was the holding of three opening meetings at Kempsey, Macksville and Coff's Harbour on the opening night with speakers Mrs

Chambers, Miss Sullivan and Mrs Collins respectively. Many who had never attended a Women's Christian Convention came to these meetings and afterwards to other sessions of the Scotts Head Centre.

Miss Irene Dover quickly endeared herself to all and the missionary offering was a visible indication of the way the women were inspired by her challenge. Fellowship in "One Lord" was shared by some three hundred women who gathered at the third Westlakes Convention at Toronto during May.

Speakers from the Central Convention Panel brought the messages which included Missionary Guests, Miss Poldi Storer and Mrs R. Cunningham who challenged the hearers with the urgency for widening their horizons and realising their re-

sponsibility as Christians with regard to "going into all the world" in prayer and practice.

Coming Conventions: Sutherland Shire at the Baptist Church, Gympie on Wednesday July 7 commencing at 9.45 a.m.

Northern Beaches on Thursday August 5, 1965 commencing at 9.45 a.m. (A creche is provided.)

Prayer is asked for conventions, committees and speakers. "In the day when I cried Thou answeredst me," Psalm 138:3. Conventions aim to help women go back to their churches with a more fruitful ministry. The movement believes that Christians all should have a Church membership—a spiritual home.

The churches are of primary importance in God's plan, and the Women's Christian Convention is a "handmaid" of the Church.

Testimonies of the women themselves and also of their ministers have indicated that the spiritual experiences of the Conventions have enabled them to be better wives and mothers in their homes, and more valuable members in their Churches.

Recently appointed as Publicity Officer of the movement is Mrs Gladys Dillon, wife of Canon Rudolf Dillon, of Sydney.

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