

Mainly About People

N.S.W.

The Rev. N. Wain, from Lancashire, England, has been appointed curate-in-charge of the provisional parish of St. Luke's, Mascot, with Eastlakes (Sydney). Previously this district was under the oversight of the Rev. A. W. Quee, now in South Australia as CMS state secretary.

The Rev. Owen Weaver, chaplain on Norfolk Island since 1963, has returned to Australia and has been appointed curate-in-charge of Hillview, including Prestons and Casula (Liverpool district). His place on Norfolk Island has been taken by the Rev. Philip Kitchen (A.C.R., March 25).

Scripture Union advises that Miss Alethe Clezy, who has just returned from pioneering Scripture Union work in the Philippines, is available to speak at meetings in the Sydney area between July 16 and August 20. Inquiries should be directed to the General Secretary.

The Rev. Keith Sanders, chaplain at Trinity Grammar School, Summer Hill, has been appointed headmaster of the Preparatory School. Mr Sanders has been chaplain at Trinity since 1952. Prior to becoming full-time chaplain in 1953 Mr Sanders served a curacy at St. Andrew's, Summer Hill.

The Rev. Vincent Caley, curate at St. Paul's, Wentworthville, has been appointed Master in Holy Orders at Shore School, North Sydney. Mr Caley trained at Ridley College, Melbourne, and has served curacies at Austintiner and Summer Hill.

The Council of S.C.E.G.G.S. has announced the appointment of Miss Valerie I. Horniman, B.A., Dip.Ed., as headmistress of S.C.E.G.G.S., Moss Vale. Miss Horniman succeeds Miss Jean Turnbull, who has resigned on her marriage.

Miss Horniman has had three years' overseas experience teaching in both England and Canada. She is at present on the staff of Beverly Hills High School. She will take up her appointment in September.

Bishop F. O. Hulme-Moir, Dean of Sydney, was elected Patron of the N.S.W. Temperance Alliance at its annual meeting in Sydney. The Rev. B. G. Judd was re-elected President.

Two Sydney clergymen and their wives are this month celebrating their silver wedding anniversary — the Rev. Harry and Mrs. Bates and the Rev. F. J. and Mrs. Camroux. Mr Bates is honorary secretary of the N.S.W. Association of the South American Missionary Society. Mr Camroux is rector of St. Andrew's, Cronulla.

Incidentally, Mr Bates tells us that recently he received a donation for the work of S.A.M.S. from a couple celebrating their silver wedding anniversary. The couple expressed the wish to their guests that, rather than the customary gift to them, they would prefer it to be made instead to some Christian work. Mr Bates says that he and his wife are following the same practice and commends the idea to other Christians.

The Rev. D. B. Knox, Principal of Moore Theological College, Newtown, has been elected

president of the N.S.W. Council of Churches. He succeeds the Rev. H. MacHeil Saunders, minister of the Northbridge Presbyterian Church.

The Rev. J. W. McElveny, curate-in-charge of the provisional district of Villawood (Sydney), has resigned to take up an appointment as an Army Chaplain. The Rev. L. F. Monaghan, curate at Albion Park, has been appointed curate-in-charge of Villawood.

The Rev. J. S. Lewis, curate-in-charge of the provisional district of McCallum's Hill, has been appointed to the new provisional district of Pendle Hill with Old Toongabbie.

The Rev. L. J. Wiggins, N.S.W. Secretary of B.C.A., is spending June and July in the Derby Mission (W.A.) until the Rev. Brian Viney (at present B.C.A. missionary at Menindee, N.S.W.) takes over the work there. The Rev. Noel Hart and family have returned to Sydney after the completion of their term of service in North West Australia. Mr and Mrs Hart pioneered the work in Derby, W.A., and have exercised most valuable ministry.

At a service in St. Andrew's Cathedral, Sydney, on June 11, the following women were set apart by the Archbishop of Sydney as deaconesses: Misses Valerie Clements, Beatrice Robinson, Maureen Cripps, Joan Hartley, Winifred Doran and Daphne Robey. The preacher was the Dean of Sydney, Bishop F. O. Hulme-Moir.

Victoria

Well-known secretary of the Belgrave Heights Convention, Mr Arthur Poklington, has been ill recently. Mr Poklington had just come through major surgery when he had to be operated on again for acute appendicitis. At last report he was said to be making satisfactory progress.

Dr and Mrs David Rodda, of the C.M.S., are expected to arrive in Melbourne on the "Oriana" on June 18 from service in Central Tanganyika. They have resigned from the Society and plan to take up work in Australia.

On June 17 Canon and Mrs Lindsay Aney, who have been on furlough in Melbourne following service in Uganda, will leave for Sydney en route to Arnhem Land, north Australia, where they will spend their next term of service with the C.M.S.

Mr Leslie Gunning, of N.S.W. and Mr Ronald Cooke, of Victoria, left last month for service with C.M.S. in north Australia.

The Rev. J. L. Goldsworthy has been appointed curate to the Mission of St. James and St. John.

As from June 1 the Rev. L. R. Brassington, at present Assistant Chaplain at the Royal Melbourne Hospital, will

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EVOLUTION from page 1.

The Movement, he added, is a scientific, religious and educational organisation which is unsectarian, non-political, and non-profit-making.

The objects for which it is established are to advance the evangelical Christian faith, and in particular to achieve this object by refuting any attacks made upon the veracity of the Holy Bible, especially those arising out of the theory of organic evolution.

Dr Shelley's address lasted almost an hour, and was followed with interest by the audience which numbered about 250 persons.

Questions

Afterwards an opportunity was given to all present to ask questions: those submitted covered both science and Scripture, and Dr Shelley answered every one of them skilfully and unequivocally.

This part of the proceedings proved extremely popular, and a fine spirit permeated the whole meeting.

To avoid the charge that the Movement was interested in presenting only one side of the picture, another meeting was arranged for the same time and place on the following night.

This was between Dr Shelley and Mr M. R. Banks, B.Sc., Senior Lecturer in Geology in the University of Tasmania, who presented the case for evolution by means of natural selection.

The chair was occupied by the Rev. Dr J. A. Friend, M.Sc., Ph.D., Th.L., who is attached to the University also.

It is most unfortunate that we have to relate that meeting, or at least that part

of it in which Dr Shelley (featured, was ruined by an ill-behaved and partisan group of young men, which included undergraduates from the University, who refused to take the subject seriously.

The hall was filled almost to capacity by over 400 persons, most of whom were anxious to weigh the merits of both sides.

Mr Banks was not present at the doctor's address the previous evening, and therefore made no real attempt to upset all the evidences against evolution then presented.

His case rested mainly on the changes exhibited by the fossils of the heart urchin (Echinoidea) over a period of time, and which he depicted by film slides.

Dr Shelley objected that the structural changes in the shells of these marine creatures gave no indication of any radical change in the soft parts of their organisms of which, of course, there are no fossil remains, and it was a change in the chromosomes and genes resident in the internal organs that gave true evidence of a change in species.

Mr Banks made light of this objection, and stated that it was possible to deduce tissue formation from skeletal remains with a high degree of accuracy.

Since it was previously indicated by Mr Banks that he would be the proponent of the case for evolution by means of natural selection, Dr Shelley, in his rebuttal, quoted numerous modern authorities including Professors Good, Haldane, Waddington and Cannon to show that natural selection operated against evolution.

In the words of the late Professor J. B. S. Haldane (himself an evolutionist, and writing in "Nature" on 14/3/59).

"Natural Selection is generally centripetal, that is to say, it favours individuals near the norm of the population in question, at the expense of those which deviate from it. . . In fact, natural selection with evolutionary consequences has only been observed where men have created drastically new conditions which impose a heavy selection pressure."

Dr Shelley also produced authority to show that the witness of geology to evolution rested on very insecure foundations because it relied on a time scale (i.e. one involving immense periods of time) that was being questioned by leading geologists themselves, notably Professor Spieker.

Mr Banks indicated that here the doctor was speaking out of context (Dr Shelley subsequently forwarded written evidence to Mr Banks to demonstrate that, so far from being

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out of context, he could have made a far stronger case from Dr Spieker's writings).

Following the main addresses, questions from the audience were answered by both speakers. In reply to one of them, Mr Banks declared that it was God who imparted life to the cell, and thus ended it with the evolutionary impulse.

Technical

Dr Shelley remarked that Mr Banks would have made a better case had he started with a heart urchin and ended with, say, an elephant, but he could not see how the transition of one form of heart urchin to another could possibly demonstrate evolution!

Since the meeting was not a debate, it was not put to the vote — a useless procedure in view of the highly technical nature of the discussion, which placed it beyond the capacity of most members of the audience to adjudicate.

These two meetings served a useful purpose. It showed that in the Evolution Protest Movement there are men of the highest academic qualifications who are prepared to challenge the dogmas of evolutionists, to contrast which is still regarded in some quarters as the sign of a defective education.

It should be borne in mind, however, that the Movement was not founded with a purely academic end in view.

It exists to defend the veracity of the Scriptures, and to help those whose faith has been shaken by the bold attacks made on the authenticity of the Bible as a divinely inspired record that is free from error, scientific or historical.

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AUSTRALIA'S REMOTE AREAS TO BE LISTED AS WORLD ANGLICAN PROJECTS

AT a meeting in Sydney last month between diocesan liaison officers for the M.R.I. program and the Primate's Committee it was decided to list projects in Australia's remote areas in the directory of the Anglican liaison officer.

The decision was reached by the Primate's Committee and applies to projects in North-West Australia, Carpentaria and other remote areas.

The result of this action will be that the projects will be published in the world Anglican project list.

The Primate's Committee decided further to recommend to General Synod that the term "missionary diocese" as applied to the church in remote areas of Australia be defined.

Projects

At the same meeting an Assessment of the 1965 M.R.I. program was given, in particular the 1965 Lenten program.

Study material had been supplied to 24 of the 25 dioceses—23,700 copies of "Parish Action" and 25,000 prayer leaflets. In eleven dioceses, chiefly country ones, an average of 50 per cent of the parishes conducted study courses. Four dioceses, chiefly city, from which returns were received showed an average of nearly 70 per cent of parishes. Other dioceses have yet to participate. 44 per cent were led by clergy and 56 per cent by laymen.

Eight dioceses reported projects undertaken totalling £8,230 with a further £4,320 applied to inter-parish responsibilities. Dioceses and parishes were at such various stages of decision regarding projects that nothing significant in terms of evaluation can be said at this point.

Concerning a possible 1966 programme of education Archdeacon Delbridge moved, and the Rev. M. Taylor, seconded the following motion:

"This meeting of liaison officers being aware of the Church and Life Movement and the ongoing mission of the church recommends to the Primate's Committee for M.R.I. and World Mission that a programme for education and promotion of M.R.I. principles be made available to Dioceses in 1966"

This motion was put to the vote of Liaison Officers only and carried.

A motion in the following words was also passed by the liaison officers:

"This meeting of liaison officers recommends to the Primate's Committee that Sunday, August 1, be designated as a day of dedication to mission and that an order of service be made available for use in parishes."

In a report prepared for the

meeting, the Director, Bishop G. T. Sambell, of Melbourne, said that the Primate's Committee had "selected projects for recommendation to dioceses and parishes within the Australian Church, as and when they are ready to respond to a greater commitment to Mission.

"These projects are in specific areas where both the Church Missionary Society and the Australian Board of Missions are at present engaged; they include projects within the Church of South India; some projects are ecumenical, being taken from Inter-Church Aid lists.

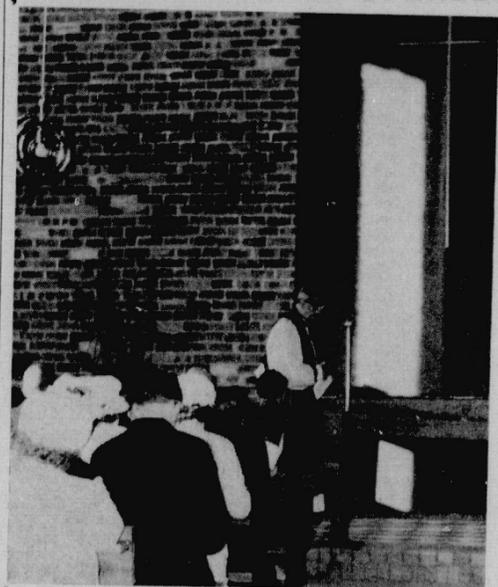
"The amount beside each project is what is required for 1965. To all projects, except the Inter-Church Aid list, has been added 4 per cent to the figure submitted by the A.C.M.S.

"This is to provide a minimum amount to assist the Australian Board of Missions, the Church Missionary Society, and the General Board of Religious Education in promotional and educational programs that they will be called upon to provide.

"We selected this project list, which amounts to almost £150,000, as a reasonable potential for the Australian Church.

Continued Page 6

UNUSUAL CHURCH OPENED



The Archbishop of Sydney opened and dedicated a new church of unusual design at Como, south of Sydney, on Queen's Birthday weekend. The church, St. Anne's, is constructed principally of clinker bricks and unusual features include a brick floor and brick and timber pulpit.

AUSTRALIAN FRONTIER RECEIVES MAJOR GIFT

AN Australian family had offered to finance in full a worthy building at Canberra Frontier, the Chairman of Frontier, Dr. J. R. Darling, has announced.

Plans would be prepared immediately a site had been selected and work on the first stage of the building was expected to begin early next year, he said.

It was expected to cost upwards of £250,000. The money for it would be provided over a period of several years.

The building would house Frontier's administrative staff and would provide residential accommodation for study and training courses, and for a Post-graduate College that could be used both nationally and internationally.

Certificates

There would be a hall to seat 150, lecture rooms, 40 single and 10 double bedrooms and catering facilities in addition to office accommodation. Several sites were under consideration.

Courses to be available at the College would place strong emphasis on theology, the social sciences and social ethics. They would involve professional and vocational groups including the clergy.

Consideration would be given to the possibility of awarding certificates, diplomas and degrees

Continued Page 8

National Scripture Union Week: July 11-18

NEED TO GIVE TIME TO GOD IN THIS DANGEROUS AGE

"TO say that we live in dangerous times is no exaggeration, but what frightens most is that so few seem to be aware of the real issues involved, or willing to accept personal responsibility for a new attitude."

So writes the Rev. G. M. Fletcher, rector of St. Mark's, Northbridge, in his parish paper.

Mr Fletcher continues: "There are those who want the comfort of a cessation of hostilities but tend to disregard the results of non-intervention in other instances. There are those who fear for our economy but themselves pursue a normal course by purchasing a more elaborate yacht.

"Some draw attention to 'the moral decline but fail to lift their own sights to the Bible, said to be the basis of their nation's moral law.

"The important thing for us to notice is not so much that these are dangerous times. There is nothing new about danger. A storm at sea can be dangerous; the handling of electricity can be

dangerous; driving a car is dangerous.

"The dangerous circumstances need cause no alarm so long as we face the storm with a good ship and experienced seamanship; we handle electricity with understanding and care; we use our car with due regard for rules and safety.

"What concerns most is not that we face dangerous times, but that we face them in a day when many are not really making time for the things of God 'to understand what the will of the Lord is.'"

God's purpose

For many of us the only way to assure an adequate time for Bible reading and study of God's purpose for us, is a regular, systematised method such as is provided by the Scripture Union. However we do it, there are

surely days when Christians, if they are to be "the salt of the earth" and "the light of the world" need to be savoured and enlightened by definite regular ministry from God's word.

Efforts such as Scripture Union Week are to be encouraged as our every endeavour should be aimed at an "accurate" walk by which to "redeem the time" for surely "the days are evil."

From a national as well as a personal point of view we need to give the special emphasis of this week some serious thought.

Two special functions are planned. A Children's Rally will be held in Scots Church, Margaret Street, on Saturday, July 10, from 3 to 4 p.m.

For adults a meeting will be held in Sydney Town Hall on Sunday, July 25, from 2.45 to 4.15 p.m. This year's highlight will be Christian praise from plain song to folk singing.

Speaker at the Town Hall rally will be Archdeacon H. M. Arrowsmith and the chairman will be Bishop F. O. Hulme-Moir.

Group bookings may be made by phoning 26-6161. (Sydney).

The Rev. Alan Stibbs looks at THE PROMISES OF GOD

"For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us" (2 Corinthians 1.20, R.V.). Let us see how much we can learn from this one verse about "the promises of God."

Their Author. These words remind us that God has revealed and pledged His love toward us in His promises. There are, if we will but examine the Bible to see, a thousand and one things which God has undertaken to do. Surely such words merit our attention and afford us hope.

For they are promises of God they are not the vain hopes of men's fancy, but nothing less than what God Himself has said that He will do.

Their Number. Paul writes here as one aware—even if we often forget it—that God's promises are not a few. He says "all the promises." The word used in the Greek recognises a large number to be embraced. Paul speaks of God's promises "as many as they are" or "how many soever they be." For God's promises are without number.

They correspond to the limitless abundance of Divine resource. They are so manifold and varied, so comprehensive and detailed, that they cover all our need. There is no problem in life which cannot be met and answered by a promise of God.

Guarantee

Their Guarantor. Paul tells us more. He gives us the guarantee, or rather tells us the Guarantor, of the genuineness of the promises. For they are so many and so wonderful that we may well ask: Can they be true? Are they really meant for us?

The answer to all such ques-

tioning is the declaration that they are pledged and certified in Christ. "In Him is the Yea" of assent and assurance, of affirmation and accomplishment. (Compare Romans 15:8).

Two truths about Him form the foundation of our certainty, first who He is, and second what He has done—that is His Person and His Work. These are summed up in His Name—"the Son of God, Jesus Christ"; "in Him is Yea." (See 2 Corinthians 1:19).

Just like a cheque, which is a promise to pay, has on it a name or signature, which ratifies and seals the promise; so the promises of God are pledged and guaranteed in the Name of our Lord Jesus Christ.

Payment

Their Appropriation. Nor is this all that Paul here tells us. For things are not meant to end there. These promises of God are, so to speak, made out to us, and meant for us to enjoy. In the Revised Version the verse continues—"wherefore also";—introducing a statement of what ought to follow as a consequence of the truth already stated.

Such promises, thus certified, can and ought to be appropriated.

(a) **The request for fulfilment,** that is "the Amen." When one is given a cheque, one endorses it, and presents it to the bank with or as a request for payment. One as good as says, "Please make good to me this

promise. Let it be fulfilled."

This is exactly the significance of "Amen"; it virtually means "So be it" (see Jeremiah 11:5); and it is to be said to God. We ought, therefore, to come to God with His promises and thus present our request for fulfilment.

(b) **The ground of appeal—"through Him."** When we present a cheque for payment our request is really made through the person who has signed and given us the cheque. Similarly, when we go to God to seek the fulfilment of His promises, we can make our request "through Him" by whom the promises are pledged.

So we make our appeal "through Jesus Christ our Lord, Amen." This is the proper way to pray for the fulfilment of God's promises.

Their Fulfilment, "unto the glory of God." The very faith in God and His faithfulness, in Christ and His power to work which is thus expressed in the "Amen" of true prayer itself gives God glory; it is honouring to Him. (See Rom. 4:20.)

But there is here a further suggestion. Taken literally as they stand, the original Greek words express the idea that we say "the Amen" to God with a view to glory; and the word for "glory" sometimes has the sense of "display" of "visible manifestation." (See John 1:14; 2:11.)

Also, when God fulfils His Word in men's experience, His faithfulness to His promises, and His ability to fulfil them are openly shown forth; and so men are constrained to recognise His handiwork and to give Him the credit or praise for it; so God is glorified.

Sufficient

Paul's statement implies that God will only thus be glorified, when believing souls say, through Christ, "Amen" to God's promises.

And it is in this way that we sinful men can, as we receive God's saving grace, bring special glory to His Name; for we thus become proof-documents that God's promises are true, and His grace and power sufficient to fulfil them.

The place of the preacher and his preaching. Finally, it can be contended that the last two words "through us" have the same sense as in the previous verse. They introduce not a general reference to "us Christians" or "us believers in Christ" but a particular reference to "us preachers."

For, says Paul in verse 19, the Christ, in whom is the Yea, was preached by us. So we are

reminded that men are brought to the response of faith in the God of the promises through hearing His word.

They cannot believe without hearing; nor can they hear without a preacher.

It is, therefore, the preacher's privilege so to present Christ, and so to expound those promises of God whose fulfilment to sinful men is assured in Him, that through Him hearers say to God their "Amen," and become those in whom God is glorified by their salvation.



EDITORIAL

PROCESSION OF WITNESS

Judging from the comments passed on to us it is clear that the subject of the Good Friday Procession of Witness in Sydney is one due for some airing.

Our correspondent could have done as so many do—simply withdraw from active participation. Rather than do this he chose, at the risk of invoking the displeasure of officialdom, to bring the matter into the open. He is to be thanked for so doing.

Those who have worked so hard over the years to make the procession a worthy occasion, one with a spiritual purpose in view, quite naturally resent criticism being levelled at their efforts.

The procession started out as a protest against the opening of the Royal Easter Show on Good Friday. Under its present hard-working honorary organiser, the Rev. Alan Funnell, it has been steered away from this negative role to something of a more positive nature. In the process support for it and attendance at it have grown quite remarkably.

Nevertheless the fact remains that some churchpeople, and we would judge that their number is not small, are unhappy with the whole concept of the procession. The chief complaint seems to be that it lacks any real evangelistic purpose.

When such divisions of opinion within the Church's ranks appear, attempts are often made, usually abortive, to avoid public controversy. However we believe that only good can come from a frank and open discussion of the value or otherwise of the Procession of Witness.

LETTERS TO THE EDITOR

Whenever criticism appears in the correspondence columns of A.C.R., such as that which has been levelled at the Good Friday Procession, we hear of people criticising A.C.R. for publishing such letters.

We take this opportunity to stress that the views expressed in such letters are those of the writers concerned. They may or may not reflect the views of A.C.R. itself but mere inclusion of a letter in our columns cannot be taken as meaning that A.C.R. subscribes to a writer's viewpoint.

Hardly an issue of this paper passes without including a letter critical of the paper's own views. But we believe that a free Church Press is as important as a free secular Press. And while ever the present editor is responsible for its production the paper's correspondence columns will be open to express any point of view, provided the language is temperate and the comment is not defamatory.

And not only the Procession of Witness. Many other subjects could well do with the light of free discussion and comment being thrown upon them. Too much is kept behind closed doors.

LAYMEN UNDER MICROSCOPE

THE Theology of the Laity is the subject of a residential conference to be held at Ridley College, Melbourne, from August 24 to 26.

With Bible studies conducted by Ridley's principal, Dr Leon Morris, the conference will examine the book, "God's Frozen People."

The special speaker for the conference will be Bishop F. O. Hulme-Moir, Dean of Sydney, and discussions will be led by Mr Alan Kerr.

Public meetings will be held each evening when the Arch-

bishop of Melbourne and Bishop Hulme-Moir will be the speakers.

Further information is available from the Principal, Ridley College, Parkville, N2, Vic.

Cold weather heightens need for Winter Appeal

ONSET of cold weather has heightened the demands made upon Christian organisations for help to needy people.

One such agency is the Archbishop of Sydney's annual Winter Appeal. Gifts of clothing and money are needed so that help might be given through various Church agencies.

Gifts of money, which should be marked "Archbishop's Winter Appeal," are allowable deductions for Income Tax purposes and can be placed on the offertory plates or sent direct to the Archbishop at Diocesan Church House, George Street, Sydney.

Good used clothing, clearly marked "Winter Appeal," can be taken to Diocesan Church House adjoining the Cathedral, or will be picked up by telephoning 51-4341.

This Fund needs wider support as more and more requests come for help.

USA in Vietnam, for and against

A church paper has published a statement criticising USA government policy in Vietnam because "what we are doing . . . has the opposite effect of what we intended."

The paper is the fortnightly "Christianity and Crisis." "We may be destroying our chance to co-operate with the Soviet Union for peace in Asia, and we are likely to drive the North Vietnamese into the hands of the Chinese," the statement said.

It was signed by editorial board co-chairmen, Dr Reinhold Niebuhr, professor emeritus of Union Theological Seminary, and Dr John C. Bennett, Union Seminary president, and by 14 other members of the 18-member board.

"The most basic pre-supposition seems to be that we are opposing aggression in South-east Asia because of what happened when we failed to stand up to aggression at Munich," the statement said, but "significant differences between national socialism and communism" and between Europe and Asia made this hypothesis false.

Support for US

"Communism," the churchmen continued, "is capable of change and of evolution in a favourable direction."

Meanwhile the General Synod of the Reformed Church of America has sent a letter of support to President Johnson.

The letter praised the President's "realistic approach to the practical issues in the problem of Vietnam."

The Synod's letter enclosed copies of a resolution adopted during sessions here which urged the government to "continue its persistent efforts to negotiate a cease-fire and a settlement of the war which will attempt to achieve the independence, freedom, and self-determination of the people of South Vietnam."

Officials of the co-operating bodies said the joint work was

MANY MOVES TOWARDS COMMON BIBLE TEXT

THE recently-announced Roman Catholic edition of the American Revised Standard Version of the Bible is only one of a number of attempts to achieve a common text for use by both Roman Catholics and Protestants.

Work on a joint Protestant-Roman Catholic translation of the Bible into French is underway in Paris.

It has been undertaken by the French Bible Societies and the Roman Catholic publishing house "Editions du Cerf." Orthodox theologians also are participating. The New Testament is expected to be published in about five years and the whole Bible in ten years.

Officials of the co-operating bodies said the joint work was

planned because they were "convinced that the Bible is a powerful instrument under the hand of God for bringing together separated brethren and that the present state of ecumenical dialogue makes possible real agreement . . ."

The governing body of the Bible Society of Brazil has recommended co-operation with the Roman Catholic Church in the preparation of a revised edition of the Bible in Portuguese.

The Society leaders also said a careful study should be made of the possibility of publishing the books of the Apocrypha.

The group of Protestant missionaries in India who are in process of translating the Bible into Gujarati, the language of the Indian state of Gujarat, has asked a group of Roman Catholic scholar-priests to join them in the endeavour.

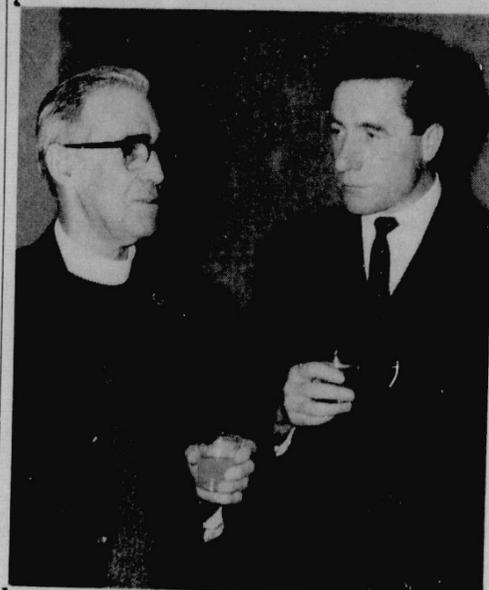
GIRLS WELCOMED

Australian delegates and observers of the Girls' Friendly Society were welcomed home at a Rally in the Chapter House, St. Paul's Cathedral Buildings, last month.

The delegates attended a World Council Meeting and Conference of the Girls' Friendly Society held recently in Japan.

Mrs R. F. Richards, the Commonwealth chairman and Miss Elspeth Wilson, the Australian delegate, were the speakers and showed pictures taken at the conference.

COUNCIL PRESIDENT HONOURED



At a dinner held in the Dining Hall of Moore College late last month the retiring president of the N.S.W. Council of Churches, the Rev. H. MacNeil Saunders, was honoured by fellow-council members. Here Mr Saunders is seen talking with Dr Garth Hastings. The incoming president is the Rev. D. B. Knox, principal of Moore College.

OFF THE RECORD

SAINTED DEAN?
Most human activities have their vocabulary of technical terms. Those peculiar to religion cause their fair share of troubles to the uninitiated. An example comes from a provincial paper. The headline read: "Rural dean to be canonised." However the clergyman in question was not about to have his name added to the calendar. He was simply being appointed an honorary canon!

WELL SAID.
"The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold." (Beecher).
FIFTY YEARS AGO.

From "The Church Record," July 2, 1915: "The Archbishop of Sydney has sent the following letter to the clergy of his diocese:—'The time has come when we as a Church should, I believe, do our utmost to stir up the young men of our communion to offer themselves as soldiers in defence of the Empire. The defence of the Empire is the defence of their own homes; it is the protection of the women and children from nameless barbarities; everything that they hold dear is at stake, and can only be defended by the sword . . .'"

MORE TANGLES.
Mention of the "sainted dean" above brings to mind the document which referred to a gentleman by the name of "Clerk in Holy Waters." The shadow of Hollywood was cast upon another document which spoke of the "Chaplin" in a particular institution.

A FINAL THOUGHT.
"Our field may be a small field, but it is a field; tillage is possible, a crop is possible. Who can tell whether the wind may waft its seeds when the crop is ripe."
(Charles Kingsley).

Father Hans Martensen, S.J., 37, has been consecrated as Roman Catholic Bishop of Copenhagen, a diocese that includes all Denmark, Greenland and the Faroe Islands. It was the first consecration of a Roman Catholic bishop to take place in predominantly Lutheran Denmark since the Reformation.

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STATEMENT ON SYDNEY PROCESSION OF WITNESS

THE honorary organiser of the Good Friday Procession of Witness, the Rev. Alan Funnell, has issued the following statement:

"It is incumbent upon an evangelical to know and make known the truth. It is also incumbent upon him to show the love of Christ to all men.

"Mr Myers has at no time been in contact with the committee responsible for the Good Friday Witness to ascertain the position and therefore many of his comments reveal a lack of knowledge of both the opportunities and problems which confront the committee.

"It should be clearly stated that the committee functions in the closest liaison with His Grace the Archbishop and has as its chairman a Bishop Coadjutor. The present chairman is Bishop Hulme-Moir.

"To answer the main points of Mr Myers' letter I would state:—

"1. The Procession and Witness is in no sense divisive. It is the one occasion of the year in the life of our diocese when churchmen of varied viewpoint unite to bear witness to Christ. The whole emphasis of the Procession and Service is on personal witness to Jesus Christ and the support given by all sections of the diocese shows clearly that our witness is in no sense divisive.

"2. Regarding the offertory taken it must be stated that up to the present the diocese has not made available funds to meet the cost of the Procession of Witness. It is very obvious that if we are to present an effective witness this must be done in a fitting manner.

"It should be borne in mind that we are now catering for some 15,000 persons and although expenditure is kept to a minimum the cost per year is averaging about £500.

"Mr Myers may call to mind that his conversion took place at the Graham Crusade where considerable moneys were expended on presenting an effective open-air service.

"3. In reference to the bands leading the procession, efforts have been made continually to increase the numbers. In spite of all efforts this has not been possible and we are grateful to the faithful co-operation of the Leichhardt Municipal Band and the St. George and Sutherland Shire Band. Mr Myers's suggestions concerning singing as we march are most unrealistic.

"In closing it should be stated that for the past nine years the primary purpose of the procession of Witness has been personal witness to Jesus Christ and in the words of His Grace the Archbishop our 1965 Witness has presented."

Wide use of Christian films

One of the modern, and effective, means of reaching people today with the Gospel message is through the use of Christian films.

It is true, of course, that a great many such films are second and third-rate and in many cases contain anything but a clear presentation of the Gospel. However this is not true of all and in particular of the quite excellent "Sermons from Science" films produced by the Moody Institute of Science and distributed in Australia by Fact and Faith Films.

Many readers who are aware of the value of these films may not be aware of the many unusual situations in which they are being used today—reaching people who may never enter a church building.

To take but one example the film "City of the Bees" has been shown in so many unusual situations that we doubt if any other Christian film has been so widely used in this way.

"City of the Bees" has found its way into University biological science classes, has been shown at commercial beekeeper nights (and has been nominated for an "Oscar" for the best film on bees) and to amateur beekeepers. It has been seen in gaols and prison farms, R.S.L. clubs and Masonic Lodges. The Australian Army, Navy and Air Force are using the film in character development courses for trainees. It has also been shown in private homes to groups of professional and business men and at schools, where it has been seen by as many as 1,000 pupils at a time.

Why so popular?

We might well ask why it is that these films (others in the series are also finding their way into unusual situations) are popular even when many of the viewers are of other persuasions or have no time for God at all. The following comments, from a Senior Lecturer in Social Science, help to explain this:—

"First there is the matter of acceptability. These films are regularly viewed by all types of men at . . . for men of good goal record. Whatever other type of program is rejected by the men, and regular formal worship usually is rejected, this does not apply to these films. Even those who scorn all accepted morality and religion seem to feel that the intellectual argument of these films is worth their thought and does not bind them to accept its moral basis.

"Then, there is the matter of adaptability. These films appeal to men of high ability in the prison, but the men of no education understand enough to be left in awe of a power so great. Men who have boasted of their own philosophy, and many men in prison do that, are faced with evidence just more convincing than they have heard before, and are impressed despite themselves

Notes and Comments

"Finally, there is the matter of penetrability. These films have brought at least a score of men in . . . over the last year to accept truth about God as Creator and as Saviour, and have begun to make a serious attempt to turn from their old life . . ."

"As a lecturer in Social Sciences and as a Christian worker, I commend the Moody Science Films to all Prison workers and authorities . . ."

More appropriate ways today?

Australian Frontier, a comparatively new movement, is in the news in a big way with the receipt of a very large gift to provide accommodation for its activities.

It is not altogether clear as to just what the precise aims of this organisation are. We could not help, however, noticing one phrase which came from the chairman, Dr Darling, when announcing the gift.

Frontier, said Dr Darling, reflected "the spirit of reformation which had been evident in the World Council of Churches and the Vatican Council" and as a result Australian Churches "felt a responsibility to serve the community in ways more appropriate to the world of today . . ."

There is no doubt that the Church must do some hard thinking on questions involving the ways and means by which we should reach unbelievers with the Gospel message but all too often the real meaning hidden beneath words which sound harmless enough on the surface strikes at the heart of this message.

We may use loudspeakers, decision cards and follow-up programs. We may use radio and TV. We may use films. But the message preached in the first century is still the same one that we must preach in the twentieth, Christ and Him crucified. There may be more appropriate ways of doing it but there is no more appropriate message.

Some Christian bookshops, which feature both secular and Christian books and which adopt a "broad" policy on theological issues, sometimes show healthy profits, but often the sales of popular secular books bolster up the figures.

Problems faced by booksellers

The following extracts from a comment which appeared in a recent issue of "New Life" deserve the thoughtful attention of Christians everywhere:—

Many Christians are unaware of the problems faced by

Christian booksellers in this country—particularly those who conscientiously follow a policy of restricting their stock to literature of a conservative theological emphasis, as is the practice of many evangelical firms.

It should be obvious, however, that in Australia, with a population of less than 12 millions, the customer potential is limited.

Evangelicals are a minority group in most Churches, and there are many Church folk who could not be regarded as likely customers for much of the literature which is sold by the evangelical retailer.

Even well established bookshops, which carry heavy stocks of Bibles, hymn books, and a wide range of books and records of interest to Christian workers and readers, and which have built up a loyal clientele over the years, find it hard to operate on a satisfactory profit margin.

Wages, rental, postage, telephone costs, holiday periods, electricity, etc., have increased steadily, but there has not been a comparable increase usually in the volume of business. Should such businesses have an attractive "down-town" shop, the rental increases can be staggering.

One well-known Christian bookstore had to face a 100 per cent advance in rental four years ago, and now has been advised of a further rise.

True, there is a profit-margin of about 40 per cent on many books (although ministers and certain other Christian workers receive a 10 per cent discount).

Much of the literature sold by evangelical bookshops does not create a large demand, yet the businesses face overhead costs which continue to mount up steadily.

Unless sales figures can be maintained on a steady basis, financial stability is not easy to attain, yet the book trade is affected quite noticeably by seasonal fluctuations.

It is discouraging to Christian booksellers when fellow-believers, of like evangelical persuasion, do not give them loyal support.

Some Christian bookshops, which feature both secular and Christian books and which adopt a "broad" policy on theological issues, sometimes show healthy profits, but often the sales of popular secular books bolster up the figures.

The situation must be faced realistically. If evangelical bookshops are to continue as such, with the limitations imposed by such a policy, they must have the interest, encouragement, and support of other evangelicals, who are careful to go to these stores when requiring such goods as they stock, and who realise the necessity to encourage others to read and distribute evangelical literature.

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Good Friday Procession

The Procession of Witness was and is intended as a protest against the worldly use of this holy day, on which we remember with deep regret the consequences which followed the greatest tragedy and blunder which has ever fallen upon mankind. Thus in His death, Christ gave to the church a symbol of endless wealth—a Cross. In the course of time, as Christianity won its way in the world, the Cross, which had been a symbol of shame, became the symbol of Divine Love and redeeming Grace.

On this holy day, when the world is gaily decked out in sporting attire, and gay crowds are going to shows and places of entertainment, it is fitting that followers and believers in Christ reveal to these masses of irreligious people the glory of the Cross of Christ, whether that symbol be presented in polished brass or humble wood.

What better day or opportunity is there for Anglicans to show and declare to the world as a whole, that here they present their Reformed Catholic and Apostolic Church?

So much of Milton Myers' letter touches of Ceremonial that a reasonable explanation seems impossible, because of his apparent lack of knowledge on these matters, but nevertheless an answer to some of his queries will be attempted.

Famous Biretta

The processional Cross always heads any procession whether in a church or through the streets of a local town. Wakeford's "History of the Church of England," Page 11, tells of St. Augustine, shortly after his arrival there, being led in procession. "At its head was carried a large silver Cross, and by the side of the Cross a picture of Christ crucified, painted on wood."

This is also related in a book "English Church History" by C. A. Love, published by S.P.C.K. in 1908.

As from the above it is evident that it is an ancient custom of the Church, I am certain that the Cross and banners as carried today are in keeping with our traditional heritage.

The slap at the famous Biretta being on the wrong side of College Street is really amusing. Perhaps if our writer visited some of our churches in England he would discover this item of apparel is used considerably, as well as the now famous Canterbury Caps.

Personally I would not be properly robed in my cassock without my Biretta. After, all, old chap, no man is properly attired without a hat. This is a dictate of modern fashions.

The Church is always after money? If any worldly show or theatre is good, well, you have to pay an admission fee.

On a day such as this, when God our Creator, who gave us the whole world with all its material wealth to exploit and enjoy, and even the life of His Divine Son, surely the few small coins which we give in an offertory is so very very minute.

This young man is shortly to

Letters to the Editor

our ordained minister of our church. A worthy calling and a noble one. You have given up much no doubt in worldly goods. The yoke of Christ is heavy, but the burden is light. The function of a minister is very similar and it is only by a firm conviction and prayer that a man can function in this office.

(Rev.) EDWARD J. KING, Sydney.

Criticism of Bishops' letter

I have only just seen your report of my remarks about the Bishops' second letter to the Prime Minister.

I must say at once that I was mistaken in my low estimate of the numbers who signed that letter. Subsequent checking has revealed that my information was partially incorrect.

I do not wish to revive the subject but must make this correction in fairness to all concerned.

Theodore, Wangaratta.

The students at Deaconess House

Thanks to Deaconess Gwyneth Hall for her very informative letter about the Ministry of Women and the relationship to the order of Deaconesses (A.C.R., May 20).

The cause of the confusion in calling all laywomen serving within the church "Deaconesses" lies in the fact that all have had their theological studies and some training in the institution now called "DEACONESS HOUSE." Naturally this gives the impression that all students enrolled there are receiving instruction and training to become Deaconesses.

Rectors seem to have this impression also and that's why they call their helpers "Student Deaconesses." This is wrong and misleading and rectors who are making use of his name or term, should be asked to alter it.

This confusion causes a lot of embarrassment to the girls themselves. They feel that they disappoint people when they leave college (Deaconess House) and do not take on Deaconess Orders. People think that young women going for study in Deaconess House are going in there for the sole purpose of becoming later on Deaconesses, in the same way as a Novice who goes in to a convent to become later on a Nun.

Some may think also that there must have been something wrong that made girls change their minds. In fact some of the girls may not have had the intention of ever becoming Deaconesses. They go in to study Theology and other subjects to equip themselves for any future Christian work or service.

Under these circumstances I think it will be good if Deaconess House will have this name changed to "WOMEN'S THEOLOGICAL COLLEGE." If it is a branch of Moore College, then

give it that name and add to it "WOMEN STUDENT HOUSE." I would further suggest that all parish papers that have the word "Student Deaconess" in their directory should have this altered to "Lady Parish Worker." This would give the right status of the person concerned.

J. GORDON BOUTAGY, Mosman, N.S.W.

"Illusions of our culture"

We have available four dynamic half-hour addresses delivered recently in Sydney by the Minister of the City Temple, London, Dr Leonard Griffith, on the general theme: "Illusions of Our Culture."

- The four addresses are:
- "The Illusion of Affluence."
 - "The Illusion of Security."
 - "The Illusion of Neutrality" and
 - "The Illusion of Independence."

Dr Griffith has a rich Canadian voice, and is rightly acclaimed as one of the outstanding preachers and authors of our time.

These addresses are available for use in Churches, meetings and discussion groups. The only cost is for copying (at 10/- per address) and postage. Please supply one 1200-foot tape for each address, for tape speed of 7½ inches per second, professional full track recording.

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Rev. VERNON TURNER, Director, Christian Broadcasting Association, Five Dock, N.S.W.

Carpentaria-Agnostos replies

Please permit me to offer some comments on the two letters which appeared in the A. C. R. of the 6th and 20th May, the first by Mr Peter Spillett, the second by Canon Bayton.

Mr Spillett's letter made me do some further research, and I have since obtained photocopies of the Register articles on Bishop White's visitation of 1901. I readily admit my error, for Bishop White did make a tour right through from Darwin to Oodnadatta in 1901, arriving in Alice Springs in the end of August.

Mrs Blackwell, in her book *Alice on the Line*, says the first she knew of it was an abo house-girl bursting in: "More better you bin come see man alonga Boss, he got properly funny legs!" as she roared with laughter. When she went out, there was the bishop, arrayed in episcopal gaiters, frock coat and black hat. He had travelled overland from Pine Creek, the telegraph staff at each station being required to transport him to the next. Apparently my informant of 1927 had forgotten this long buggy trip, for he was emphatic that he was the first.

With regard to Mr Spillett's

other statements, I know that Dr Milner conducted a church service in 1870, just after the settlement was formed, for the Resident reported it, as successive residents did on other odd occasions.

But that service (Dr Milner's) was not held in the Congregational Church, because this was not erected until some years later. W. J. Sowden, a prominent member of the South Australian Parliament, in his book *The Northern Territory as it is*, published in 1882, says (p. 146) "there is only one church throughout the Territory and that is Wesleyan."

Summing up, and granting that Canon French visited Darwin in 1885, and that the Rev. Tom Ward resided for close on two years, 1886 and 1887, two swallows do not make a summer, and the fact remains that for at least 28 YEARS OUT OF THE THIRTY BETWEEN 1870 AND 1900 THERE WAS NO ANGLICAN CLERGYMAN IN THE TERRITORY.

Mr Norman Bell, whose brother lived in Darwin in the 1890s, tell me most emphatically that the Kelsey Diary is accurate, and that it was the normal practice for the Wesleyan clergyman in Darwin to conduct a service according to the Book of Common Prayer for the Anglicans each Sunday night.

Even if laymen did occasionally conduct church services, they could not administer the sacraments nor marry, nor do they usually conduct funerals. All my information is that sacraments, weddings, and funerals were performed by the resident Wesleyan minister, and for 28 years.

But I am glad to know that there were local people who kept urging the appointment of a resident Anglican minister, though I do not think that Mr Spillett's contentions invalidate my argument that the Church of England in the South scandalously neglected its northern outpost for a long period of time. In my opinion, it is still being neglected.

In the latest issue of the Alice Springs parish paper, *Bull's Eye*, I read that the resident bush brother has an area of 180,000 sq. miles to cover.

Just imagine a man being expected to give spiritual oversight to a tract of country almost twice the size of Victoria, even though it be sparsely settled. For there is only one sealed road in it. He must be tough to tackle it!

I know Mr Spillett to be a keen historian and a keen Churchman, and I am glad that he agrees with me as to the remedies for the Territory's spiritual ills.

Responsibilities

Canon Bayton and I seem to be at cross purposes. May I again emphasize that I was not offering criticism of the Diocese of Carpentaria, nor seeking to denigrate its clergy. What was criticised was the way in which the whole Church of England had left the diocese to paddle its own canoe, very probably because churchpeople in the South had no conception at all of the appalling difficulties the diocese had to face. I sought, in my limited way, to remedy that.

I might say that, in days past, I had long, and in some cases intimate contact with the Rev. J. W. Schomburg, the Rev. W. P. Glover, the Rev. E. R. B. Gribble, and two men intimately associated with A.B.M., the Rev. John Jones and the Rev. H. M. R. Rupp.

In my banking days, I worked as an honorary lay helper in the Sydney office of A.B.M. So I have some appreciation of what the Church of England has done for both the aboriginals and the Torres Straits Islanders.

My concern was to point out as adequately as I could the position today of the Church's work among the EUORPEAN population of the Far North of Queensland in particular. I did not suggest that the ministry of Archdeacon Fisher and the others he mentions is not effective, so far as it goes. But can an archdeacon located at Thursday Is. adequately minister to a population scattered over 150,000 sq. miles of the toughest country in Australia?

Surely Church of England folk in Normanton, Cooktown and Croydon are entitled to spiritual ministrations more frequently than once a quarter? But they cannot expect them until the whole Church realizes its responsibilities to the Far North.

Ineffective

I quite agree with Canon Bayton when he says that Carpentaria is a MISSIONARY DIOCESE. De facto it is; de jure it is not.

Were it de jure a missionary diocese, the supply of men and money would be the responsibility of the whole Church. But, in 1900, it was created as part of the ordinary administrative machinery of the Church of England, and was expected to stand on its own hind legs. It did for a time, until the bottom fell out of mining, a contingency its founding fathers did not foresee.

The Church of England is doing very effective work among the Torres Straits Islanders and the mainland aboriginals. No one can possibly dispute that. But it is my humble and considered opinion that its witness among the people of European stock, particularly those on the Peninsula and to a lesser degree in the N. Territory, is far from effective. It will remain ineffective until the Church in the South provides the men and money so urgently needed.

The Bishop of North Queensland was quite right in hammering home this fact; he was quite wrong when he tried to put the blame on the Primate (if the Sydney Press is to be believed). I believe I am correct in stating that the Archbishop is much concerned. He has been up North and has seen something of the problems confronting the Church.

If Canon Bayton cares to send me the book *Cross Over Carpentaria*, c/ the "Record," I should be happy to acknowledge it, for I have a profound respect and admiration for those heroic men and women who are staffing the spiritual power houses in the North.

My sole object in writing as I did was to try and stimulate some interest among readers of *Record* in the problems facing the Church of England in that portion of Australia which very few of them know anything about.

I should much like to see a representative group of clergy and laity from the arch-dioceses of Sydney and Melbourne make a trip to Cooktown, and then go overland, via Georgetown, Croydon, Normanton, Burke-town and Camooweal, and then on to Darwin, returning via Alice Springs. In the dry season it is quite practicable by car. Such a visit would be an inspiration to the northern clergy and laity, show them that the Church in the South really cared, and they would come back with a fresh vision, and, in all probability, an expanded one.

Yours faithfully,
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Mainly About People

N.S.W.

The Rev. R. G. Robinson, rector of Holy Trinity, Erskineville, has accepted nomination to the parish of St. Matthew's Bondi (Sydney).

The Rev. M. C. Lee, previously with CMS in Sabah, has been appointed curate of the provisional district of St. Ives.

Two Sydney men have been honoured for their work in the educational field by being elected as Members of the Australian College of Education. They are Canon M. C. Newth, who has been headmaster of St. Andrew's Cathedral School since 1941, and the Rev. A. A. Langdon, Director of Education in the diocese of Sydney since 1952. The College is a professional body of educators concerned with research into aims and methods in education.

The Rev. Doug McGraw, an Anglican clergyman from Sydney diocese who has been serving as a pilot with the Missionary Aviation Fellowship in New Guinea, will be back in Australia until the end of this year. Incidentally, Mr McGraw is looking for furnished accommodation during this period and anyone who can help should ring 61-2975 (Sydney).

The new rector of St. Paul's Chatswood (Sydney), is to be the Rev. R. W. Hanlon, at present serving as a C.M.S. missionary in the diocese of Nakuru, Kenya. Before going to Kenya, Mr Hanlon was rector of St.

Stephen's, Mittagong. It is expected that Mr Hanlon and his family will be back in Australia at the end of August.

The Rev. S. W. Gissing, who has been rector of St. Paul's, Lithgow (Sydney), since 1960 has accepted nomination to the parish of St. Columba's, West Ryde. It is expected that Mr Gissing will take up his new work about September.

Victoria

The Archbishop of Melbourne inducted to the parish of St. Luke's, Vermont, on June 22, the Rev. C. J. Cohn. Two days later, on June 24, the Archbishop inducted the Rev. J. B. R. Grinrod to Christ Church, South Yarra.

The Rev. Howard Hollis, temporary Domestic Chaplain to the Archbishop of Melbourne, will be returning to England in August to become vicar of St. Mary's, Primrose Hill, London.

Brother William, S.S.F., a Franciscan Friar, who has recently arrived from England to assist in the establishment of the Brisbane headquarters of the Order, is at present visiting Melbourne, and undertaking varied deputation work. Brother William is well known for his guitar playing, and has also published many songs which he has written.

The Rev. Noel Stone has been appointed curate to the parish of St. Luke's, East Frankston (Melbourne).

AUSTRALIAN CHURCH AID TO VIETNAM REFUGEES

THE Australian Council of Churches has announced that it is giving £3,000 on behalf of Australian churches to aid refugees in Vietnam.

The secretary of the Council's Inter-Church Aid Division (the Rev. Harvey L. Perkins) said in Sydney that an emergency appeal for assistance had been made to churches throughout Asia by the East Asia Christian Conference, of which major Protestant churches in Australia are members.

The appeal, initially for a minimum of £10,000, would allow the Protestant Church in Vietnam to undertake strategic services in pockets of acute suffering beyond the reach of government relief programs.

Mr Perkins said that churches in some Asian countries, which still have relations with North Vietnam, would be able to help the churches in that part of Vietnam to serve their congregations rendered homeless by the war. Australian contributions would serve the same purpose in aiding the churches in South Vietnam.

He said that despite the political divisions of the country, the Protestant Church in Vietnam, both north and south, was still organised as one branch.

The Vietnam emergency appeal was the third responded to by the Council in the last fortnight.

THE AUSTRALIAN CHURCH RECORD

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

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Emergencies

In addition to direct relief operations, 44 homes are being built as a pilot scheme for a project that will eventually involve the building of at least 1,000 homes in different centres. Last week the Council also granted £500 for the rebuilding of a farm training school in Ceylon. The school was extensively damaged during severe floods in Ceylon earlier this year.

Contributions to these emergencies may be sent to Inter-Church Aid Offices in capital cities.

- U.S.A. in Vietnam, for and against, p.3.
- Miraculous intervention in Vietnam, p.5.

Waratah float

The N.S.W. Council of Churches has decided to enter a float in this year's Sydney Waratah Festival, scheduled for October 9.

A committee has been appointed, the members of which would like to hear from interested church people who may have suggestions to offer. A particular need is for people with talent in the floral art field.

The pageant, this year under the title "Pageant of Progress," will receive wide coverage from Press, TV and radio and the Council feels that it offers an excellent opportunity for Christian witness.

Persons interested in assisting should contact the convenor Mr L. W. Hutchinson, 4 Alkoomie Street, Beverly Hills. Phone 75-5580.

South India Service

On July 4, at 9 a.m. in St. Mark's, Forest Hill (Melbourne) there will be a united service for Anglicans, Presbyterians and Methodists.

Bishop Samuel of the Church of South India, at present visiting Australia, will take part in the service which will be the Lord's Supper according to the use of the Church of South India.

Prayer for Armidale

BI-MONTHLY meetings are being held in Sydney to pray for the diocese of Armidale and especially for Bishop and Mrs Kerle.

Following Bishop Kerle's Enthronement it was felt by some of his Sydney friends that opportunity should be given for others to gather with them from time to time to pray in this way.

The first meeting was held in St. Bede's Rectory, Drummoyne, in May when folk from many parts of the diocese attended. Bishop Kerle sent special prayer points to this meeting.

It is planned to hold the gatherings every second month on the third Friday and the next one will be on July 16, again at St. Bede's Rectory, beginning at 8 p.m. The rector of St. Bede's, the Rev. Kenneth Roughley, would welcome any who care to attend.

Ecumenical scholarships

THE Geneva office of Inter-Church Aid is offering scholarships for ecumenical studies during 1966 and 1967.

Places are available in Canada, U.S.A., Asia, Africa, Switzerland, Britain and other European countries.

Applications must reach the Australian Committee by October 1. The committee is made up of heads of Melbourne theological colleges, with the Rev. Dr Alan Watson as chairman.

Further details are available from the Secretary, the Rev. Frank Byatt, 6th floor, 37 Swansont St., Melbourne.

900th anniversary

A LEADING Anglican scholar and expert on Westminster Abbey, Dr E. F. Carpenter, has been visiting Australia during June.

Archdeacon Carpenter is Chairman of the Publicity Committee responsible for celebrations of the 900th anniversary of the foundation of Westminster Abbey.

The year-long schedule of activities commencing in December, 1965, will mark this important anniversary.

Since its foundation by Edward the Confessor in 1065, the Collegiate Church of St. Peter, to give Westminster Abbey its proper title, has witnessed some of the most important events in British history.

A program of cleaning and restoration was completed last year and the fabric of Westminster Abbey is now revealed in all its medieval splendour.

SYDNEY'S NEW YOUTH CHAPLAIN

THE new Chaplain for Youth and director of the Church of England Youth Department in the diocese of Sydney is the Rev. Geoffrey Taylor, at present rector of St. John's, Wallerawang.

Mr Taylor, who is married, was ordained in 1960. His first curacy was served in the parish of St. Thomas, Kingsgrove (where the former Chaplain for Youth, the Rev. John Turner, is now rector).

In 1961 Mr Taylor became curate at St. Paul's, Lithgow, with oversight of Wallerawang. He became rector of St. John's, Wallerawang, in 1962.

Mr Taylor has had wide experience in work amongst young people.

CHURCH of ENGLAND MARRIAGE GUIDANCE CENTRE

Established 1947. Director: The Reverend G. R. Beatty. COUNSELLOR TRAINING COURSE

The Church of England Marriage Guidance Centre is now calling for

APPLICATIONS FROM PERSONS WISHING TO TRAIN AS MARRIAGE GUIDANCE COUNSELLORS.

Applicants are to be between the ages of 30 years and 50 years and willing to undergo a selection procedure. For further information phone 61-3946 or 61-3214.

Applications close 2nd August, 1965. Training course commences September, 1965.

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TORRENTIAL RAIN BUT CHURCH OVERFLOWED



THE men who had laboured so hard and so long to build the new church of St. John the Baptist, Sutherland (see full story in A.C.R., May 6) were thrilled to see the crowds jammed into the new building at its opening and dedication on June 24. The 40ft x 48ft main area was supplemented by the cry room and large narthex but still there was insufficient space to hold all who came. And all of this was on what must have been the wettest night of the recent period of wet weather. Gutters overflowed with water as car after car stopped in the streets around St. John's. The overflowing gutters were matched by the overflow of people who, as the service started, were still trying to get a toe-hold in the new building.

JOHN STOTT ON UNITY
THE great majority of Anglican Evangelicals do desire a visible unity of God's Church in England, said the Rev. John Stott, Rector of All Souls', Langham Place, London, when he addressed the annual gathering of the Church Society in London.

"We genuinely believe that this is the Will of God," he said. "The only divisions of the Church in the New Testament were geographical divisions, not denominational. We believe that visible disunity is a powerful hindrance to the spreading of the Gospel."

A visible unity, Mr Stott continued, would not necessarily lead to the immediate conversion of hordes of non-Christians, but it would remove a great stumbling-block which tended to stall the Church's work.

"Every Christian conscience must view with dismay the spectacle of Christian Churches along a High Street competing with one another like so many departmental stores."

On the other hand they had to be sure of finding ways which would lead to the greatest possible unification of Christians in England.

The present scheme for the reunion of the Church of England and the Methodist Church, for example, would prevent rather than encourage this larger reunion.

There was, he said, wide feeling of dissent in both Churches over the proposed scheme. And Dr. John Huxtable, a leading Congregationalist, had said that no other Free Church would ever agree to reunion along the lines proposed for Anglicans and Methodists.

"We do desire reunion," Mr Stott reaffirmed, "but the proposals that have so far been made are disappointing and indeed unacceptable. This is not a negative, dog in the manger, attitude. We must submit these

first set of proposals to the most thorough scrutiny."

The objections put forward by Evangelicals were based on sound theological principles.

If unity were to be achieved, then it must be Unity in Truth. The present proposals, on the other hand, seemed to have been designed on grounds of expediency.

Bewildered

Evangelicals were bewildered by the continuing doctrinal indifference shown by supporters of the scheme and by statements of naive optimism voiced by Ecumenical leaders in the Church of England on differences within the Church which would be difficult to reconcile.

"It is easy to tolerate the theological principles of others if you have no theological principles of your own," he said. But Evangelicals were quite clear in the views they held.

"I am weary of the accusations of narrow partisanship levelled at Evangelicals. Evangelical is not a partisan word. An Evangelical is a Gospel man. He is loyal to the Gospel of full grace."

In future discussions on reunion proposals with the Methodists, and in any other reunion discussions, Mr Stott hoped that Evangelical opinion would be fully represented. And he urged that Evangelicals must call on Church leaders and others responsible for formulating reunion schemes to be loyal to the first principle of the Church — the supremacy of the Gospel.

"But in our zeal for biblical truth, we must not require of others what is not required by scripture."

SALVATION ARMY MARKS 100 YEARS OF ITS EXISTENCE

IN St. Paul's Cathedral, London, in St. Andrew's Cathedral, Sydney, in St. Paul's Cathedral, Melbourne, and in churches of many denominations across the world Salvationists have been gathering for services marking the centenary of their movement.

Queen Elizabeth II and a distinguished gathering of church leaders, government and diplomatic representatives and civic officials attended the inauguration of 10 days of celebrations marking the 100th anniversary of the Salvation Army.

The ceremony was held in the Royal Albert Hall, immense 100-year-old oval in West London. There the Queen was welcomed by General Frederick Coutts, eighth leader of the international movement founded on an East London slum street corner on July 2, 1865, by William Booth.

Church leaders attending included the Anglican Archbishop of Canterbury, Dr Michael Ramsey, and Cardinal Heenan, the Roman Catholic Primate.

Prime Minister Harold Wilson was represented by the Home Secretary, Sir Frank Soskice, while the diplomatic world was represented by London envoys of the 70 countries in which the Salvation Army is today at work.

Altogether, some 2,500 Salvationists from all parts of the world have assembled in England for the centenary.

On behalf of the World Council of Churches, its general secretary, Dr W. A. Visser 't Hooft, cabled congratulations to General Coutts. The cable read: "Remembering gratefully the Salvation Army's world-wide work of evangelism and service and rejoicing in the Army's participation in the ecumenical movement, we send you warmest congratulations on this memorial anniversary. May the Army be blessed in the future as in the past."

PRIMATE TO ASIA
THE Archbishop of Sydney, Dr H. R. Gough, will visit Australian troops in South-East Asia, accompanied by Canon A.E.S. Begbie, in November.

Canon Begbie is Anglican Chaplain-General to the Australian Military Forces.

The visit, first made by an archbishop or primate to Australian troops on active service, is expected to include Malaysia.

The Church Roundman of "The Sydney Morning Herald" comments that the Government "is not likely to grant visas to senior churchmen to visit Australian troops in South Vietnam."

"The Government view is believed to be that the troops can be best served by chaplains already there."

AUSTRALIAN FRONTIER RECEIVES MAJOR GIFT

From Page 1
Manship of Dr J. J. Mol of the Department of Sociology at the Australian National University and including personnel widely experienced in the field of the social sciences, had been nominated to take charge of this work.

The Committee would sponsor and conduct research in the fields of sociology, including religion. This was clearly of vital importance to the community and to the Church if it was to operate effectively in the development of a responsible society.

Funds to enable Frontier's work to be carried on over the next three years were being sought privately. It was hoped that by the end of this period Frontier would have a sufficient subscribing membership and would be sufficiently endowed to enable it to meet all running costs without further special appeal.

Dr Darling explained that Frontier was incorporated in Canberra in 1963. Initiative in its formation had been taken by the Australian Council of Churches.

Dr Darling said: "Reflecting the spirit of reformation which had been evident in the World Council of Churches and the Vatican Council, the Churches of Australia felt a responsibility to serve the community in ways more appropriate to the world of today."

Management of its affairs is vested in a Commission currently comprising ten prominent educationalists and businessmen. It operates through a Director, Mr Peter Mathews, whose headquarters are at Canberra.

Regional advisory panels have Adelaide, Sydney, Brisbane, Newcastle, Parramatta and Bordertown, and others will be established as practicable to give Frontier representation in every important centre in Australia.

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