

# Mainly About People

## Sydney

Archdeacon C. A. Goodwin, rector of St. Mark's, Darling Point, since 1950, has accepted nomination to the parish of St. Philip's, Church Hill (Sydney). The parish has been without a rector since the death of Archdeacon T. C. Hammond in 1961. During the period the Rev. F. G. Taplin has been acting rector.

No date has yet been fixed for Archdeacon Goodwin to take up his new work which will also involve the continuance of his work as Archdeacon of Sydney. He was appointed to that position in 1962 following a reshuffle of the organisation of the diocese.

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The warden of Latimer House hostel for university students in Sydney, Mr David Cohen, has been appointed Bible Society agent on Mauritius. Mr Cohen is a graduate in Arts and majored in French, which furnished one of the qualifications required for this appointment.

Mr Cohen came from St. Clement's, Mosman, originally and has taught at St. Andrew's Cathedral School and Sydney Grammar. Mrs Cohen, better known in Sydney diocese as Marlene Hickin, was youth secretary of C.M.S. after teaching at Kambala and Queenwood for some years. She was also active in the work of Crusader Union and in fellowship work.

The Cohens, with their baby daughter Dana, will leave for Mauritius on May 30. Prior to their departure they will be commissioned by the deputy Commonwealth secretary of the Bible Society, the Rev. R. A. Hickin.

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The Rev. Patrick Day, Bishop's Vicar of St. Peter's Cathedral, Adelaide, has accepted nomination to the parish of Christ Church, St. Laurence, Sydney.

## Melbourne

The Rev. Hugh Girvan, at present Precentor and Minor Canon of St. Paul's Cathedral, Melbourne, has been appointed rector of St. Margaret's, Mildura, and Archdeacon of Mildura (diocese of St. Arnaud).

Mr Girvan was Precentor of St. Paul's from 1954 to 1957 and was again appointed to that position in 1960. He has also held school and parish appointments in both Gippsland and Sydney. At one time he was assistant minister of St. Andrew's Cathedral, Sydney, and was also Chaplain of Cranbrook School in the same diocese. He will be inducted at Mildura on July 1 and leaves St. Paul's on Sunday, June 28.

Following the resignation of Mr Girvan the Rev. D. Sankey, vicar of St. Matthias', North Richmond (Melbourne diocese) has been appointed Precentor.

On June 4 next the Rev. L. G. Bond, at present curate at St. George's, Malvern, will be inducted by Archdeacon Douglas Blake as vicar of the parish of Inverleigh and Meredith.

The Rev. B. Ashworth has resigned as vicar of St. James', Thornbury, to take up an appointment as Area Chaplain with the Australian Regular Army, Balcombe, Victoria, on May 25.

The Rev. W. C. F. Nellor, at present Chaplain at Prince Henry's Hospital, Melbourne, will be inducted by Bishop Arnott at Vicar of St. Stephen's, Gardenvale, on July 9.

The Rev. C. Coish will resign as vicar of Holy Trinity, Pascoe Vale, on August 31, when he will take up the position of Executive Secretary of Adult Work-Manuals and Materials, General Board of Religious Education, Arnott as Vicar of St. Stephen's.

## Overseas

The church bell atop a Protestant church in Taize, France, has been named "Paxem in Terris" to mark the first anniversary of the late Pope John XXIII's encyclical. The bell was the largest of four recently installed in the church by the Protestant community of monks in Taize, Protestant, Roman Catholic and Orthodox rites were held at the community's Church of the Reconciliation to mark the late Pope's encyclical on world peace and social problems.

## Where are the Australians?

WRITING to his congregation in Sydney, the Rev. Dudley Foord, now in the last stages of an eleven-week Asian tour, asks the question: "Where are the Australians?"

"I have been struck, says Mr Foord, 'by how few Australians I have met through the East. By comparison there are many Americans and British — but where are the Aussies?'"

Mr Foord continued, "Obviously the paucity of Australians has made me somewhat of a novelty — this is to me both amusing and tragic. Tragic because the Australian Church is failing in its missionary responsibility to our near neighbours."

Mr Foord returns early next month and will be giving a series of four Report Sermons at his home church, St Thomas', Kingsgrove, on June 7 and 14 at 10.30 a.m. and 7.15 p.m.

Mr Foord will speak of his many and varied experiences during his tour and those able to attend are invited to share in these experiences.

## Death on plane

THE Rector of All Saints', Woollahra (Sydney), Canon George Arnold Connolly, died suddenly on May 11 on board a plane, just prior to reaching England, where he and Mrs Connolly planned to spend a five months' holiday with their actress daughter, Patricia Connolly.

He was buried at St. John's, Blackheath, England, on May 13. He is survived by his wife, two sons living in Australia, and a daughter, living in England.

As a layman, George Arnold Connolly served as a missionary with C.M.S. from 1927-32 when he was headmaster of the C.M.S. Nairobi Boys' School in the diocese of Mombasa. He then transferred to the diocese of Central Tanganyika where he became Principal of the C.M.S. Training College, Kongwa, and remained in this position until 1935, when he took over the headmastership of the C.M.S. Dodoma Boys' School until his resignation in 1938.

He was ordained to the Diaconate in 1931 by the Bishop of Mombasa and to the Priesthood in 1932 by the Bishop of Central Tanganyika. Following his resignation from the Church Missionary Society in 1938 he became Rector of St. Stephen's, Mittagong, (Sydney).

For a time he was acting General Secretary of the Victorian Branch of the Church Missionary Society. He was C.M.S. Regional Secretary for Tanganyika from 1944 to 1961. In 1942 he became Rector of the Parish of All Saints' Woollahra. He was made an Honorary Canon of the Cathedral of the Holy Spirit, Dodoma, Central Tanganyika, in 1959. He was made Rural Dean of East Sydney in 1962.

Canon Connolly was a member of the Executive and General Committees of the N.S.W. Branch of the Church Missionary Society and was honoured by being appointed an Honorary Life Governor of the Parent Committee of the Church Missionary Society in London.

Objections to the ordination of women are without theological foundation, according to Anglican Bishop J. A. T. Robinson of Woolwich. The author of the controversial book, "Honest to God," said that it is "simply a matter of time" until women will be accepted in the pulpit. And he added, "That time is probably much shorter than we think."

## SCIENCE BLOCK

A NEW science block costing £183,000 was opened by the Governor of N.S.W., Sir Eric Woodward, on May 4 at the Sydney Church of England Grammar School, North Sydney.

Sir Eric said that the ceremonies were of a threefold significance for the school. "The first of these is that they mark the completion of three-quarters of a century's contribution to education by the school," he said.

"The second is that the golden jubilee of the school's chapel is being marked.

"And finally we see the dedication of the classrooms and laboratories."

The Industrial Fund for the Advancement of Scientific Education in Schools contributed £30,000 towards the cost of the laboratories.

## Ecumenical leader on "myths"

DR O. F. NOLDE, a leader of the ecumenical movement, has called for "an open society where people of the world may freely meet and learn to trust each other" and banish "myths" in international affairs.

Dr Nolde, who is director of the Commission of the Churches on International Affairs, drew attention to six "myths" which, he said, should be replaced by positive approaches. These were:

1. The myth that either Communism or imperialism is uniform and monolithic which must give way to a perceptive differentiation and a restraint in blustering name-calling.

2. The myth that Germany must remain divided as a continuing aftermath of the Second World War which must give way to the opportunity for the exercise of self-determination in a way that will ensure the security of its neighbours both to the east and to the west.

3. The myth that fantastic sums of money have to be appropriated to military budgets so long as the cold war remains unabated which must give way to far more speedy progress in balanced disarmament.

4. The myth that people of China must remain isolated from the world family until their Government is generally acceptable which must give way to an in-

telligent and realistic effort to bring to an end their artificial separation.

5. The myth that either the United States or the Soviet Union should at all costs excel in space exploration or be the first to land on the moon which must give way to co-operative efforts under international supervision.

6. The myth that human rights, especially equitable race relations and religious liberty, are a matter only of national concern.

## 50 YEARS AGO

(From a correspondent) "Written applications were recently made to all the 38 medical officers of health in Scotland, asking two questions:

(1) Is there danger from infectious diseases in the use of the common Communion Cup; and (2) What infectious disease may be conveyed from one Communicant to another in the ordinary use of the common cup?"

"Thirty-three of these medical officers replied that there is danger from infectious diseases in the use of the common cup, and to the second question a majority of their replies stated that 'all infectious diseases' may be conveyed.

"In April, 1908, a member of the Melbourne Board of Health made use of the following words: 'To take the Holy Communion from a cup just used is both dirty and unsanitary, and if the Board can prevent it, it ought to be stopped.'"

(Here follow many other quotations.)

"My letter is already too long, but I can only plead the great seriousness of the question at issue." (Signed: S. E. Langford Smith). ("The Church Record," May 22, 1914).

## Revised Lectionary

May 24: Trinity Sunday, M.: Isaiah 6: 1-8; Mark 1: 1-11, or 1 Peter 1: 1-12. E.: Exodus 34: 1-10, or Numbers 6: 22-end, or Isaiah 40: 12-end; Matthew 28: 16-end, or Ephesians 3.

May 31: 1st Sunday after Trinity, M.: Joshua 1, or Job 1; Mark 2: 1-22, or Romans 1. E.: Joshua 5: 13-6: 20, or Joshua 24, or Job 2; Matthew 1: 18-end, or Acts 8: 26-end.

June 7: 2nd Sunday after Trinity, M.: Judges 4 or 5, or Job 3; Mark 2: 23-5: 19, or Romans 5. E.: Judges 6: 33-7: 23, or Ruth 1, or Job 5: 6-end; Matthew 2, or Acts 9: 1-31.

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## Pentecostal outpouring?

THERE is widespread evidence of a growing "tongues" movement within the Anglican Communion worldwide.

Some of the earliest reports of this came from the Protestant Episcopal Church in the U.S.A.

The movement has grown to such a degree that it now publishes its own magazine, "Trinity," and operates Trinity House, described as a home for "displaced persons"—those who have found parish doors closed to them following their experiences.

Writing of his experience in an issue of "Trinity," an Episcopalian clergyman said that when he was at the Communion rails in a church one day he spoke in other tongues "as the Spirit gave me utterance."

He then went on to say that his experience had helped him to overcome "personality problems" and that healing miracles and casting out of devils had followed. He concluded by saying that he was "talked on the carpet by the Vestry of my own Church."

But the movement has not stopped on the American side of the Atlantic. Reports have also come from parish churches in England where both rectors and members of the congregations claim to have experienced similar manifestations.

## Australia

Recently the same things have been happening in Australia. An Anglican minister, the Rev. Harry Broadley, of Melbourne, has strongly emphasised the Baptism in the Holy Spirit in his ministry.

In another part of Melbourne a layman, Mr Ron Clarke, has spearheaded a similar movement and has established a Christian Centre at Watsonia. A letter from Mr Clarke appears in this issue.

Commenting on the movement recently, the American journal "Christianity Today" summed up the situation by saying: "Probably most evangelicals, who are informed on the subject are sympathetically waiting to see the fruit of the new movement, not wishing to quench the Spirit, but sensing a need to try the spirits."

Believing that our readers will be vitally interested in this new trend we present an article in this issue written by the Editor of "The Churchman," Dr Philip Hughes, following a visit to the U.S.A. late in 1962.

Mr Hughes' article deals with the movement sympathetically. In our next issue we will carry a further article on the same subject—outlining some of the objections to the movement.

## SCHOOL AID APPROVED BY BISHOPS

BISHOPS of the Province of Victoria, meeting in Melbourne, approve of applications made by church schools in Victoria for the Federal Government's science aid.

A statement issued by the Archbishop of Melbourne, Dr Woods, commended the Government's plan but added a rider that this did not commit the bishops in any way to any decision on the question of State aid to church schools.

The statement went on: "This is not a proposal for 'State aid to church schools' in that sense of the term which has aroused so much controversy, and which, as we understand it, means Government aid for the maintenance of denominational schools," the statement said.

"The present proposal is to subsidise certain capital expenditure in secondary schools. "In the acceptance of such a subsidy we see no danger to the 'independence' of independent schools.

## No interference

"For some years grants have been accepted by denominational colleges within our universities without interference with their autonomy.

"We do not, therefore, believe that the present proposal touches in any way upon the controversial subject of 'State aid to church schools' as we have defined it.

"We therefore commend the Government's present proposal, and we approve of applications by the Governing bodies of

Anglican secondary schools for grants of money from this source for the purpose stated.

"We believe, however, this decision does not commit us at this time to any decision on the question of State aid to church schools."

The statement concluded: "We feel bound, however, to urge the Government to reconsider its decision as to the method of allocation to independent schools.

"The proposal to use the

distinction between Roman Catholic and non-Roman Catholic schools as a basis of distribution of Government money will have unfortunate results.

Unfortunate "It will tend to perpetuate and even increase the emphasis on sectarian differences which in recent years have so markedly diminished among us."

The science subsidy plan was

passed by both Houses of Federal Parliament late last month.

During its first year, £5 million will be granted to Government and private secondary schools on a population basis to assist in building and equipping science blocks.

The money will be divided during 1964-65 on the basis of: Government schools, £3,618,000; Roman Catholic schools, £869,300; other independent schools, £474,700.

● N.S.W.-Victoria accord p.3

● Comment, p.4

## Tanganyikan Consecration



At the consecration of the Rev. Yohana Madinda as Assistant Bishop of Tanganyika (which took place in the Church of the Holy Trinity, Morogoro): l. to r., Archdeacon Chidosa; the Bishop of Zanzibar and Dar-Es-Salaam; Bishop Wiggins and Bishop Stumway.

## Bible contest results

In the N.S.W. State finals of the International Bible Contest, held in Sydney last Sunday, a Seventh Day Adventist was placed first.

He was Mr G. Mitchell, 30, an accountant, who won from the Rev. H. Harkaway by successfully answering the question: "Of whom or what was it said, 'The appearance of them is as the appearance of horses,' and in which Book is it found?"

He was able to answer at once: "The plague of locusts in the Book of Joel."

Altogether there were seven finalists in the N.S.W. division, including two ministers' wives, one of whom was Mrs Gwen

Wade, wife of the Rev. Wakely Wade, of Guildford.

In the Victorian finals a trainee executive, Mr John Gale, 28, was placed first. Other results from interstate finals had not been received at the time of going to press.

Finalists from all States will participate in the Commonwealth finals in Sydney on July 21. The winner will be the first Australian to take part in the world final of the contest, now three years old.

National winners from more than 20 countries will go to Jerusalem as guests of the Israel Government.

## Memorial service

CHURCHWARDENS at All Saints', Woollahra (Sydney diocese) have arranged a Memorial Service for their late rector, Canon G. A. Connolly, on June 7.

Canon Connolly died suddenly on May 11, on board a plane, just prior to reaching England. He and Mrs Connolly were planning to spend a holiday with their actress daughter, Patricia Connolly.

The Memorial Service will be held at All Saints' at 2.30 p.m. on June 7. Preacher will be Archdeacon R. J. Hewett, a life-long friend of Canon Connolly.

Contrary to the report in our last issue, the late Canon Connolly was not buried in England. He was cremated and his ashes are to return to Australia.

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**UNWISE ACTION**

The Public Relations Department of Sydney diocese has circulated to clergymen of the diocese, for inclusion in their Clergyman's File, a "Form of Reception into the Church of England, which is stated to be "as authorised for use in the Diocese of Sydney by the Archbishop, 1964."

The Form states that "This Form of Reception may be used for a baptised but unconfirmed person at any time before Confirmation and shall be used for all persons already episcopally confirmed who are to be received into or restored to the Church of England."

(It further states that "it is preferable that the receiving shall be done by the Bishop, if possible during a Confirmation Service," and that "In the case of those who have not been confirmed in another Church, Confirmation in the Church of England can be regarded as an adequate means of admission into the Church of England and can take the place of this special form of admission.")

It must be stated emphatically that no bishop of the Australian Church has the right to authorise forms of service (which this Form of Reception claims to be). A bishop's sole prerogative of this kind is the "permission" allowed under the proviso of section 4 of the Constitution of such deviations from the existing order of service (not contravening any principle of doctrine or worship of the Prayer Book or Articles) as shall be submitted to him by the Incumbent and Church Wardens of a parish after the parishioners have given their assent.

Any incumbent or bishop, therefore, who uses the Form of Reception now issued, will be guilty of an offence against the Constitution.

More important than this illegality is the whole concept underlying the Form of Reception, which replaces the terms of Christian fellowship with loyalty to a denomination.

Some of the questions addressed to the candidate are quite improper, for they impose requirements of belief which are not imposed on a baptised and confirmed member of the Church of England at present.

For example, in asking the question, "Do you accept the holy Scriptures as containing sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ," the Service confuses a standard of teaching (such as our Church has in the 39 articles) with conditions of fellowship.

The only conditions of fellowship required in the Church of England are such

as the baptismal service sets out, namely, belief in the Apostles Creed and a declared willingness to obey Christ.

The only instruction required for confirmation concerns the Creed, the Lord's Prayer and the Ten Commandments, and certain questions concerning the sacraments.

If a person can be in every respect a conscientious son of the Church of England through baptism and confirmation on these terms, why should additional requirements be added for someone who wishes to adhere to our fellowship?

Especially objectionable is the question: "Do you believe this Church of England to be a true and living part of the One Holy Catholic and Apostolic Church?"

As an assertion about the Church of England it is, in fact, impossible to substantiate, and the Constitution (Sec. 1) is mistaken in claiming it as the reason why our denomination "holds the Christian Faith."

But in any case the Constitution does not commit its members to holding this proposition, to which it would be difficult to assign any theological meaning.

To require an intending member—but only such, since no such commitment is required of existing members—to assert not merely his opinion but his belief that this particular denomination is a "true and living part" of the invisible body of Christ, is both foolish and improper.

The last question is perhaps the most objectionable.

**Question:** Will you henceforth endeavour to live as a loyal member of the Church of England, obeying its rules and heeding its teaching?

**Answer:** By God's help so I will.

At first sight this might seem quite innocuous but it falls under the condemnation that we ought not to bind ourselves with a vow before God in matters of which we do not know how God's providence will lead.

We all hope that the Church of England will for many generations to come be loyal to the Word of God so that we can give a free assent to its rules and its teachings, but God has not promised that this will be so.

We must not assume that our denomination is infallible. The time may come when the Church of England will have so declined from the Word of God that its members must choose between obedience to their consciences and obedience to the rules and teachings of the Church.

Therefore it is quite improper to ask any member for an unqualified obedience in

the future with regard to these matters, and to ask for them to testify to this promise by calling on God.

This is the root objection to the vows that the Roman Catholic denomination requires of its monks and nuns, binding them to strict obedience in the future about matters on which God has not indicated His mind as to how His providence may lead them.

We must keep our consciences free and not entangled with these sort of vows and promises.

A glance at the vows of Baptism will immediately show the difference between what is asked there and what is asked in this service. Those vows are simply affirmations to do what every human being is bound to do whether they vow or not, namely to resist the devil, to believe God's truth and to obey His laws.

The Baptismal vow simply strengthens our will to do what is our unchanging obligation. The marriage vows are similar. We know it is God's will that married people should live faithfully together to their lives' end. Thus it is appropriate to take a vow to this effect.

The promises in the Ordination Service are of a similar character, but the promises in this Form of Reception are not of this character. We must not bind ourselves with a vow to do things in the future which may be contrary to the will of God when that future arrives.

It is in any case foolish to make these stipulations for "reception" into the Church of England while it is constitutionally permissible for any baptised person who attends Church and who simply declares that he is a member of this Church (and of no other) to enjoy the full rights of membership in this Church and to fulfil any function allowable to a layman (Sec. 74(1)).

For many centuries, communicant members of other Christian denominations have been at liberty to "adhere" to the Church of England at their own volition, without ceremony. (In recent times confirmation has become fashionable, but still not essential, for this purpose.)

**Why, in these days when we are so concerned with Christian unity, should we start erecting new barriers? The new Form should be withdrawn at once, together with the purported authority for its use.**

The fact is that there is no need for any service to admit a baptised Christian to membership of the Church of England (if the person has not yet been confirmed there is the Confirmation Service).

If more is needed it belongs to the pastoral office of the minister of the congregation who is well able and qualified to deal with the pastoral situation of a Christian leaving one denomination and adhering to another.

There is certainly no justification for the mandating directive "This shall be used for all persons . . ." even if the service were in itself a legal one. The modern tendency is to treat ministers more and more as paid representatives of the denomination, to be local executives of centralised schemes. Such a tendency is inimical to the true dignity of the Gospel ministry.

**A NEW WORK OF THE HOLY SPIRIT — are we ready?**

**WHAT is wrong with the Church today? Why is it so ineffective? Why is it so unsuccessful in appealing and reaching out to the populace? Why are its services so dull, its members so cold, and its messages so irrelevant?**

These are questions which exercise us constantly, and very rightly so. And the answer is close at hand, if only we will seek it in the right place.

But it will not be found by taking crooners into cathedrals or guitars into pulpits, or by diocesan bishops dancing "the twist" in public.

We need desperately to break free from the impersonal hand of institutionalism, from the puppetry of formalism, and from the smugness of respectability—not, however, by conforming to the world and its crazes (which is only to publicise our powerlessness), but by returning to genuine Christianity; and that means the Christianity of the New Testament.

When we consider the gloriously triumphant power of the Holy Spirit in the lives of ordinary Christians as described in the Acts of the Apostles, the Church today seems to be a stranger to vibrant Christian dynamics.

Where is the fullness of power, grace and joy of the first Christians? For years now our Church leaders and legislators have been preoccupied with the revision of canon law, a letter which kills; our diocesan conferences gave a lead only in boredom, dominated as they are by financial estimates and committee reports; our parsons are masters of platitudes; and the faithful few of our parishioners who do come to church are annoyed if they find a stranger inadvertently sitting in what they regard as their place.

**Transforming**

It is not God, but we who are to blame for this state of affairs. God is judging us for our complacency and little faith. If in humility and sorrow we seek His face, He will, in accordance with Christ's promise, pour upon us the transforming blessing of His Holy Spirit yet again.

Indeed, there are already indications of a new movement of the Holy Spirit within the Church at the present time. Is this something for which we are ready? Are we willing, do we long, for a divine tide of blessing to flow over us? That tide is even now on its way.

This, at least, is your Editor's estimate of the developing situation which he had the opportunity of investigating during a visit to the United States earlier this year.

What he witnessed points only in one direction, namely, that the Breath of the Living God is stirring among the dry bones of the major, respectable, old-established denominations, and particularly with the Episcopalian Church.

News that Episcopalian were speaking in tongues was certainly strange: it sounded so incongruous! But it was probably attributable to a flirtation under the hot Californian sun with the extravagances of pentecostalism—until in Washington he found a letter from the Editor of "Trinity" magazine awaiting him, elicited by the reading of an article he had written. The personal experiences of his corres-

pondent were described in the following terms:

I became an Anglo-Catholic after years of nominal Episcopalianism had failed to satisfy me. There was a hunger inside offered an opportunity to express the love of God, and Anglo-Catholicism hunger through form and ritual and daily communions.

Everything I could procure written by Anglo-Catholics I devoured eagerly. However, the day arrived when I had gone just about as far as I could go . . . I adhered to a strict rule of life and said a multiplicity of prayers, and yet deep within me there was a feeling of dissatisfaction. At this point in my life the Lord graciously baptised me with the Holy Spirit and my life became charged with new meaning.

At first I accepted the language He had given me as merely the "gift of tongues," and considered it a wonderful aid to my devotional life, but otherwise of minor spiritual significance. Gradually it became clearer to me that my whole life had begun to be transformed at the time I first spoke in the language supernaturally given, and through reading the Scriptures, and I became aware that I had been filled with the Holy Ghost as I spoke with other tongues . . . I would like to emphasise that this experience was not a conversion experience.

I had been converted some years before while on my knees during my morning devotions. It is of interest that the experience I had when I personally accepted Jesus as Lord of my life was not recognised by either of the two priests I consulted or myself as having been a conversion experience. After I became filled with the Holy Spirit I realised what had transpired and the significance of it . . . I naturally rejoiced in my experience of being indwelt by the Spirit and attempted to fit the experience into my theology and my devotional practices. To my astonishment it did not fit.

By the Rev. Dr. Philip Hughes, M.A., B.D., D.Litt.

To my horror my theology began to change, and it was most terrifying. The Holy Bible, which I had previously considered to be a history of the Jewish people plus an interesting follow-up which my Church had written, suddenly became to me the living, breathing Word of the eternal Godhead.

The Body of Christ, which I had formerly believed to consist of the Anglican Church, the Roman Catholic Church, and the Orthodox Church, became to me all those who had accepted Jesus as Lord. Furthermore, they not only no longer appeared to me to be in grave spiritual danger, they seemed to be in a much safer state than fully half of the baptised, confirmed communicants of the church which I attended.

The Book of Common Prayer, which I formerly lamented as being just terribly "protestant" now strikes me as being remarkably sound and filled with the rustlings of the Holy Spirit. I have gained an entirely new conception of Christianity which is most wonderful, and I enjoy a new and exciting relationship with our blessed Lord that I previously sought through meditation and other devotional practices, but never quite found. . . . Thanks be to God that He has not changed, and that the Baptism of the Holy Spirit is still a reality for believers today, and that by this self-same Spirit we are led into all Truth.

**Unknown tongue**

The experience, your Editor found, has been enjoyed by large numbers of other church-people. It is transforming lives. It is revitalising congregations. It is not confined to one Church or to one district. Nor is it induced from without, but has every appearance of being a spontaneous movement of the Holy Spirit. Your Editor met individuals and groups whose lives had been affected by it. He attended their prayer meetings and worshipped with them, and visited the homes of some. He heard some praying in an unknown tongue. It was all restrained and calm, and immediately someone else would interpret what had been said. Nearly all the prayers, however, were in English.

Much more impressive than

Cont., p. 7

**N.S.W. and Vic. now at peace**

**THE century-long rivalry — mostly friendly, of course — between N.S.W. and Victoria appears to have come to an end.**

In a gesture of friendship between the two States, Victorian bishops sent a message to "cheer up" the Archbishop of Sydney, Dr Gough.

The bishops, meeting to discuss the new Federal aid scheme, said, in a telegram: "Victorian bishops meeting in Cheltenham today unite in a message of affection, loyalty and confidence in your leadership and deplore personal attacks."

Archbishop Woods of Melbourne said that the telegram "was prompted by an open letter published in last Friday's edition of an unofficial Anglican newspaper."

"The letter was a mixture of criticism on Archbishop Gough's attitude to Government aid and violent personal attacks."

"We decided to send him the message to cheer him up a bit."

**Roman school aid 'wedge' in Canada**

**DESCRIBED by the Canadian Protestant journal "The Sentinel" as "the thin edge of the wedge" a move has been made in Manitoba, Canada, to meet some Roman Catholic demands on education.**

In future, students attending Roman Catholic and other private schools will be allowed to take some of their courses at the government schools and others at their own schools.

"But," says the paper, "the concession cannot by any means be considered a definite solution to the problem. If the Government or the public school supporters imagine the controversy is ended they will be greatly mistaken."

"This will only be regarded by the prelates and priests of the Roman Church as the thin edge of the wedge. It will be taken as a sign of weakness that can be exploited to further gain in the future."



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**The last race**



Last event of the day at the Combined GFS Sports in Sydney on May 23 was a popular innovation — a peanut scramble.

**Deaconesses meet in Sydney**

**THE 1964 Conference brought together deaconesses from five dioceses (Adelaide, Gippsland, Melbourne, Sydney and Tasmania), uniting them in fellowship and affording opportunities for discussion on varied ministry required to meet the challenge of present-day conditions.**

Above all it gave time in the morning devotional addresses for the Holy Spirit to speak to each one, that all might realise that is God's plan to "sanctify you wholly," for this was the theme of the Conference.

In his address in welcoming the delegates on the opening night, the Primate reminded the deaconesses that "the true role of women in the Church" was to go alongside people, being their friend, with the God-given gifts of understanding, patience, gentleness (which men generally lack), letting the reality of Jesus Christ shine through their lives, and thus answering the oft-repeated plea: What we need is your friendship.

Two devotional sessions each morning, led by Rev. A. J. Glennon, were times when New Testament truths were presented with a clarity and understanding which were indeed Spirit-directed.

In the Whitsun-tide season, it was appropriate that the question was asked: What is the fruit of the Spirit in our own devotional life now? Then thought was given as to what was preventing Christians from experiencing the Spirit-filled life; what are the marks of such a life which is filled with the Spirit or all the

**White Christians in U.S.A. "not bigoted," says Baptist**

**SPEAKING at a conference on Race Relations in Columbia, South Carolina (U.S.A.), a Baptist pastor has claimed that "the white Christian is not bigoted when he says that a free society was not meant to be pressed like pig iron into moulds."**

The speaker went on to say that the white Christian "is frankly tired of the constant aborted effort to reduce all people to one common denominator."

Altogether, 44 Baptist ministers and laymen aired their views at the conference and all opposed integration of Baptist institutions.

Of the 44 who opposed inte-

**Melbourne seminar on alcoholism**

**A TWO-DAY seminar on the prevention of alcoholism is being held in Melbourne on June 2 and 3.**

The seminar has been arranged by the National Committee for the Prevention of Alcoholism and follows similar courses held in Perth, Adelaide and Sydney.

Those participating are hearing lectures by prominent overseas experts in the field. Discussion groups and forum periods are also part of the program.

Earlier seminars, which proved very popular and useful, were held in Sydney in 1960 and 1962 and in Adelaide in 1963.

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**NEWS IN BRIEF**

**Overseas**  
**NOT DIRTY.**—"Politics need not be a dirty word," said a bishop of the (Negro) Methodist Episcopal Church recently. "Where political activity has become besmirched, it is because the religious forces of the community have failed to exercise their obligation and responsibility for vigilance and sustained participation."

**LITERATURE.**—A drive to raise £1 million "to feed the minds of millions" with Christian literature will be launched soon by the Archbishop of York, Dr Cogan. To be known as "The Archbishop of York's Fund," it will be run in close co-operation with the Bible Society.

**ROMANS JOIN.**—A Roman Catholic Church in Tulsa, Oklahoma (U.S.A.), has joined the Council of Churches in the city. The council links 143 Protestant and two Orthodox Churches.

**INCREASE.**—The United Bible Societies reports an overall increase of 4.8 per cent in annual circulation of the Scriptures for 1963 as against 1962. Figures were, for 1963: 53,714,762; for 1962: 51,257,911.

**TWO-WAY.**—Protestant services were held in Roman Catholic churches and masses celebrated in Protestant churches in Nymegen, Holland, in connection with an inter-confessional meeting held there on May 14.

**CHINA OBSTACLE.**—Names of candidates for baptism must be sent to the Chinese Office of Religious Affairs, under a new regulation. The names are checked against lists of landowners, counter-revolutionaries or "culprits from labour reform." The pastor must also guarantee that the candidate will not do anything against the Government after his baptism.

**MAGNA CARTA.**—A Thanksgiving service to mark the 749th Anniversary of Magna Carta will be held in St. John's, Darlinghurst (Sydney) on Sunday, June 14, at 10.30 a.m. Lessons will be read by the Lieutenant-Governor, Sir Kenneth Street, and Mr Justice Herron. The Address will be given by Mr Justice Richardson.

**BOYS' HOME.**—The official opening of the new Charlton Boys' Home at Castle Hill (Sydney) took place on May 30. The Archbishop officiated.

H.M.S. is currently appealing for suitable single male staff for the Boys' Homes — there is an urgent need.

**OLD STAR.**—An art exhibition featuring Sydney's Rocks area, past and present is to be held at The Garrison Church (Holy Trinity), Miller's Point, from June 13 to 17. Proceeds are to assist in restoration work at the church.

**INDUSTRY.**—Three young men who were made deacons at the end of May in Birmingham (England) previously worked in Birmingham industry for a year as part of their training. Part of this time they lived in a vicarage with the warden of the scheme and part of the time with parishioners. To date 43 men have taken part in the scheme, originally suggested by the Bishop of Birmingham.

**Australia**  
**KEY MISSION.**—During a "Key Mission" at St. Paul's Canley Heights (Sydney), from June 14 to 21 "Souls in Conflict" will be shown. This mission is being conducted by the Rev. Walter Spencer.

**Chatswood convention**

The 58th Annual Convention for the strengthening of the bonds of Christian Fellowship and the Deepening of the Spiritual Life will be held at St. Paul's, Fuller's Road, Chatswood, on Monday, June 15 (Queen's Birthday Holiday).

Speakers at the first session at 11.15 a.m. will be the Rev. Peter Watson, Curate-in-Charge of Seven Hills, and the Rev. Bernard Good, Rector of St. Barnabas, Broadway.

At 2 p.m. Bishop Goodwin Hudson, Dean of Sydney, and Mr Justice Richardson, a Judge of the Supreme Court, will speak, followed at 4 p.m. by the Rev. Ray Weir, Rector of St. Matthew's, Manly, and the Rev. Arthur Deane, of Sydney Missionary and Bible College, Croydon.

Films and talks for children are given in the Church hall. St. Paul's is not far from Lane Cove National Park where some of our visitors have lunch on the Church property.

For the first time in its history the Belgian post office is issuing a series of stamps carrying a surcharge whose proceeds will go to a Protestant charity. The funds will be used to build a Reformed church and community centre in the heart of Brussels. The motif of the three stamps also is Protestant; each portrays an important Protestant figure in Belgian history.

**YOUNG PEOPLE'S PAGE**

**Thinking of marriage?**

**BECAUSE** of large attendance last year, three series of lectures under this title are being conducted this year by the Father and Son Movement.

The winter series will begin on July 7 with a lecture on "Understanding Ourselves and Our Partner." This will be followed by four other lectures dealing with engagement, marriage, family and other practical questions.

The series will be under the control of an experienced marriage counsellor, a doctor and a psychiatrist. Lectures will be held at the Harvey Sutton Memorial Hall, 15 Goulburn Street, Sydney.

As well as the central series, some additional sessions will be held in large regional centres.

**LAY SPIRITUAL MINISTRY NEEDED**

"One of the weaknesses of the Church today is that spiritual work is left too exclusively to the clergy."

No, this is not an extract from a 1964 address but from one given in 1914 by the late Bishop G. A. Chambers, then the Rev. G. A. Chambers, rector of Holy Trinity, Dulwich Hill.

Mr Chambers was preaching at the ordination of the Rev. F. H. Hordern — the only ordination on the occasion (see A.C.R., April 23).

"In the great work of the Christian ministry," said Mr Chambers, "a Christian minister is called and members of the Church are expected to co-operate and join hands with him."

"The whole body of disciples in the Upper Room at Jerusalem received the commission of the Lord Jesus Christ, 'Go ye into all the world and preach the Gospel to every creature.'"

"Let no one," said the preacher, "stand aloof from response in this matter. It cannot be fulfilled by proxy. It is neglected at your peril. So let minister and people be banded together in that holy enterprise to win the world for Jesus Christ."

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**CAMP HOWARD**

The Church of England Youth Department again reports that the recent session of Camp Howard, from May 9-16, was an outstanding success.

Camping this May was divided into three sections: a co-ed Junior Camp at Blue Gum Lodge, Springwood, and a separate Boys' and Girls' Camp, held at the Department's Port Hacking properties.

The Youth Department's Southern Cross Ski Chalet was used, for the second time, in connection with Camp Howard activities. The Rev. Peter Goodwin Hudson took a co-ed team of campers, aged 14 upwards, for a special Adventure Camp, as part of experiments being conducted to ascertain the suitability of the chalet for "out-of-season" camping as well as for ski camps. Mr Hudson reported to a recent meeting of the Camp Howard directors that this type of outdoor, rugged, mountaineering camp should be encouraged, and recommended that the ski chalet be used extensively all year round. Some of the young people at the chalet remarked that, although they had been to previous Port Hacking camps, and thoroughly enjoyed them, this to them was a real and exciting challenge in the realm of camping.

Spiritually, all Directors and Counsellors were thankful to God for the many Blessings He brought to the campers, a number of whom accepted Christ as their Saviour during the week. Opportunities were numerous for Counsellors, through activities and Bible Study periods to engage in real personal evangelism, as the Camp Howard program is especially designed for this purpose.

There are a total of 44,874-371 Roman Catholics in the U.S. — a gain of 1,026,433 over the previous year — the 1964 Official Catholic Directory reports. The figure — as of January 1 — shows that since 1954, when Roman Catholics numbered 31,648,424, there has been an increase in membership of 41.5 per cent.

The Vatican Pontifical Commission for Biblical Studies has issued a lengthy instruction approving the application of modern methods of historical research in the study and interpretation of the Bible.

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**MEETINGS**

**CLERGY WIVES.** All clergy wives in Sydney diocese are cordially invited to attend the next meeting of the Clergy Wives Association on Friday, July 3, at the Board Room, CENEF. The meeting will start at 11.30 a.m., with lunch at 12.00 noon. Bring your own cups of tea will be provided. Mrs Frank Sturge, Harry of the Father and Son Movement will speak, at 12.30, on counselling in various phases of parish work. There will be a time for questions. Inquiries to the secretary, Mrs Marjorie Mills, St. John's, Campsie. (78-2879).

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**A NEW WORK OF THE HOLY SPIRIT**  
 Cont. from p. 2

the glossolalia were the love, the joy, the devotion which flowed out from their lips and their lives — and their consciousness of spiritual power: power to witness to their faith freely and daily in the world, and power to pray for the miraculous healing of the sick and to see the victorious answer to these prayers. Is not all this reminiscent of the situation with which we are confronted in the book of the Acts?

It is a movement, moreover, within the heart of the Church, not away from the Church, embracing clergy as well as laity. Last year a diocesan bishop told his annual diocesan convention that he was convinced that another Pentecost was coming and had already started.

"For the past hundred years," he wrote in a well-known Episcopalian magazine, "we have been largely occupied in turning the Christian religion into a loosely knit group of private chapels, which have been used as a place to extend a morality, a social behaviour, and a piously cultural way of life, tinged with local ceremonial additions — and all this with a growing neglect of the things of the Spirit."

Another clergyman writes: "Why did I have to live all those years before someone told me that Jesus is related to life, that He is not dead, or impotent, but alive and able to help His creatures? The Sunday Schools and Churches never told me. The seminary I went to never told me. In fact, the least Christian environment I have ever known was that seminary. I say this in love, because, you see, they didn't know Him either. . . . In Acts I could see how a small group of frightened people were transformed instantly into the most powerful force that the world has ever known, by their experience on the Day of Pentecost."

They became the body of Christ, speaking His words, doing His works, reconciling the world to Him, bringing thousands to salvation through one sermon, performing miracles, making known the wonderful power and might and love of my Lord Jesus Christ. That's the kind of power I want in my ministry. I thank God that He led me to seek and receive, in accordance with His Word, the new experience of my own, and that He has baptised me with His Holy Ghost, so that in this wonderful ministry to which He has called me, I no longer need to do my own preaching, nor make my own decisions, nor operate by my own power.

**Moribund**  
 Of a small city "mission" church, fifty years old and till recently spiritually moribund, we read: "A small Episcopal mission without love, without power, without the peace of God, is being converted by the power of God into a thriving church with the gifts and fruits of the Spirit being manifested in the lives of the parishioners."

"The Sunday morning service is, if anything, more Episcopal than it ever has been. Yet here we perceive laymen praying for the sick, visiting the

Bible Society in Poland was celebrated in a recent service in the Baptist church of Warsaw. Reports said that about 5,000-000 copies of the Bible had been distributed in Poland during the 150-year period.

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afflicted, preaching the Gospel, and doing the works of Jesus. Here is the power which transformed the Apostles from a discouraged, powerless band of fishermen into the men 'who turned the world upside down'."

In another parish, a parson speaks of the change which has taken place in his church: "The first notable fruit is that persons who once tolerated one another in parish life now have a deep association and understanding in the Lord Jesus Christ. Previously they had a hard time talking about sports, politics, and even the weather; now they can talk hours without end concerning what the Lord is doing in their lives and in the world. . . . Because of this new aliveness, there comes the desire to share it with everyone. You tell this good news that Jesus saves — that His spirit is abroad — to all who are in need."

What an evangelical heart the heart of the Holy Spirit gives you. You invite people to attend church with you; you read the Bible to shut-ins; you have tracts in your pocket to pass on to those who have never existed previously without the gifts of the Spirit. Life holds a new dimension; there is a new spirit of discernment, of understanding, of insight, of destiny.

A clergyman of the Anglican Church in Canada, who for twenty-five years was a Professor of Systematic Theology, tells how God gave him the infilling of the Holy Spirit more than forty years ago when he was rector of an important city church in Canada, and how he witnessed souls saved from week to week as well as many remarkable healings and infillings.

He remarks that it is very profitable for Episcopalians, as well as others, to read over frequently the 39 Articles and the Creeds, and calls for a return to a full-orbed doctrine of the Trinity. "Whatever is true of the Triune God," he says, "is true also of the Holy Spirit. A strange neglect of the person, power and work of the Holy Spirit in the Church and in the life of the individual has left a barrenness which He alone can rectify."

Christians should pray earnestly and expectantly that the Acts of the Holy Spirit may be powerfully manifested once again in the Church of our day through the lives of those who profess the name of Christ.

The Christianity of the New Testament, with its fullness of power and joy and grace and its imperturbable peace in the face of adversity, is a reality, not a fantasy, and it is meant to be a reality for us now no less than it was a reality for those early believers in the first age of the Church. Only to the extent that the Church recapture its true effectiveness, its relevance, and its dynamism.

(Reprinted from "The Churchman," a quarterly journal of Anglican theology of which Dr Hughes is the editor.)

# Mainly About People

## Sydney

The Rev. Barry Thiering, Chaplain of Sydney's Cranbrook School, is to be the special visitor to St. Stephen's, Coorparoo (Qld.) for the Festival of Youth to be held from June 19 to 21. Mr Thiering, formerly Rector of St. Stephen's, Mittagong, has been Chaplain of Cranbrook since 1959.

The Rev. W. J. Reboul, rector of St. Philip's, Auburn, for the past 31 years, retired on May 31. Mr Reboul served curacies at St. Bede's, Drummoyne, and St. Peter's, East Sydney, and was rector of Jamberoo from 1926 to 1933. He will be taking up work on the North Shore in his retirement from active ministry. Mr and Mrs Reboul have spent the last two or three weeks in a series of farewells, not only from various sections of the parish but also from staff at the Newington Hospital, where he has been chaplain during the whole period of his incumbency. During the interim period until a new rector is appointed Archdeacon Bidwell will be acting-rector of the parish.

Leaving Sydney on June 3 is Mr C. M. Macmillan and his wife Margaret, en route to India where Mr Macmillan will take up an appointment as vice-principal of the Wynberg-Allen School, Mussoorie, U.P.

For the past four years Mr Macmillan, who holds degrees in Commerce and Education from Melbourne University, has been field secretary of the Australian Teachers' Christian Fellowship and a staff member of I.V.F. Margaret Macmillan is the younger daughter of Canon S. G. Stewart of Roseville (Sydney). The school to which the

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Macmillans are going was founded in 1889 and is situated some 150 miles north of Delhi, 6500 feet up, in the foothills of the Himalayan mountains. About 400 boarders from all parts of India are accommodated at the school, which is interdenominational and functions under an evangelical board. A typical comment from a parent: "I don't care if you make my child a Christian, but please teach him English." By the grace of God the school endeavours to do both!

The Australian Board of Reference consists of Bishop Loane, Canon Dain and the Rev. John Ridley.

The Rev. K. N. Wray, Curate-in-charge of St. Paul's, Belfield, has been appointed Curate-in-charge of the Provisional District of St. Peter's, East Lindfield. Mr Wray's appointment dates from June 1. Mr Wray's place at Belfield will be taken by the Rev. W. F. Hayward, at present Curate-in-charge of the Provisional Parish of Berowra. Mr Hayward's institution at Belfield will take place on July 2 at 8 p.m.

## Melbourne

Leaving for Sydney at the end of June is the Rev. Charles Hammond, son of the late Archdeacon T. C. Hammond. Mr Hammond is at present chaplain at the Alfred Hospital and will be taking up work as chaplain at the Parramatta Mental Hospital (Sydney diocese).

Mr Hammond worked in Sydney from 1934 to 1952, during which time he was Director of Education (1940-1949) and Editorial Secretary of the Board of Education (1949-1952). He went to Melbourne as rector of St. James', Heyfield, in 1952.

On May 25 Archbishop Woods inducted the Rev. Peter Thomson as vicar of St. James', East Thornbury. Mr Thomson, who was formerly curate at St. Mark's, Sunshine, has been on leave in England.

The arrival in Melbourne for furlough of Mr and Mrs Jack Langford, from CMS in the Northern Territory, has been delayed. They are now expected on June 9. Another CMS worker, Miss Joan Rice, arrived home in Victoria at the end of last month for furlough. Miss Rice has been working at the Bookshop of the diocese of Central Tanganyika.

## Adelaide

The first Priest-in-Charge of the newly created Parish Mission District of Lockleys and Kidman Park was admitted by

Archdeacon Gooden on May 14. He is the Rev. T. G. Drought, formerly rector of St. Mary's, Burra, and he will live in the rectory provided by the Lockleys church of St. Richard of Chichester.

The Kidman Park church has been liberally assisted by the people and clergy of Holy Trinity, Adelaide. The rector of Holy Trinity, the Rev. Lance Shilton, has been Priest-in-Charge of the Mission District of Kidman Park. The new Lockleys church is nearing completion and will be dedicated by the Bishop of Adelaide on June 7.

## Overseas

Professor E. M. Blacklock and Mrs Blacklock left Auckland last month for two terms' sabbatical leave. The Professor is editing an atlas of Biblical geography, for which he has assembled a team of geographers and classicists in Britain, Australia and America, and he will visit Lebanon, Jordan and Israel with this task in view. He has written a book on the history of the first century in Palestine and hopes to visit archaeological sites preparatory to a second edition of this book and his earlier book on the archaeology of the New Testament. After visiting Greece, Professor and Mrs Blacklock will proceed to Britain, where the Professor will give the Bible Readings at the Keswick Convention. In late August they will leave for U.S.A. and Canada. ("New Life.")

A former Lutheran minister, who is married, the father of two children, and was a convert to Roman Catholicism 10 years ago, has been granted a special dispensation by the Pope to be ordained a Roman Catholic priest. Mr Ernest A. Beck, 39, of North Bergen, N.J., is the first American married convert with a family to receive a dispensation to become a priest. In Europe a number of similar dispensations have been granted.

The death has occurred in Sydney of the Rev. W. R. Hogen, of Castle Hill. Mr Hogen, who was ordained in 1953, was formerly curate of St. Philip's, Sydney.

## Pastors' Conference

"Camp Ambassador" Stanwell Tops June 8-12.

ALL pastors are invited to be guests of Ambassadors for Christ for these four special days of Conference. Relax in the delightful setting of Stanwell Tops and enjoy the ministry of Rev. Hayes Lloyd (N.Z.), Rev. John G. Ridley, Rev. Donald Begbie, Dr V. F. Anderson, Rev. Paul Toms, and Evangelist Bill Cochran, Rev. A. Gardner. Subjects to be covered include:

- Surveying your parish.
- The Pastor's devotional life.
- Teacher training.
- The Pastor's personal problems.
- Promoting your ministry.
- The Pastor and foreign missions.
- Sins of the ministry.
- Ministering to the emotionally disturbed.
- The Pastor and Youth Work.
- The Pastor and Evangelism.
- The Pastor and Sunday School.
- Sessions on Counselling.
- Daily Devotional Message. (Meals and accommodation provided free.)

Register now for all or part of the Conference to—  
 The General Director, Ambassadors for Christ, Stanwell Tops, Helensburgh, N.S.W., and a detailed program will be sent by return.

## Roman Catholics still oppose contraceptives

THE Roman Catholic hierarchy of England and Wales has issued a 1500-word statement warning that contraceptive pills are no more acceptable to the church than other artificial birth control measures.

The statement, issued by Archbishop John C. Heenan of Westminster, speaking on behalf of the hierarchy, ruled that the use of contraceptives violated "the unchanging nature of God's law."

However, it did not close the door to the possibility that the church might eventually approve a pill, now being researched, which would make the time of ovulation predictable.

The hierarchy said that "on the use of a pill of this kind, the Vatican Council may be called upon to give guidance. Contraception itself, however, is not an open question, for it is against the law of God."

The bishops prefaced their statement by saying that they could not "remain silent when so many voices are being raised to lead our people astray."

"The church knows well that her children are undergoing a period of great strain," but "their difficulties are only increased when it is irresponsibly suggested that the Council may

## South African law denounced

LEADERS of 19 churches and religious communities—Christian, Jewish, and Moslem—have joined in a statement condemning South Africa's 90-day detention law and urging that it not be renewed when it comes up for parliamentary review June 30.

The stand taken by the religious leaders against the law under which persons suspected of subversion can be arrested, held, and rearrested when the initial 90 days are completed, is regarded as the most powerful and united on the issue ever to confront the Government.

The statement denounced the law as "a tragic breach of the principle that there should be no imprisonment without trial," and called it "a violation of the moral law and an offence to the religious conscience."

The combined membership of the organisations represented by the statement is believed to total some 5,000,000 whites and non-whites.

Signatories include Archbishop Robert Selby Taylor in the Church of the Province; Roman Catholic Archbishop McCann; the Rev. Stanley Pitts, president of the Methodist Church of South Africa; the Chief Rabbis of Capetown and Johannesburg, and a Muslim leader.

## Revised Lectionary

June 7: 2nd Sunday after Trinity. M.: Judges 4 or 5, or Job 3; Mark 2: 23-3; 19, or Romans 5.  
 E.: Judges 6:33-7: 23, or Ruth 1, or Job 5: 6-end; Matthew 2, or Acts 9: 1-31.  
 June 14: 3rd Sunday after Trinity. M.: I Samuel 1, or Job 19; Mark 4: 1-29 or Romans 6.  
 E.: I Samuel 2: 1-21, or I Samuel 3, or Job 28; Matthew 4: 23-5: 16, or Acts 10.  
 June 21: 4th Sunday after Trinity. M.: I Samuel 12, or Job 29; Mark 6:1-32, or Romans 12.  
 E.: I Samuel 15: 1-31 or I Samuel 16, or Job 38; Matthew 5: 17-end, or Acts 13: 1-26.

produce a new moral code," it said.

The Sunday Times commented that the document has "no real precedent in the church's history" and that it will "label Britain in the world context as a centre of dissidence over birth control."

## "Centre of dissidence"

It quoted its correspondent from Rome as saying "Dr Heenan's condemnation of the pill is not necessarily a true reflection of prevalent Vatican thinking and may even be premature."

In Britain the statement is regarded as a move by the hierarchy to stem the growing revolt of liberal British Roman Catholics over the question of birth control.

In recent months liberals have been increasingly bold in suggesting that the church review its stand. Their principal proposal has been to urge the church to approve the use of the contraceptive pill.

One of these liberal voices has been that of the Most Rev. Thomas Roberts, a Jesuit, who in a recent article in the Roman Catholic periodical Search declared: "Where authority is concerned, have we absolute certainty that this matter of contraception is not liable to the same change as happened in the case of usury?"

"The attitude of any modern confessor is totally different from that obtained 400 years ago. Economists have taught us things about money that were not then realised. The same may be true of the laws of 'nature'." E.P.S., Geneva.

## 50 YEARS AGO

(Extracts from a further letter written by the Rev. S. E. Langford Smith):

"I have found no absolutely conclusive evidence that only one cup was used either at the time of the institution of the Lord's Supper or in Apostolic days. On the contrary, there is a good deal of evidence in favour of the individual cups.

"The late eminent archaeologist, Sir Wyke Bayliss, wrote of the little cups, 'These are found within the graves of the Church martyrs of the first century, which they had used at Communion during their lives, and which had been buried with them as sacred things.'"

"The plea of 'Divine intervention' has not an atom of evidence to support it, either from the Bible or from experience. I have yet to learn that in the ordinary course of life God works a miracle to avoid the natural consequences of the carelessness of His creatures."

"The work of the Scriptural Instruction in State Schools League (Adelaide) is still being maintained with vigour. The last number of the Roman Catholic newspaper had a leading article strongly opposing the granting of a referendum on the subject, and calling on all Roman Catholics to be awake and not be caught napping as in Queensland. The Roman Catholic Church numbers one-eight of the population."

(From "The Church Record," June 5, 1914.)

# THE AUSTRALIAN CHURCH RECORD

EIGHTY-FOURTH YEAR OF PUBLICATION

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## Bishop's view

### BRITAIN BECOMING HUMANIST

THE Bishop of Leicester, the Rt. Rev. R. R. Williams, has warned that Britain is fast being turned into a humanist country.

Speaking at his Diocesan Conference, Bishop Williams said that although many of the Church's organisations were buoyant and prosperous, "there is no denying that the Church faces a much more militant challenge from humanist and secularist sources than most of us have known in our lifetime."

"There are movements afoot to abolish religious worship and instruction in the day schools. Universities and colleges are under heavy pressure to abdicate altogether from any control or influence over the sexual behaviour of their students."

"The proportion of illegitimate births has been steadily increasing for a number of years."

The Bishop went on to draw attention to recent teenage riots which, he said, had spoiled the happiness of thousands of ordinary people during recent seaside

"In times like these there is a danger of choosing one of two reactions, both of which are wrong. One can react in shock and panic and express oneself in intemperate language, which, in the last resort, does no good. Alternatively, one can be so anxious not to panic that one becomes complacent and ready to ignore if not approve the wildest excesses in thought and action."

Dr Williams referred to a recent festival at Launde Abbey, in his own diocese, which was attended by fourteen hundred of their own teenagers. "Let us not deceive ourselves," he declared. "We are touching the merest fringe of the main bulk of the teenagers of our city and county."

He would be a foolish man who thought that the present trend can be easily diverted into new channels. "The most we can do is to dedicate ourselves to God and to His purpose for all men, that we may be used by Him to do those particular things which He has sent us into the world to do."

Miss Gooden is due to leave for Pakistan at the end of June, where she will be taking up missionary work.

Mr Foord has just recently returned from an 11-weeks' tour of Asian countries, organised by I.V.F. in co-operation with his parish. During the tour he addressed many university graduate and undergraduate groups, conducted university meetings and missions and had numerous conferences with missionaries of various societies.

Mr Foord also attended the ANZEA Scripture Union Conference in Singapore, as Australian delegate and met with Church leaders and members of the staffs of a number of theo-

## READERS SUPPORT 8.00 A.M. SERVICES

THE traditional early morning service time of 8.00 a.m. has received overwhelming support from church people taking part in ACR's recent Service Times Survey.

Support for an evening service time between 7 and 7.30 p.m. was almost as great. Sharpest division of opinion occurred on the question of the mid-morning service.

Altogether 740 replies were received from readers and of these 80 per cent registered votes in favour of retention of the 8 a.m. service time. 12 per cent of readers wanted an earlier time, 3 per cent a later one and 5 per cent wanted this service abolished altogether.

Readers were asked to vote on the evening service time in winter months. 71 per cent voted for retention of a time between 7 and 7.30 p.m., most support going to the traditional time of 7.15 p.m.

There was, however, a small but substantial vote in favour of an earlier time for the winter months, 16 per cent favouring 5 p.m. or earlier, another 6 per cent favouring various times between 5.30 and 6.45 p.m. and the remaining 7 per cent wanting the evening service abolished altogether.

A number of readers who were anxious to retain the 7.15

p.m. time for Evening Prayer suggested that TV stations should be asked to arrange their programs so that the main feature on Sunday evening started at 8.30 p.m. rather than 8 p.m.

These clear-cut results were not repeated when it came to the question of the mid-morning service. Readers were influenced by problems associated with Sunday school and parish educational programs as well as personal factors.

Although there was strong support for the traditional time of 11 a.m., with a vote of 40 per cent of the total, more support went to earlier times.

Of these earlier times 10 a.m. was the most popular, with a vote of 30 per cent, followed by 10.30 a.m., with a vote of 16 per cent and 9.30 or 9.45 with a vote of 11 per cent. 3 per cent of readers wanted this service omitted altogether.

## Fellowship lack

Most comment centred around this mid-morning service. Many readers expressed concern at the lack of real fellowship between Christians worshipping at the one parish church, split up, as they are, between two or three different services.

## "MAN ALIVE!" MISSION

"MAN ALIVE!" is the title given to Melbourne University's Evangelical Union Mission being held from June 21 to 29.

CHIEF Missioner is the Rev. Dudley Foord, rector of St. Thomas', Kingsgrove (Sydney diocese) and he is being assisted by a team including two members of the Moore College staff — the Revs. Robert Withycombe and Paul Barnett.

Others in the team are Mr Ian Burnard, general secretary of I.V.F. in Australia; Mr Brian Dickey, an Anglican layman who is Reader in Australian History at the Australian National University, and Mr Chris Currie and Miss Rosalind Gooden, both I.V.F. staff workers.

Miss Gooden is due to leave for Pakistan at the end of June, where she will be taking up missionary work.

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Mr Foord also attended the ANZEA Scripture Union Conference in Singapore, as Australian delegate and met with Church leaders and members of the staffs of a number of theo-

logical colleges. All in all his experiences have been varied and significant and should provide a useful background to the mission meetings.

Last E.U. mission in Melbourne University was held in 1961. S.C.M. held a mission there last year.

Included in the mission's program are special addresses given in major faculties and a number of informal discussion sessions over coffee when opportunity will be given for questions to be answered.

## Coffee and questions

The mission has been prepared for in a series of mobilisation meetings on a regional basis and a full weekend given over to preparatory work. The opening function will be in the form of a mobilisation meeting on Sunday next, June 21.

The mission will conclude with an evangelistic service in St. Paul's Cathedral, Melbourne, on Sunday, June 28, when the preacher will be the chief missioner, the Rev. Dudley Foord.

Also during the same week as the Melbourne mission, Adelaide and Perth E.U. groups are conducting missions. Speakers at these meetings include the Rev. John Chapman, Youth Director of Armidale diocese, and the Rev. Brian Hall of Victoria.

A number of readers felt that the mid-morning service should cater for the whole family, although opinions were divided as to the best way of achieving this object.

Typical of the concern felt by many over the present fragmentation was the comment of one reader who said: "I feel one of the great weaknesses in the Anglican Church is the splitting of the congregation into innumerable organisations. This, in one way, prevents each church from being a united Christian family."

Between laymen and laywomen there were often differing views. Men liked 8 a.m. as the time for the early service more than women did but not by a big margin. Four times as many

women as men wanted the service abolished.

When it came to the mid-morning service men voted for 11 a.m. more often than did women. The women's vote was decisive in running up a high percentage in favour of an earlier time. Men and women not wanting the service at all were about the same in number.

Twice as many women as men preferred an early service time for winter evenings. Women were fairly evenly divided as to whether this ought to be 5 p.m. or some time between 5.30 and 6.45 p.m. Men who wanted an earlier time voted more for the latter period.

Further comments and extracts from readers' letters will appear in our next issue.

## OFF TO AFRICA SOON



The acting General Secretary of the N.S.W. Branch of C.M.S., the Rev. Max Corbett. Mr and Mrs Corbett are due to leave for Tanganyika again shortly.

Victoria: Saturday, June 20th (9.15 p.m.) Sunday, August 30th (9.30 p.m.)  
 Queensland (except Rockhampton): Saturday, 27th June (9.15 p.m.) Sunday, 16th August (9.30 p.m.)  
 South Australia: Saturday, 4th July (9.15 p.m.), Sunday, 23rd August (9.30 p.m.)  
 Western Australia: Saturday, 11th July (9.15 p.m.), Sunday, 2nd August (9.30 p.m.)  
 Tasmania: Saturday, 18th July (9.15 p.m.), Sunday, 4th October (9.30 p.m.)  
 Rockhampton: Saturday, 25th July (9.15 p.m.), Sunday, 9th August (9.30 p.m.)

## ABC TV to show SIL work in NG

TRANSLATION work among primitive tribespeople in New Guinea is to be featured on A.B.C. TV in all States.

Under the title "Where do you come from?" a documentary film has been made by an ABC team dealing with the work of the Summer Institute of Linguistics.

At the present time SIL workers are handling more than fifty different New Guinea languages, some not spoken beyond the boundaries of a single village.

While the Administration aims to make English the major language of the territory, it is considered that adults learn English more easily if they understand their own language better. Many of the children learn English at school.

The program may be seen at the following times:— N.S.W. and Canberra: Sunday, June 28 (9.30 p.m.)

## ANGLICAN PRESS ASSETS FOR SALE

TENDERS have been invited for the purchase of the assets of The Anglican Press Ltd., Sydney.

Five lots have been offered, including freehold land and buildings situated at 3-13 Queen Street, Chippendale, valued at £36,500. Tenders close on June 25.

Also being sold are a printing press, Intertype machine and other printing equipment, valued at over £23,000, together with newspaper stocks, work in progress and Goodwill. The fifth lot lists accumulated Tax Losses, as at December, 31, of £94,457.

The Anglican Press Ltd., which prints, but does not publish, "The Anglican" newspaper, has been operating under a receiver-manager for some time.