

Mainly About People

Adelaide

The Rev. Peter Newall, formerly rector of Clovelly, in Sydney diocese, will be admitted to the charge of the new District of Glenunga, on July 9. Before going to Adelaide diocese Mr Newall was assistant editor of the Sydney diocesan magazine, "Southern Cross."

The Rev. Victor Johnston, LL.M., B.D., of New Zealand, has been appointed the new Principal of the Adelaide Bible Institute. Mr Johnston succeeds Dr E. G. Gibson, who resigned in May. Mr Johnston is at present minister of the Baptist Church at Levin but has worked as assistant minister in churches of several denominations and has been a missionary in China and Japan. He will take up his new position in mid-September.

Sydney

The Rev. J. R. Henderson, Sydney diocesan Immigration Chaplain, left for England on June 20, where he will consult with Anglican migration authorities and return as a chaplain on a migrant ship. He will be absent for about three months.

We have now been advised that, contrary to earlier reports, Canon Bryan Green, of Birmingham, will not now be preaching at St. Andrew's Cathedral on Friday, July 10.

The Rt. Rev. M. L. Loane left Sydney on June 25 on the first lap of a tour during which he will visit the Church in Iran and will also spend some time in Israel, Lebanon and Greece. The diocese of Sydney and C.M.S. have made Bishop Loane available for this special ministry. Similar visits by the Bishop to Africa and Asia have been much appreciated by clergy, students and missionaries.

While in Iran, Bishop Loane will be attending the inter-Church Summer School and visiting all centres where C.M.S. missionaries are serving. Australian C.M.S. has seven missionaries serving in Iran, five of whom come from Victoria. The most recent addition to the force

there is Miss Rosemary Griffiths, who has just arrived to take up work at the School for the Blind in Isfahan.

Melbourne

The Rev. G. J. Taylor has been appointed vicar of St. Peter's, Melbourne, and will be inducted on July 4.

Recently retired from active ministry is the Rev. A. C. Miles, who is living in retirement at 185 East Boundary Road, Bentleigh. Mr Miles and his wife were presented with a cheque for £130 by parishioners at St. Stephen's, Gardenvale, on their retirement.

Mr Miles originally came from All Souls, Leichhardt (Sydney), where he was a parishioner when the Rev. (later Canon) H. S. Begbie was rector. One of his co-workers at that time was the Rev. W. J. Reboul, who recently retired also. However, Mr Miles went, in 1915, to train for the ministry under Bishop Pain in the diocese of Gippsland, where he was a student and a stipendiary reader until he entered Ridley College in 1919. Mr Miles was the first prison chaplain appointed to French Island. Following appointments in Gippsland, he came to Melbourne in 1926 and has served there ever since. He is active on a number of committees and has an active interest in all evangelical causes. A.C.R. wishes him well in his retirement.

Overseas

It has been announced in London that the Rev. Alan Stibbs is to relinquish his post as Vice-Principal of Oak Hill Theological College at the end of the next academic year. Mr Stibbs has held the post for the past 27 years. He will be free of administrative work in September, 1965, but will remain on the resident staff as Senior Lecturer, lecturing three days per week and fulfilling writing commitments. The Rev. John Taylor, M.A., will become Senior Tutor and Old Testament lecturer from September, 1964, in succession to the Rev. F. D. Kidner, M.A., the new Warden of Tyndale House, Cambridge.

Dr Ramsey to visit Pope

It is "more than likely" that the Archbishop of Canterbury, Dr Michael Ramsey, will visit the Pope in the near future.

Archbishop Ramsey stated this in an interview published by the English journal, "The Economist." The paper had put a series of searching questions to the Archbishop, including a number dealing with relations between the Church of England and the Church of Rome.

Dr Ramsey said that although there were major differences between the two churches he looked forward to a happy relationship developing between them on the pattern of the Eastern Uniate Churches.

A visit to the Pope such as had been made by Archbishop Fisher would help forward this. It is expected that the visit will take place some time during the latter half of this year.

50 YEARS AGO

(Extracts from "A Warning to Girls"): "Girls should never stay to help a woman who apparently faints at their feet in the street, but should immediately call a policeman to her aid. Girls should never accept an invitation to join a Sunday School or Bible Class given them by strangers, even if they are wearing the dress of a sister or a nun, or are in clerical dress. Girls should never accept sweets, food, a glass of water, or small flowers offered to them by a stranger; neither should they buy scents or other articles at their door, as so many things may contain drugs."

(From "The Church Record," July 3, 1914.)

NORTH INDIA — The 30-year-old negotiations between denominations in North India and Pakistan are still continuing. Last month representatives of four of the negotiating churches agreed that they needed "more knowledge about each other's churches and what we believe." The plan looks forward to the creation of two united churches — in North India and in Pakistan.

FREEMASONS — all 70 congregations of the Church of the Lutheran Brethren of America have ratified a provision in the church's constitution which bars certain lodge members from communicant membership. A spokesman said the provision is aimed at Freemasonry.

A theological study course for Roman Catholic laymen has been inaugurated in Buenos Aires by Antonio Cardinal Caggiano. Its first courses will deal with Christian unity and the work of the Vatican Council.

In the next issue . . .

- A MINORITY CHURCH SOON
- IS ROME UNDIVIDED?

CMS to work on Peru coast

THE Bishop of Chile, Bolivia and Peru, the Rt. Rev. K. W. Howell, has recommended that the first C.M.S. missionaries to Peru should be located to pastoral work in the northern coastal towns of Trujillo, Chiclayo, Piura and Chimbote.

These towns with a total population of some 350,000 are important intellectual and commercial centres, but have very little established Christian work, and offer many opportunities for pastoral evangelism.

The Bishop has stated in a detailed report that, though educational and medical missionaries will undoubtedly be required, the immediate need is for ordained men, both married and single, to do evangelistic work in the towns. A married couple is required now for each of the four centres named.

Missionaries, continues the report, will have opportunities to lecture and discuss Christianity with university students, to conduct radio programs and Bible correspondence courses. A clear understanding of the Roman Catholic faith will be essential as will be a good working knowledge of Spanish.

Recruits will probably be required to complete a full year study at the language school in Cochabamba.

Although the coastal trip covers only one-ninth of the country, it contains some 40 per cent of the total population of the country. Spanish is universally spoken in the towns and connected by reasonable roads and a daily plane service, and the climate is moderate.

Further details of the Bishop's survey are still awaited, but the sphere of service and the immediate staff requirements are clear. The missionaries to fill the posts have yet to be found.

Dr Gerald Knight, director of the Royal School of Church Music, England, is to be made a Fellow of the R.S.C.M. this month. At the time of this announcement it was also announced that Mr J. M. Barrett, a former student of the school and now music master at the Church of England Grammar School, Canberra, is to be made an associate of the R.S.C.M.

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ENGLISH STATEMENTS FORESHADOW LARGE-SCALE SECESSIONS

LARGE-SCALE secessions from the Church of England ministry in the United Kingdom are foreshadowed in three statements issued in that country.

On the last Sunday in June an English vicar, the Rev. G. E. Lane, of Leyton, issued a statement to his congregation in which he said he was "severing all connection with the Church of England" because of, among other things, "the rapid deterioration during the past 12 months in the Church of England."

Mr Lane said that "Honest to God," the Paul Report and the Holy Table and Vestments Measures were symptomatic of the malaise affecting the Church of England.

Pointing to the fact that the Anglican ministry is now made up largely of men whose doctrinal views are completely different from those which obtained after the Reformation until about 100 years ago, Mr Lane continued:

"How can I remain in communion with men who are doing the opposite of what I am, and even undoing the work I am addressing myself to? How can I promise obedience to bishops and archbishops who refuse to prohibit error in the Church, but rather encourage it?"

Mr Lane went on to express his hope that the decision he had made would encourage others who were wavering. He knew of a number of clergymen who were troubled in their consciences as he was.

(Mr Lane, who is married with three children, trained at Oak Hill Theological College.)

"Encourage error?"

Mr Lane's resignation became known at the same time as the publication of a letter in the "English Churchman" from the Rev. H. M. Carson, vicar of St. Paul's, Cambridge, and a well-known Evangelical leader.

Mr Carson was commenting on an Editorial in the paper which had asked whether the day might not be fast approaching when Evangelicals generally "may have to face the demand for secession if the Anglo-Catholic tendencies within our Church to deform is as to remove from it the marks of a true Church of God."

"It might well be argued," said the paper, "that the possibility of secession by Evangelicals (few or many) has not been so near to the horizon since the time of the Gorham Case, more than a century ago.

African Bishops talk



A recent photograph of the newly-consecrated Assistant Bishop of Central Tanganyika, the Rt. Rev. Yohana Madinda, and Mrs Madinda, talking to the Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway.

EVANGELICAL CONFERENCE

DR COLIN DUNCAN, the Revs. John Dowe and John Reid and Mr Ian Harvey will be speakers at a conference organised by the Anglican Church League at Katoomba on the last weekend in July.

The conference, under the title "By What Authority?", will study the following subjects: The Authority of the Church; the Supremacy of Scripture; Original Sin; Predestination and Election, and Justification.

The conference will be held at the CMS Conference Centre and is open to both laymen and clergy. Attendance is either full-time or part-time.

Further details appear in the advertisement on page 8.

Melbourne missionary college

TWO well-known Melbourne Church of England institutions have recently been brought closer together, and their co-ordination will greatly strengthen the life of the Church.

St. Hilda's Missionary Training House in East Melbourne has been sold and a new property acquired practically adjacent to Ridley College in Parkville.

St. Hilda's East Melbourne, acquired through the generosity of the late Mr and Mrs James Griffiths in 1919, was two miles distant from Ridley College — established at its present site near the University in the same year.

For many years students at St. Hilda's have had an awkward trip to Ridley involving two trams and the expenditure of much time.

Both of these activities in the Christian life of Melbourne will now be able to help each other more effectively than when they were separated and located in different suburbs.

The transfer to the new site for what will be the Federal Missionary Training college of the Church Missionary Society has caused some local complications in the name.

The new women's college at the university appropriated the title in spite of strong representations. As it is inadvisable to have two institutions of the same name in the student community of Parkville, and as the missionary training house did not have any exclusive right to the use of the name, it was with great reluctance that it had to be conceded.

Prior right
The original Griffiths foundation is now under the control of the Church of England Evangelical Trust, and the trustees have decided that the new name for the property at 190 The Avenue Parkville, is to be St Andrew's Hall.
The Church Missionary Society has the prior right to the

use of the property according to the terms of the Griffiths bequest. During the past 18 months close liaison has been maintained between the CMS and the Trustees in the planning of the buildings on the new site.

The 70-year old villa in the colonial style has been thoroughly renovated for class-rooms, chapel, offices and dining room. A residence has been built for the warden. The other new building on the large site is a 3-storey block of students' rooms suitable both for single and married candidates.

The finance has been jointly arranged by the Evangelical Trust and the CMS. But there was a gap of about £15,000 between necessary expenditure and the resources available. It is hoped that Church people will make up this deficiency in present donations and future bequests.

For some years the East Melbourne St. Hilda's has not been utilised to its fullest capacity for missionary training. Under this reorganisation plan it is fully expected that mission work abroad and evangelism at home will be vigorously promoted.

The hon. secretary of the Evangelical Trust is Mr R. J. Mason, 18 Wellesley Street, Mont Albert, Melbourne, E10, who is always ready to give information concerning its activities.

Melbourne University Mission

THE Rev. Dudley Foord, of Sydney, who was principal missioner at the Mission conducted at the Melbourne University last week under Evangelical Union auspices, preached to a large congregation at a service in St. Paul's Cathedral on Sunday evening, to mark the conclusion of the Mission.

The week of Mission meetings conducted in the Melbourne University by the Rev. Dudley Foord and his colleagues came to a stimulating conclusion on Sunday evening last with a service in St. Paul's Cathedral attended by more than 1,000 students and their friends.

"This is a most stimulating occasion," Mr Foord commented. "Through the week many have been considering the vital issues involved. God has spoken to many who have committed their lives to Jesus Christ. Others are thinking deeply."

The questions the Lord Jesus Christ asked of His hearers were intended not to elicit their answers so much as to give them an insight into their own hearts.

Mr Foord stated at the commencement of a powerful 40-minute address on "The Two Ways," from Matthew 7. In solemn and searching words the preacher pointed out that Christ's word pictures showed the two destinies that could await His listeners — there is Heaven, and there is Hell. Which would be theirs?

Mr Foord said the total teaching of the Bible is that there is no other Name under Heaven whereby men may be saved but the Name of Jesus. Throughout the Mission, the lunch-hour meetings at the university attracted an average attendance of about 500. It is estimated that the nucleus of "solid" Christians was about 90 students.

The attendance at the early morning prayer meetings was around the 30-40 mark consistently. On Monday Mr Foord was speaker at a special meeting for those who had been helped spiritually or who had made a commitment to Christ during the Mission. There were about 100 young people present—evidence of the impact made.

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Services and principles

Our articles about the service of reception of new members and the directions regarding remarriage of divorcees have evoked some criticism in our columns from those whom we are glad to acknowledge amongst the good friends of the Church Record.

We are sorry if the style gave offence. This was not intended, nor were reflections on personalities intended to be conveyed.

It was the principles underlying the matters to which we were anxious to direct attention but our critics have for the most part acknowledged the truth of these principles. They may be stated under three heads.

First, what effects all must be decided by all. This is well illustrated in the provisions that the new constitution makes for the ordering of the services of the church.

Deviations from the existing order of service may be made at the parochial level by a request of the incumbent and church wardens, endorsed by a meeting of the parishioners, to the bishop for a variation.

New services may be made on the national level by the General Synod approving by a two-thirds majority of each of its three sections—bishops, clergy and laity—of the new service. The approval must be given twice over in two successive sessions.

This may seem slow but in church affairs, in contrast to the political scene, this sort of decision does not need to be made in a hurry. After all, we have carried on with our present prayer book for 400 years!

Secondly, the integrity of the pastoral ministry must be preserved. A minister receives his call from God and it is to God that he is responsible for the exercise of that ministry even though the denomination plays a part in acknowledging that God has called him and in assigning him a sphere.

Nevertheless it is God who sets pastors in His church and it is God's Word that is the minister's only master in the exercise of his ministry. Thus diocesan rules must be confined within the clear ambit of Scripture.

A denomination which ignores this principle will not be able over the years to retain a gospel ministry

within its borders, for otherwise those called by God to this ministry will not feel able to exercise that ministry within that denomination.

Not that ministers will leave their denomination, but rather that new ministers will choose to serve in some other denomination.

Thus it is of great importance for our denomination that the principle of liberty to exercise a ministry according to the Word of God should not be replaced by the principle of "quiet co-operation with authority."

Thirdly, to "those who are eager for a uniform policy in matters which concern the use of the occasional offices"; it should be said that uniformity is to be the result of a uniform obedience to the Word of God.

It is a false uniformity which is achieved by the issue of authoritarian directives, for God's method is that we should grow toward a common mind in Christ through mutual exhortation and the application of God's Word to our consciences.

In practice this means that we must abandon the desire for that neat uniformity which impresses the world, because God's method of working through His Word results in diversity. There will be all stages of reaction to this Word—some rejecting it, some apprehending it only slightly and requiring further exhortation, others conforming more closely to it.

So if our clergy and leaders desire a uniformity of practice in pastoral activities they must labour at the Word, teaching and exhorting and applying this Word to the situation. "Let the Word do it." After all, every clergyman has promised to be obedient to the Godly admonition of his superiors, but Godly admonition implies the application of the Word of God to the conscience of those being admonished.

On those matters on which the Word of God has nothing to say, or on which the Spirit has left the matter obscure, liberty, not uniformity, should be the principle to be pursued. Exhortation within the church should be mutual, but in view of the hierarchical structure of our denomination this is not always possible and yet it is most important that no member

MODERN PENTECOSTALISM---Part 3

A SPECIALITY of the Roman Catholic Church is the pretence of possession and use of miraculous powers which are supposed to be a permanent endowment of the Christian Church.

"Denial of these pretensions," says Warfield, "is part of the protest by virtue of which we bear the name of Protestants". The claim of individuals to possess miraculous powers has, in Protestant circles, been viewed with suspicion. History of movements and persons making these claims has fully justified that suspicious attitude.

One of the earliest movements in the history of the Church which sought to keep alive the Charismatic Gifts was the Montanist movement.

It would serve no real cause to attempt to outline the history of Montanism but we may well remember that it opened the door to grave dangers in the third century church which were soon recognised by more orthodox Christians.

Moving to post-Reformation times, we find that one of the most famous advocates of the use of Charismatic Gifts was John Wesley.

"I do not recollect any Scripture," he writes, "where we are taught that miracles are to be confined within the limits of the Apostolic or Cypriannic age, or to any period of time, longer or shorter, even to the restoration of all things."

"A horrid thing" Thus Wesley could accept stories of miracles which occurred outside of the Apostolic Age and he pours scorn on those who sought to maintain the orthodox view of Protestantism.

Warburton sums up Wesley's view thus: "This extraordinary man hath, in fact, laid claim to almost every Apostolic gift of Grace, and in as full and ample a measure as they were possessed of old" (cf. Warburton, *Doctrines of Grace*, 1811).

It was on this precise point that Wesley was opposed by Bishop Butler, whose remark to Wesley on the subject is curt and to the point:

"Sir, the pretending to extraordinary revelation and gifts of the Holy Ghost is a horrid thing, a very horrid thing."

In this country, one of the first major outbreaks of the supposed Charismatic Gifts, came with the birth of the Irvingite Movement, from whence sprung the present Catholic Apostolic Church.

The advent of the Irvingites must clearly be seen in the historical context of the 19th century. As Warfield points out, that age was exceedingly unsettled and filled with a desire for change.

Millenarian views of various descriptions were rife, and men were "heatedly looking for the early coming of the Lord."

It was in this atmosphere that Edward Irving, the founder of the church should be withdrawn outside the area of mutual exhortation, for this is the God-given method of growing together into the fulness of the stature of Christ.

It is here that an independent paper such as the Church Record may play its part, for under its veil of anonymity, and through its correspondence columns, all may be instructed, one by the other.

the sect, together with a few followers, pronounced the immediate advent of Christ and the restoration of the extraordinary offices and gifts of the apostolic age.

History was soon to put their prophecies regarding the Second Advent into disrepute but the essential teaching on the Apostolic Gifts lived on.

"These Gifts," writes Irving, "are perpetual till Christ's coming again." He advocated that the revival of these Gifts among his followers was a definite sign in Protestant circles they had never exercised because of "ignorance and lack of faith."

He quotes approvingly the views of the subject expressed by the Roman Catholic Church and "every other portion of the church but ourselves."

Final in a series of three articles by the Rev. R. Bell, A.L.C.D.

The detailed history, growth and decline of the sect need not detain us now. We may say at this point, however, that Modern Pentecostals would not, in the main, agree with all of Irving's teaching.

Nevertheless, there are certain essential elements which the two movements have in common. Both would lay great emphasis on the gifts of the spirit being in full operation throughout the church age, and both movements quote an extensive number of supposed miraculous healings which are said to be taking place in our day.

Spiritualists The Modern Pentecostalist will often point approvingly to the "Signs," as they are often termed, and from these "Signs" he will work back to the Scriptures.

Great works of healing are often quoted in support of the genuineness of the movement's claims, but the shallowness of such an argument can be easily seen when the Spiritualist movement can lay claims to exactly the same manifestations.

Furthermore, it is said that the so-called "Baptism of the Holy Spirit" is a free gift of God; one notable Pentecostal minister tells us that man must fulfil certain conditions before God can bestow the blessing.

"The believer," he says, "must qualify for the blessing." We wonder what he means by this statement.

Most, if not all, accept the universal theory of the Atonement and this necessarily colours their preaching and methods of evangelism. In most Pentecostal Churches, long appeals for converts follow the Sunday evening sermons and it follows that any method is permissible in order to gain decisions.

This follows from their vague statements that "Christ died for every man alike," which is nowhere found in Scripture.

We should be warned by these modern movements to hold fast to that which is good and to search the Scriptures and let them be our final court of appeal and not the experiences of a few misguided and over-zealous people.

Do we not need above all in these days to "search out the old paths," and to pray and wait earnestly upon God that He will "revive us again" and bestow upon His Church a fresh outpouring of the Holy Ghost.

The evidences of His coming are not to be sought for in loud manifestations such as characterise the Pentecostal "Revival meetings," but in the Fruit of the Spirit listed by Paul in Gal. 5.

(Reprinted from the "English Churchman")

ness to Christ, but have never received this so-called "Pentecostal Blessing?"

Dr Graham Scroggie has a remark very much to the point here when he writes: "A slight acquaintance with Church History and a saner reading of the Scriptures should lead to a greater modesty on the part of many."

Church history fully demonstrates the end of all these movements which make such claims as Modern Pentecostalism makes.

(ii) Even if the Pentecostal claims could be proved from Scripture, the emphasis which they place on the Gift of Tongues could not. The Apostle Paul gives only a negative encouragement when he says "Forbid not to speak with Tongues."

(iii) We may state a further danger by asking the question: "Do the lives of all who have received this 'blessing' live up to their claims?"

(iv) The movement has led to grave abuses throughout the world which have been done in the name of Christ. Instances could be quoted of those who while speaking in Tongues, have, unknown to themselves, been cursing God. Further comment on this point would be futile. Let those who are being swayed by advocates of the movement take this as a solemn warning.

"Misguided stress"

We will readily acknowledge that there are, of course, good points about the movement, and it puts great stress upon the work of the Holy Spirit, a work which seems to be sadly out of fashion in many present-day theological circles.

But is it not a misguided stress which needs to be examined in the light of God's Word? The Lord Himself only knows how and how much we are in need of revival and how much we need to pray for a fresh outpouring of His Spirit.

Here we must generalise only, as there are differences of opinion among Pentecostals themselves. But most of them accept some kind of Millenarian view of the Second Advent.

We may well search the Scripture to find a confirmation of modern Millenarian views but we will search in vain.

The fact that such views were also an integral part of the Irvingite movement is surely significant. A belief in pre-Millenarianism is part of the statement of belief issued by several Pentecostal denominations.

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(Reprinted from the "English Churchman")

Victorian neutralism on alcohol

IN an article in the "Medical Journal of Australia" Dr John Birrell, the eminent Victorian Police Surgeon, has drawn attention to the appalling part played by the drinking driver in the toll of the road.

The Melbourne "Age" referred to this article under the heading "Get Alcohol off the Roads for Safety's Sake!" Dr Birrell's article quotes another authority thus:

"The significantly larger percentages of the daily (accident) totals occurring during the afternoon periods (from 4 p.m. to 8 p.m.) in Victoria as compared with the New South Wales figures; and inversely, the significantly larger percentages during the night periods (8 p.m. to midnight) in New South Wales as against the Victorian figures are remarkable but not surprising. We do not go deeper into this problem, for these differences are definitely not due to the weather."

Dr Birrell comments on this by saying: "... one may add that licensed premises close at 6 p.m. in Victoria, as opposed to 10 p.m. in New South Wales. This relationship between increased morbidity and mortality of road accidents and the closure of licensed premises has been noted by Cassic and Allan (1961) by Birrell (1960, 1961) and by Hodge (1962)."

A new argument has been introduced in the form of what some people in Victoria like to call "statistical samples."

We are told by some of these people that a case can be proved from statistics to the effect that trading hours have no relevant bearing on the amount of alcohol consumed. The argument of these "neutralists" runs something like this:

1. That gallon consumption per capita in States where there is later closing is not noticeably (i.e. on "Statistical samples") greater than in Victoria where 6 p.m. still exists.

2. The "neutralists" say that to determine "sociological" effects of later trading hours, statistics are the only reliable guide. They regard opinions, casual observations, and other personal experiences as to the social and moral consequences

of later drinking hours as of little significance.

Then we have the loose application of the word "sociological." How the very limited picture obtainable from Statistical Tables can tell the whole sociological story is difficult to understand. Figures do not tell the whole story of addiction to alcohol. They do not tell the story of human suffering, broken homes, personal degradation and blighted hopes.

Whatever the use of statistics in arguing a case for "neutralism" on later trading hours, the fact remains that in 1963 in New South Wales (as compared with 1962) the figures on retail spending showed that there was an increase of 4.6 per cent spent on beer, wine and spirits. This was second only to meat in the list of items constituting the community's retail spending budget. Meat sales increased in value by 4.75 per cent in 1963 compared with 1962. In that year the population increased by only 21,000 people in New South Wales.

Large increase Last year 51.5 per cent of retail sales was on credit and 48.5 per cent was for cash. In 1950 43 per cent was on credit and 57 per cent for cash. Might it not be of some social significance that in 1963 retail spending had shown the second largest increase in the purchase of beer, wine and spirits?

Figures alone do not tell the full story of changed patterns of social behaviour. We know in New South Wales that many more women are now being attracted to hotel lounges and beer gardens since 10 p.m. closing has become the law.

Younger people in particular are being encouraged to form a pattern of social behaviour which accepts the place of the Liquor Trade in modern society as necessary and good. This is, of course, what the Liquor Traffic desires.

"Neutralist" observers forget that in New South Wales, in addition to 2,002 hotels, we have just on 1,300 licensed clubs which operate WITHOUT restriction of hours SEVEN DAYS PER WEEK and Sunday is one of the biggest days of club trading.

The hotels also want to trade on Sunday to compete with the clubs. If you follow the "neutralist" line you will soon have in Victoria this great proliferation of licensed clubs with poker machines. There are over 12,000 poker machines licensed in New South Wales and they bring in an estimated annual profit of £20,000,000.

Three weeks ago the newspapers reported that the St. George Leagues Club at Kogarah, a few miles from Sydney,

of later drinking hours as of little significance.

Then we have the loose application of the word "sociological." How the very limited picture obtainable from Statistical Tables can tell the whole sociological story is difficult to understand. Figures do not tell the whole story of addiction to alcohol. They do not tell the story of human suffering, broken homes, personal degradation and blighted hopes.

Whatever the use of statistics in arguing a case for "neutralism" on later trading hours, the fact remains that in 1963 in New South Wales (as compared with 1962) the figures on retail spending showed that there was an increase of 4.6 per cent spent on beer, wine and spirits. This was second only to meat in the list of items constituting the community's retail spending budget. Meat sales increased in value by 4.75 per cent in 1963 compared with 1962. In that year the population increased by only 21,000 people in New South Wales.

Large increase Last year 51.5 per cent of retail sales was on credit and 48.5 per cent was for cash. In 1950 43 per cent was on credit and 57 per cent for cash. Might it not be of some social significance that in 1963 retail spending had shown the second largest increase in the purchase of beer, wine and spirits?

Figures alone do not tell the full story of changed patterns of social behaviour. We know in New South Wales that many more women are now being attracted to hotel lounges and beer gardens since 10 p.m. closing has become the law.

Younger people in particular are being encouraged to form a pattern of social behaviour which accepts the place of the Liquor Trade in modern society as necessary and good. This is, of course, what the Liquor Traffic desires.

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has a gross trading profit of £52,288 for the past 12 months. Just think what a sociological influence these clubs are having in New South Wales. If you sit back and tamely follow these "neutralists," you will soon have a similar problem in Victoria.

According to the latest report of the New South Wales Police Commissioner, which is for the year ended 31st December, 1962, convictions for drunkenness were 69,171 WHICH IS AN INCREASE OF 644 OVER THE 1961 FIGURE OF 68,527.

Churches' cricket cup in Melbourne

MELBOURNE is the venue for a series of fixtures to be played by teams representing the Church Cricket Associations in Queensland, N.S.W., Victoria, South Australia and Tasmania.

Present holder of the Interstate Cup is the N.S.W. Union which hopes to send a strong side to participate in the matches, to be held over the Christmas/New Year holiday period.

The 62nd Annual Meeting of the N.S.W. Union will be held at CENEFF, Sydney, on July 30 at 7.45 p.m. The Union reports that the 1963/4 season proved to be one of the most successful with 150 teams participating.

During the past season fixtures were played in Sydney against the Goulburn District Association and teams from the Union visited Goulburn and also Corramal, to play matches against the recently-formed North Illawarra Association.

Churches seeking further details about the Union should contact either Mr V. Hinds (649-9752) or Mr Stacy Atkin (86-3069), Premiers and Divisional Winners for the past year are:-

"A" Grade: St. Alban's, Epping (Premiers); Holy Trinity, Dulwich Hill (Runner Up).
"B" Grade: Earlwood Methodist (Premiers); St. Luke's Concord (Runner Up); Punchbowl Congregational.

"C" Grade: Newtown Methodist (Premiers); Padstow Baptist (Runner Up); St. George's Marsfield; St. Philip's Campsie; St. Paul's Gympie; St. Mark's Granville.

"D" Grade: (Saturday morning competition for boys under the age of 16); St. Mark's Granville (Premiers); Punchbowl Congregational (Runner Up).
"E" Grade: (Saturday morning competition for boys under the age of 14); St. David's Haberfield; St. Saviours Punchbowl; St. Luke's Regents Park.

"F" Grade: (Saturday morning competition for boys under the age of 12); St. David's, Haberfield (Premiers); East Hills Y.M.C.A. (Runner Up).

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Irishman takes up CMS appointment

THE Rev. Stanley Giltrap, with his wife and four children, arrived in Sydney last week to take up his appointment as Federal Financial and Administrative Secretary of C.M.S. in Australia.

Mr Giltrap originally came from Eire and first went to the Sudan as a missionary with C.M.S. in 1946. He has had a long association with the C.M.S. in Britain, first as a member of the headquarters staff and then as a missionary in the Sudan and East Africa. He will bring to the Society in Australia valuable missionary and administrative experience.

As Financial and Administrative Secretary he will assist the Federal Secretary, Canon A. J. Dain, and will assume certain duties at present performed by the Society's Honorary Federal Treasurer, Mr A. L. Short.

Mr Giltrap served in the

VICTORIAN CONFERENCE

The committee of the Association of Parish and People in Victoria would like to draw attention to the August Conference of the Association to be held at the Retreat House, Cheltenham.

The conference is open to all people (both clerical and lay), whether members of the Association or not.

The theme of the Conference is "Baptismal and Pastoral Care" and can best be explained by the headings of the various sessions—"The Word, Conversion, and Baptism"; "Towards a Catechumenate"; "Interim Attitudes."

Each session will be addressed by two speakers from differing traditions in the Church.

The Conference will start with lunch on Monday August 10, and conclude after lunch on Tuesday, August 11, at the Retreat House, Cheltenham.

For further particulars, please contact—The Rev'd E. T. Payne-Croston, 69 Arundel Street, Benalla, Victoria.

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Sudan for ten years — first as accountant and bookshop manager and later as Secretary of the Mission. After his transfer to East Africa, he served first as Regional Financial Adviser and then as Financial Secretary of the East Africa C.M.S. Regional Team and as Kenya Mission Secretary.

In preparation for taking up his duties in Australia, he undertook an extensive tour of C.M.S. work in Tanganyika where the C.M.S. of Australia has 86 missionaries.

His close knowledge of the Church in East Africa will be of very great value to the Society in Australia.

Missionary Meeting

MISSIONARY — Representatives of ABM, CMS and SAMS spoke at a missionary meeting at St. Mark's, Darling Point (Sydney) on June 2. A feature of the meeting was the opportunity given for questions to be answered from the floor. 150 attended, including a good number of parish councillors.

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Books

Biography

THE BELOVED COMMANDER

By Ruth Sauley, Marshall, Morgan and Scott, pp. 256, 17/6 Eng. price.

This is a story (written by his daughter) of a British Commander in the Navy who turned evangelist. He was pensioned off by the Admiralty for his outspoken testimony when stationed in Ireland, and ultimately he turned to full-time preaching. He would be termed by many an eccentric, as he displayed texts of Scripture on his person, and he suffered much for his zeal. He knew what it was to be arrested by the police, and was often in police courts and in goal, but he ever remained a sweet character.

He travelled much on the continent of Europe preaching the gospel. His last years were spent in Paris during the German occupation in the last war where he suffered much privation under house arrest.

Here he died and was buried, a man greatly beloved by many. The residents of his suburb said to his daughter, "Thank you for allowing Le Commandant to be buried in French soil. He belonged to us."

The book is easy reading; it is the story of one who had a great passion for souls even though some might say he had excessive zeal. There is a Foreword by General Dobbie.

—R. B. ROBINSON

Commentary

A COMMENTARY ON THE HOLY BIBLE

Vol. III, Matthew to Revelation, by Matthew Poole, Banner of Truth Trust, pp. 1008, Eng. price 42/-.

Poole was one of the greatest and most learned commentators of the 17th century, and his Biblical works, in many large folio volumes, were reprinted over a long period.

This edition appears to have been lithographed from a 19th century edition with very small print, which is not as handsome as the cover of the book. The commentary is lucid and comprehensive, and a fine example of the scholarship and theological exegesis of the Puritan period.

—D. R.

Prayer Book

THE BOOK OF COMMON WORSHIP

Of The Church of South India, Oxford University Press, pp. 213, Aust. Price 15/9.

This is the complete Prayer Book of the Church of South India as authorised by its synod in 1962.

It is a handy edition, and a valuable introduction to the worship of that new denomination. The Lord's Supper (with Proper) appears first, followed by three different orders for daily services (with psalms for daily reading), Baptism, Reception in to Fellowship (Confirmation), the Covenant Service, Marriage, Burial, Ordinal, a short order for Communion, and daily Bible readings.

—D. R.

Parables

ALL THE PARABLES OF THE BIBLE

By Herbert Lockyer, Pickering and Inglis, 1963, pp. 381, Eng. price 30/6.

Dr Lockyer has a passion for compendia, and for rearranging the material of the Bible in artificial ways. Here, he analyses more than 250 "parables" from both the Old and New Testaments.

"Parable" is interpreted very widely of various kinds of figurative speech (rightly, according to biblical usage), but the author tends to allegorize, and to miss the main point in the use of parables.

Professor F. F. Bruce has rightly said that "Allegorical interpretation is almost always to be avoided in biblical exegesis; very few parts of the Bible were intended to be understood in this manner" (The Christian Approach to the Old Testament, p. 15) and this dictum applies to parables, no less than to other forms of literature.

—D. R.

Bible Readings

THE MINISTRY OF KESWICK

Edited by H. F. Stephenson, Marshall, Morgan and Scott, pp. 366, Aust. price 55/9.

This volume consists of Bible readings given at the Keswick Convention between 1892 and 1919 by well-known Bible teachers such as Hubert Brooke, H. W. Webb Peplow, A.T. Pierson, Campbell Morgan, Griffith Thomas, Stuart Holden, W. J. Fullerton and Alexander Smellie.

There are four studies by each speaker, Brooke's are typical of the early period before connected series were adopted. A second volume is planned by the editor, who is also editor of "The Life of Faith."

—R. B. ROBINSON

LIGHT FOR LIFE

—By the Rev. A. W. Prescott, Rector of Pittwater

"What's the teapot for?" The speaker was a garage mechanic, curious about my Scripture Union badge. I explained that it was not a teapot, but a brass lamp of the type used in ancient times, and symbolised the Scripture Union motto, "Thy Word is a lamp unto my feet and a light unto my paths."

"But surely modern people don't believe that these days!" said the enquirer. "Indeed they do," I replied. "There are many folk in all walks of life who have found that they need help and guidance in facing the problems of life, and have found that God gives this to them through the reading of His Word the Bible." "But, I never know where to start reading my Bible, and when I do I don't know what it means anyway."

"That is exactly why I and almost 1½ million others all over the world have joined the Scripture Union. The Scripture Union issues a membership card with a calendar for a year's daily Bible readings, and if you want them there are also helpful explanatory notes available."

Many decisions

All of us need God's help and guidance as we face the many decisions we have to make each day, whether in our business or our home, in the office or the workshop, in school or on the playing field.

God is more willing to guide us than we to listen. One of the important ways that He speaks to us is through the words of the Bible.

How can we expect to have this help if we do not listen to Him when He speaks to us through His Word?

The writer joined the Scripture Union some 35 years ago when still a schoolboy, and in the years that followed has covered the Bible seven times. The Psalmist is right when he says "Thy Word is a lamp" but it is only a useful lamp when it is used. So too the Bible only becomes "a lamp unto my feet . . ." when I use it and it can speak to me in the circumstances of my daily life.

It should therefore be used regularly, prayerfully, thoughtfully and systematically. For most folk this means daily, and the early morning "quiet time" with Bible reading and prayer proves a great blessing.

Again the light may be in our possession, but it is useless unless it is applied. So, too, the mere reading of the Bible is not enough. Our reading must be thoughtful.

This is an essential element in the Scripture Union system, for, as we think over the passage, we open our minds to the Holy Spirit that He may "guide us into all truth."

Many find the questions printed on the membership card helpful in elucidating the meaning of a passage. Others seek out a "best thought" for the day and take the verse or phrase so selected as God's special message for them.

Prayerfully

This thought is then prayerfully applied to the life of the reader and so becomes "light for life."

A half-truth is always dangerous—you may have the wrong half! So, too, it is dangerous to limit Bible reading to certain parts of the Bible.

All will naturally prefer cer-

tain favourite passages, and without some discipline will tend to neglect others. Bible reading should therefore be systematic and cover the whole of the Scriptures that the "whole counsel of God" may be learned.

The Scripture Union provides such a discipline with portions suitable in length for the average person. The standard portion covers the whole of the Bible in five years (only omitting a few sections that are duplication of other parts of the Bible).

There is a Bible Study Card that omits nothing and covers the Bible in three years. Intermediate and Junior Cards provide graded readings for teenage and primary school children.

There are also notes available for use in connection with each of these cards. They are devotional and exegetical in character and have proved a great blessing to many.

Founded in 1879 as a means of following up children who had been reached by missions conducted by the Children's Special Service Mission, the Scripture Union is now an international Bible Reading organisation with membership cards printed in 138 different languages.

World wide there are almost 14 million members and in many countries there are full-time staff workers.

The first S.U. Branch was formed in Parramatta by Miss Hasall in 1880 very shortly after the Union was launched in England.

Today, in N.S.W. alone there are more than 54,000 members, and approximately 49,000 copies of the explanatory notes are circulated each issue, through the secretaries of 1,570 branches.

From Australia, the work of the Scripture Union has been promoted in South-East Asia through the formation of the ANZEA Council (Australian and New Zealand East Asian Council).

As a result of the operation of this council in recent years, indigenous and autonomous S.U. Councils with their own full-time national staff workers are to be found in Singapore/Malaya, and Hong Kong, and shortly this will also be the case in Formosa and Manila.

It is probable too that a worker will be supported by the ANZEA Council in Indonesia.

Thus, we who through experience have proved the Bible to be a "Light for Life" pass on this news through the agency of the Scripture Union, not only in our own land, but also in lands overseas.

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Church finances

Dear Sir,
The point at issue between the Rev. C. J. Letts and me is not whether God provides the means to obey His commands (we both agree that He does), but whether He does so by leading people to give goods and services which can be sold as well as money itself.

As Mr Letts' letter of July 2 only repeats more vehemently what he has said before, I rest my case, which is that God who led the Christians of Jerusalem to sell lands and houses to support His work, and St. Paul to make and sell tents to provide the means needed to obey his calling, can lead individuals and congregations today to do the same thing for the same purpose.

Questions of this kind cannot be settled by citing general statements such as Matt. 6.33 and Phil. 4.19, deciding in advance how they must apply in practice, and then ignoring or evading anything in the Bible that is incompatible with our decision. We must interpret general statements in the light of the applications of them which Scripture provides.

That is, we must save the phenomena. "The infallible rule of interpretation of Scripture is the Scripture itself" (Westminster Confession, cap. I, sec. 1x).

Mr Donald Howard (July 2) attacks fetes, etc., on the ground of their possible practical effects. But all the effects he mentions can be produced by any activity whatever.

There are people who think they are saved because they attend Church regularly. There may also be weak Christians who think that what they must do to ensure full forgiveness is to attend Church, and outsiders misled by this activity into thinking that the Church exists every Sunday. The same could be said of daily prayer, attending Bible studies, living a good life, helping to organise parish missions, district visiting, etc.

Are all these activities substitutes for faith because they may produce these effects? (If any such activity clearly were producing such effects in any parish, that might be a good reason for abandoning or restricting it there. It certainly would be a good reason for careful teaching on its proper place and purpose. But that is a different matter.)

Today's society is affluent for many, but not for pensioners, non-working wives of unbelieving husbands, and others. What right have we to stop them using methods such as fetes if they feel God is calling them to give more than they can in f.s.d. (or to stop the affluent doing likewise)?

Groups such as George Muller and his colleagues and the missionaries of C.I.M. consist of people whom God has called into a situation where (unlike St. Paul) they are unable to earn money to support themselves in their work for Christ. They therefore can and should expect bread from heaven and water from the rock.

The members of local congregations in Australia have not been called into such a situation, and therefore have no more right to expect manna from above than the Israelites had after crossing Jordan into a land where God could supply their needs through their own time, energy and talents (unless they have done all they can and that has proved inadequate).

If, as Mr Howard asserts, the only justification for fetes is that they bring Christ before the lost more effectively than preaching, then this must be equally true

of any non-evangelistic Church activity (such as a working bee to paint the Church or a congregational car drive). Which is absurd.

It is a sufficient justification for fetes that they provide a means whereby God's people can use their time and talents in order to give to Him, and incidentally promote fellowship among those engaged in them.

Yours, etc.,

(Rev.) G. S. CLARKE.

Regent's Park, N.S.W.

Graduates needed?

Dear Sir,

Your editorial, "Where are the Graduates?" raises an important question, viz. "Which are more important: academic qualifications or spiritual qualifications?"

The impression gained is that the academic are more important than the spiritual. You stated that "contact as a student with the life and ethics of our own Universities . . . is the experience of a diminishing number of clergymen."

So what? Must a man have a degree before God can use him effectively? Rather you should have rejoiced in the fact that there are more mature men entering the ministry — men who have experienced the ups and downs of secular life and having done so are more fitted to understand the problems and needs of the vast majority of their parishioners.

There is no doubt that in reaching students a University education is helpful provided it is accompanied by the necessary spiritual qualifications. Paul would have said, "To the students I became a student that I may win some." But most of our clergy minister to ordinary people!

We should not forget that Christ Himself was able to deal effectively with the educated men of His day, not because of a University career but because of His knowledge of the Scriptures and His dependence on the Holy Spirit.

What really is a matter of deep concern and is disastrous to the witness of the Gospel is the tendency to exalt a University education above a sound knowledge of the Word of God and dependence on man rather than on the Holy Spirit.

Yours faithfully,
(Mr) B. H. MYCHAEL.

Fairfield.

Dear Sir,

Your concern about a "graduate ministry" shows a distorted view of what the Ministry is meant to be.

As a graduate I may be in the position to answer the query, "What is a graduate?" He is one who has undergone a certain course of prescribed study, and by either ability to absorb facts, capacity to "waffle," or skill in deceiving examiners, has attained a certain standard of knowledge. This does not necessarily mean that he has continued to read or think seriously since his graduation. It represents a certain standard attained at a prescribed time. Let us remember this fact.

In my life as a layman in the Anglican Church I have known many clergy in different dioceses. The fact of whether they have been University graduates or not has not necessarily had any bearing upon their devotion to Our Lord or their faithfulness as ministers in His Church.

Does a man have to be a psychiatrist to minister as a priest to the mentally ill? Does he have to be a marine officer to minister in the Mission to Seamen? Does he have to be

Letters to the Editor

Correspondents are reminded of the necessity of keeping letters brief.

officer-trained to be a padre in the Forces? Surely, whether a priest be in parochial work, in a Cathedral Church or in some special form of Ministry, his primary need is a love of people, and a concern for their spiritual, mental and physical well-being.

A University degree will not necessarily confer the wisdom and enthusiasm a priest needs to minister to people. Some of the most inadequate clergy I have ever known have been graduates with impressive academic records, but with virtually nothing to say to either University people or to the man in the street.

Let us have well-trained clergy, with men who have the ability to confirm and defend their Faith, and with a great-hearted love of people.

Whether they are University graduates or not will be of very secondary consideration if their vocation to the Ministry is living and vital.

Yours faithfully,
GRADUATE LAYMAN.
University of Sydney.

Legalism and morality

Dear Sir,

The Rev. Donald Cameron makes a valuable contribution to the discussion when he says that the constitutional structure of the Church is "the common agreement of Christian men to join together . . . and to keep commonly agreed rules."

In the question of the apparel of the clergy, the Church of England agreed in 1928 by a large majority of its constitutionally elected Church Assembly that "the Priest in celebrating Holy Communion shall wear either a surplice with stole, or with scarf and hood, or a white alb plain with a vestment or cope."

This is merely an amplification of the rubric found in the Prayer Books of 1559 and 1662 — "such ornaments of the Church and of the ministers . . . shall be retained and be in use as were in this Church of England in the second year of the reign of King Edward the Sixth" — a rubric which still stands.

The ruling of the Judicial Committee of the Privy Council by a majority decision in the last century, that this rubric is to be understood as excluding the use of stoles, is one which has never been accepted by the Church as a whole, and at the present time only a small minority of Church of England people would regard it as binding. Some of the reasons for this are:—

"Secular body"

1. The Judicial Committee of the Privy Council is a secular body and does not represent the Church.

2. The decision was contrary to plain commonsense. Stoles and other vestments were certainly in use in the second year of Edward VI. The rubric in question was deliberately reinserted by authority of Church and Parliament in 1662. The "other order taken" by the "Advertisements" of Queen Elizabeth in 1566 must be regarded as overridden by the joint decision of Convocation and Parliament 96 years later.

3. Two members of the Judicial Committee, both distinguished Judges, dissented from the judgment of the Committee and criticised it in the severest terms as "a judgment of policy, not of law" and "flagitious."

4. By common consent, in the years which have elapsed since that decision, the use of the

stole has become almost standard practice in most parts of the Church of England — sometimes with a surplice and sometimes with other vestments.

It is obvious that to ban the use of stoles is by no means one of the "commonly agreed rules."

If it is illegal to wear stoles it can only be so in a merely technical sense; and if this is illegal, so is (for instance) the admission to Communion of any except those who "signify their names to the Curate at least some time the day before" (first rubric).

To brand such trivial departures from the letter of the rubrics as illegal is bad enough; to call them immoral is a grievous misuse of the English language.

"The letter killeth, but the Spirit giveth life."
Yours sincerely,
(The Ven.)
J. HARVEY BROWN
Kew, Vic.

"Unity does not result in unity"

Dear Sir,

Once we are born again as Christians, we have fellowship with the Lord Himself and with His children. Thus, Christian Unity is not something we have to pray for, but something which we have to appropriate, praising God for what He has done.

Since going up to Oxford University 18 years ago, I have experienced real Christian fellowship with members of all denominations, although my staunchness as an Anglican has increased since then.

We must all appreciate the fact that many of the members of the churches of all denominations, Protestant as well as Roman Catholic, have very little practical experience of the Gospel in their lives.

Thus, Church Unity will not result in Christian Unity, in the same way that many of us who have been experiencing Christian Unity, have found that Christian Unity does not result in Church Unity.

Your article, "Protestants join in Roman mission," together with reported statements by leading Roman Catholic clergy, is most disturbing.

Whilst all Christians wish to see Christian Unity, we must never allow our desire for unity to lead us to compromise with truth, and this, alas, seems to be what is happening within Protestant Churches today.

On the other hand the Roman Catholics are very definite that they cannot compromise with truth (as they see it). Thus the Roman Catholic Archbishop of Westminster stated: "The Catholic Church has no intention of altering the smallest point of doctrine"; whilst in a similar strain the Roman Catholic Archbishop of Hobart is reported as stating "We cannot, of course, discard the truth that the Pope is the Chief Shepherd and the Chief Teacher."

In giving very active support to a Mission sponsored by the Catholic Evidence Guild, the Anglican Archbishop of Melbourne appears to be turning a blind eye to the fact that much of the teaching of the church of

Rome is directly contrary to the 39 Articles to which he solemnly gave assent at his ordination, and subsequent to it.

Each of us has a right to act in accordance with his conscience, but we cannot assent to the 39 Articles, and then encourage our flock to listen to the teaching of a church which is violently opposed to many of them.

Was the Reformation the work of God or Satan?

Yours sincerely,
(Dr) VICTOR PIPPETT.

Unwise action?

Dear Sir,
Your correspondents, Messrs Bomford, Weir and Whild ("A.C.R.", June 18), writing in connection with your comments on the proposed Form of Admission Service and the remarriage of divorced persons, in the issue of June 4, say that they would prefer "quiet co-operation with authority" rather than "making an issue out of relatively small matters."

The question of authority is central. The articles referred to point out that authority in these cases lies with the law of the Church and not with a bishop.

No individual stands above the law. Some may feel that the law needs change or amendment but while it stands, submission and obedience are obligatory, not optional.

Co-operation with this authority is urged upon us in your articles. As another correspondent (A.C.R., June 18) rightly shows, "law-keeping and morality are not identical, but one cannot be moral without being law-abiding."

Our thanks are due to the Record for pointing out these facts in clear explanatory terms, thus guarding us from illegality and immorality.

As far as the "relatively small matters" are concerned, it is no light thing to invoke the help of God in a vow to be loyal to something other than Christ and what the Word of God lays upon us. That is a matter of most serious consequence. "Ye are bought with a price; be not the servants of men" (1 Cor. 7:23).

Yours,
CHRISTIANOS

Sydney.

More letters—P. 7.

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English Evangelical leader raises queries of conscience

QUESTIONS of conscience have been raised in a long and thoughtful letter to the "English Churchman" by the vicar of St. Paul's, Cambridge, the Rev. H. M. Carson, a well-known evangelical leader.

"In view of the present trend of events," said Mr Carson, "it is good that Evangelicals should be awakened to the need for assessing their position in the light of Scripture.

"There are those who say we must never contemplate leaving. We must stay until we are put out. But this latter eventuality is not very likely in this ecumenical age when the whole tendency is to keep as many as possible in the same organised body. An incumbent is not liable to be "put out" because of the proposed vestments canon.

"But does that mean he can see an ordinand rejected for refusing to wear a stole and maintain that his position is unaffected?

"I'm all right Jack"

"This is the mentality of the 'I'm all right Jack' approach of modern materialism, rather than the consistent witness of the member of the body of Christ.

"It is quite clear that in any church this side of glory there will always be imperfections. The question must, however, be faced—when do these imperfections become of such a character that a man can no longer tolerate them with a free conscience?"

"The law of conscience is the Word of God. The acid test is "What saith the Scriptures?" It is Scripture and Scripture alone which must determine not only what we preach from the pulpit but what we do in the service.

"My difficulty however—and I know that other ministers are with me here—is that it is not only what looms in the future that causes concern but what we are already involved in.

"In other words it is not only the Church of England as it seems likely to become, an increasingly unreformed body, but the Church of England as it stands.

"How many evangelicals really relish the present baptism service with its pronouncements of regeneration? Of course we know all the explanations but not even Bishop Ryle has been able to untie that knot satisfactorily!

"How many are happy to take the wedding service for a couple who quite evidently show not the slightest interest in spiritual matters? A good opportunity, we are told! But is it really faithful witness to the gospel to lull people into a sense of false security?"

False security

"And are men really happy to read the glorious words of the burial service over one who has not shown the faintest regard for the Lord's Day, or His Word? One must be charitable we are told. But it is charitable to face people who in their grief need not just a word of comfort but a saviour, and to give them the impression by what we say that even if they live on in neglect of God they too will have these words pronounced with their accompanying reassurance?"

"Is it any wonder that multitudes are lulled into a sense of false security.

"The ordinary person who cannot thread his way through the tortuous arguments which we try to justify ourselves, can hardly be blamed if he thinks that every baby is made a Christian at the font, and every one who keeps in some kind of distant contact with the Church is sure of heaven.

"Surely, someone says, you can instruct them, Truel! but what a confused situation when the service we use seems to the ordinary man to contradict what we preach (and it is after all a book of common prayer for ordinary men not a theologian's book of conundrums).

"There may be many evangelicals who can happily continue with these services just as they stand.

"They may be happy with the preface to the ordinal with its claim that bishops date from the time of the apostles, when it is quite clear from the New Testament that bishops and presbyters are the same.

"But not all are quite so happy, to put it mildly.

"The dilemma we face is just this. If we feel that, for example, parts of the baptism service are impossible for us to use with an easy conscience we may reword them or simply excise them.

"But is this consistent with our sworn declaration to use 'the form in the said book and none other?' The reply we are given is that no one really uses the prayer book in full in any case. But this seems a doubtful reply in a matter of conscience. Two wrongs don't make a right!

"I have written frankly because I suspect there may be more than we realise who are troubled by these same issues.

"They are obviously of acute concern to the ordained minister as he is bound by the Act of Uniformity, but the man in the pew cannot evade the problem for he is a member of a church which imposes these burdens on the conscience of its ministers."

NEWS IN BRIEF

MARRIAGE.—For those in Sydney planning to marry between September 19 and November 30, the Marriage Guidance Council has arranged a series of group discussions. These will be held from August 6 to August 27 (four evenings). Further details from the Council, 2 Wentworth Ave., Sydney (61-5744).

The American Bible Society reports that arrangements have been made with a Chinese newspaper in Saigon for a weekly scripture reading to be included free in the Sunday edition. The Gospel of Mark is the first book to be serialised in this fashion. Each reading bears the caption "God's Word for a New Age."

The Archbishops of Canterbury and York have named a 16-member committee to study proposals for a system of synodical government for the Church of England and draft necessary legislation. The proposals call for establishment of a general synod which would unite the separate legislative bodies of the church.

BAPTIST CRUSADE — A final report of the Baptist Missouri-Australia Crusade shows that 355 churches participated and a total attendance of 495,026 was registered. Altogether 4,441 people made first decisions for Christ and another 8,101 were counselled. ("Australian Baptist").

MORE LETTERS—Continued from P. 5

Christian social witness

Dear Sir,
I would like to commend your recent policy of giving more space to the reporting of happenings in the realm of the Church's witness on public questions.

One example was the report of the meeting organised by the Temperance Alliance in the State Theatre last month. I noticed that the president of the Australian Hotels' Association, Mr B. McInerney, was reported in a letter in the Sydney Press condemning the statement by one of the speakers that the Liquor Traffic is the "chief enemy of the nation and the No. 1 destroyer of the life and happiness of the people."

The answer to that is contained in your report where one of the speakers said that if every doctor, clergyman and social worker were to tell what he knew about beverage alcohol, the community would be jolted out of its complacency and the president of the A.H.A. would have to concede that his multi-million Liquor Traffic is the No. 1 destroyer.

Mr McInerney said that there had been a fall in convictions for drunkenness since 10 o'clock came in, but he did not say that the figures for the year ended 31-12-62, showed a net increase of 644 over the previous year.

If this continues, convictions for drunkenness will eventually climb back to the pre-1955 figure and convictions for drunkenness, do not constitute

"BEYOND REPAIR"

A call to dispose of the Anglican-Methodist Conversations Report and make a fresh start with a more representative committee was recently made by the well-known Methodist, Dr A. Skevington Wood.

Speaking at the annual meeting of the Protestant Truth Society, Dr Skevington Wood described the report as being "beyond repair," and claimed that in future priority must be given to the Word of God, and many vital matters more precisely defined. The report reached conclusions which were unacceptable to Evangelicals in both communions.

OUTWARD BOUND. — Forthcoming Outward Bound Courses for boys are scheduled for October, December, January and February. Each Course lasts 27 days and is open to anyone between the ages of 16 and 24 years, and candidates may be sponsored by their parents, their employers or they may sponsor themselves. Further details from The Australian Outward Bound Movement, Box 4213, G.P.O., Sydney.

SCHOOL GOSPELS. — Mr Arthur Peel, Hon. Secretary of the Australian Bible Gift Crusade tells of three years during which Gospels have been distributed to children in Victoria's State schools. One young reader wrote: "Thank you very much for St. Luke's Gospel. I have read it each day." The Crusade's address is: Box 38, Nunawading, Vic.

YOUNG PEOPLE'S PAGE

"Ridiculous Hymns"

"Our worship must be rooted in reality," said the Rev. Michael Hennell, during a sermon at Holy Trinity Church, Cambridge, recently.

He went on to maintain that the design of churches and the use of irrelevant hymns were partly to blame for the rift between Christian worship and secular life — what could be more ridiculous to most people than to sing "The joys of day are over" at twenty to eight on a Sunday evening, with Perry Mason or Sunday Night at the Palladium still to look forward to!

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SU THANKSGIVING RALLIES

THE Annual Thanksgiving Rally of the Scripture Union will be held in Sydney Town Hall on Sunday, July 26, from 2.45 to 4.15 p.m.

The Rally will be chaired by the Archbishop of Sydney and the speaker will be the Rev. Harry Orr, President of the Baptist Union of N.S.W.

The program will include "Still Growing," a Scripture Union Panorama, and the finals of the Scripture Union Quiz. The Chinese Presbyterian Church choir will provide the music.

The rally for children, which will be held on the previous day, July 25, at 3 p.m., in Scots Church, will have for its speaker Mr Geoff Grimes.

The theme of this year's National Scripture Union Week (July 12-19) is "What does the Bible mean to you?" a theme which aims to present a personal challenge for systematic and thoughtful Bible reading.

Over one hundred churches in N.S.W. have invited Scripture Union members to address them on this topic, and, as well, a series of lunch-hour Bible expositions will provide refreshment for city workers.

This series, entitled, "Green Lights for Action," is being given by the Rev. Dr J. A. Thompson in the Chapter House from 1.15 to 1.45 p.m. on July 13, 14, 16 and 17.

Quiz winners

Kingsgrove High I.S.C.F. won the semi-finals of the schools section of the Scripture Union Quiz on Friday night, 3rd July.

St. Albans, Belmore, entered three quiz teams for the semi-final rounds of the Church teams and the third team came second to Carlingbah Baptist, which won the semi-finals.

Kingsgrove I.S.C.F. and Carlingbah Baptist will meet at the Sydney Town Hall to compete against the winning teams of the Regional Scripture Union rallies in Newcastle, Wollongong and Canberra on Sunday, July 26, 1964, when the grand finals of the Scripture Union Quiz will be held in conjunction with the S.U. Thanksgiving Rally. The speaker at the rally will be the Rev. A. Harry Orr, and the chairman will be the Archbishop of Sydney.

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MEETINGS

SYDNEY CLERICAL Prayer Union meets on the third Friday of each month at 11.30 a.m. in the Chapel at Moore College. Lunch at College, 1 p.m.

WOMEN'S AUXILIARY FAIR. The B.C.A. Women's Auxiliary will be conducting the Annual Fair in the Chapter House, Sydney, on Friday, July 24. Women's groups from the parishes are being asked to assist.

WINTER FAIR. The Winter Fair in aid of the Mission of St. James and St. John, Melbourne, will be held in the Lower Town Hall, Melbourne, on Friday, August 21. Goods for the Fair may be left at 468 St. Kilda Road prior to that date or perishables may be brought to the hall on the day of the sale.

CHURCH RECORD

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JULY 30, 1964

Division in Rome's ranks

The next session of the Vatican Council assemblies on September 14 and we can expect another avalanche of unity propaganda aimed at softening up those who are critical of Roman political aspirations.

Rome has not given anything away but has gained enormously as a result of this unity offensive which was launched by the late Pope John XXIII.

It is interesting to notice that when leading Australian Roman Catholic prelates return from sessions of the Vatican Council their published statements on unity are much more guarded and far less lyrical than those emanating from Rome.

The Supreme Command of Australian Romanism does not intend to allow its political dominance to be hindered by new-fangled notions on unity.

Rome is the most powerful political force in Australia and the Australian hierarchy does not purpose to allow the labours of a century to be whittled away just to please Vatican theorists.

Indeed Archbishop Heenan of Westminster seems to share this sceptical view. Writing in the "Westminster Catholic Chronicle," Dr

Nazism In Australia

A Lutheran Pastor in Australia was asked to explain why the Nazis had come to power so easily in 1933. He replied that a whole library of books had been written to answer this question.

Briefly it was because the decent elements in the German nation sat back to await developments and then after 1933 these ferocious men in brown and black uniforms were too strongly entrenched to be stopped.

Unless the Churches propose eventually to contribute a flock of Australian Niemollers, Christian people would be well advised to take seriously the potential threat posed by the nucleus of an Australian Nazi Party which was uncovered by the Press in recent weeks.

The N.S.W. Government is to be commended for acting with such promptitude in moving to crush this most recent emergence of uniformed thuggery.

Let us not dismiss the

Heenan says: "Pope John XXIII was no genius . . . he was more like a benevolent parish priest . . . he was not a great thinker nor an original thinker. He was lovable, unpretentious, simple. The real Pope John never seemed very sure of what he wanted for the Church."

"He told me," says Archbishop Heenan, "that the idea of holding the Ecumenical Council had come to him quite suddenly. The Pope thought that if the Council started in October, 1962 it would be all over by Christmas."

"This was like the pathetic echo of the England of 1914 and 1939 — simple people always think a war will be over by Christmas. This is not to suggest that the Vatican Council is like a war. I mean to say that Pope John, like those who plan wars, did not foresee the effects of his decisions."

This extraordinary statement by Archbishop Heenan which, as one newspaper declared, presents Pope John "as a kindly old duffer who was hopelessly out of his depth" reveals the depth of the gulf separating the Roman conservatives from the "progressives."

There is no doubt on which side the Australian Roman Bishops stand.

posturing of these organised hoodlums as of no importance. To do so would be to repeat the complacency of the early 1930's when Hitler's Brownshirts were treated as a huge joke—a fit subject for cartoons.

English intellectuals regarded Hitler as a rather extreme conservative whose chief fault was a tendency to be over-rowsy. The responsibilities of office would check this, no doubt!

No one was disposed to believe that the Nazis really meant to carry out their off-professed "Perish Judah" policy. We easily-going Anglo-Saxons, completely absorbed in our own housework, find it difficult to believe that the irrational Nazi Party which was uncovered by the Press in recent weeks.

Our local crop of jack-booted ruffians may belong to the lunatic fringe of our society but an aroused community must see to it that they learn the lesson which the N.S.W. Government has taught them.

A NEW POLICY ON LIQUOR

At an American Methodist Conference earlier this year, a minister, the Rev. Harold Bosley, chairman of the conference's Committee on Social Concerns, used his influence to reject a "watering-down" resolution on liquor which tend to crop up in the Church today.

When asked why he took his strong stand he said this: "Every evening in my Church in New York 300 Alcoholics Anonymous people meet. I live with the hell of this thing. I don't want to appear to be making peace with what I know to be evil."

The "new" policy we want at this time is a renewal of courageous, realistic witness on this question. Away with defeatism, away with neutralism, away with all these pseudo-intellectual excuses for lowering the Church's standards.

Unswerving hostility to the Liquor Traffic and to the habit that the Traffic exploits is the only stand that is good enough for the Christian.

Woe to that Church and woe to those Christian believers who desire to become conformist mirrors of the secular society in which we live. Such a Church will soon be afraid of the reproach of Christ.

What do we know about this whole issue in Australia? The first thing we know is that the liquor habit is promoted by a multi-million Liquor Traffic which has a vested interest in the process which produces Australia's vast army of 300,000 alcoholics.

Last year Australians spent £313,000,000 on liquor and it is estimated that in the current year that will go up to £323 million.

Record profit

"The Australian Financial Review" of June 12, 1964 indicated that Tooth and Co had made an all-time record profit of nearly £3 million and there was a neck-and-neck race between Tooth and Victoria's Carlton and United Brewery.

In May of last year, the president of the Australian Hotels Association in New South Wales, said the outlook for the liquor industry in New South Wales is bright until the middle seventies and even beyond.

What an encouraging prospect he sets before us! These people in the liquor industry try to represent themselves as public spirited benefactors; but now we know! Mr McInerney has told us that profit is their goal.

I want to say to you with the utmost seriousness: there is no hope of arresting the increase in alcoholism while consumption levels remain as they are.

What part does alcohol play in the annual toll of 2,500 killed on the roads of Australia and 67,000 injured every year?

Juggernaut

In the old days when a man drank, his horse took him home and knew where to go but today his steel juggernaut with its 150 horses doesn't know where to go and so frequently takes him to disaster and death and to the destruction of innocent people.

In Victoria we have seen the unprecedented situation of a Temperance Alliance, under new and inexperienced leadership, asking for a Royal Commission.

You tell me . . . when did a Royal Commission in Australia ever bring in any finding except to increase facilities?

And yet these people were so foolish as to ask for a Royal Commission.

Then, without consulting their own constituency, these unwise leaders came out for a new policy of "neutralism." And then, having put the chestnuts in the fire, they have the amazing "nerve" to send letters all over Australia challenging other people to come and pull their chestnuts out of the fire. An amazing situation! But a very sad one.

By the Rev. Bernard G. Judd

They haven't really had six o'clock closing for some years in Victoria, but they might as well have said "goodbye" to whatever they had left of it on the day their unwise leadership asked for a Royal Commission.

How much do we care? That's my second question. I want to say to you that Christian leadership on all these great issues is not an optional extra. It's part and parcel of the Christian witness.

This liquor problem is only part of the great seething cauldron of social issues which bedevil our twentieth century society. It's only a part but it's a very big part. It takes its place along with the explosion of population as a great world issue. It takes its place along with the issue of peace and war.

One of the great professional historians of our time, Arnold Toynbee has said that alcoholism goes along with three other major issues which the Western world must solve if it is going to survive.

You know his theory of "challenge and response." Here is the challenge from alcoholism: What response are we going to make?

The official leadership of our Churches shows its concern about this issue and the representation on the platform this afternoon indicates.

"Youth in gunsights"

But we must do a great deal more, especially for our young people. The battle against the liquor habit has been won at the scientific level but the Church has not done nearly enough to inform its total membership especially the young, about these scientific findings and their character implications.

The liquor traffic has youth in its gunsights and we must show that we care a great deal more about informing young people so that they can make their own decisions on the basis of the facts.

St. Paul is giving us the principle that ought to guide our thinking when he says: "It is good neither to eat flesh nor to drink wine nor anything whereby your brother stumbles or is made weak."

We must care enough to declare that the Fence of Prevention at the top of the cliff (that is alcohol free living) is more realistic in its approach than the Ambulance of Treatment waiting to help the shattered victim.

We do also acknowledge that treatment is a Christian duty, but treatment can never catch up with the problem. Only a fraction of those who come for treatment remains "cured." Compassion for the victims and positive, scientific foresight to awaken young people to what is involved should be our program.

What shall we do? We have had all sorts of assurances from Cabinet Ministers about all sorts of things . . . such things as the retention of the tea-break. Yet the Minister's assurance wasn't

worth the paper it was written on. Six months afterwards, without even any indication to the contrary, the amending bill was rushed through the Legislative Assembly and something that the people had voted for at the 1954 referendum was cast out just like that.

Shrewd politicians of all the Parties are working on the principle that these social issues will never be tested at the ballot box, if they can help it. But we are not blameless either. I mean you and me. We're not blameless. We have been much too complacent. We expect someone else to do all the talking for us and all the organising.

I want to say this to you: Sunday hotel trading is going to be introduced as the next piece of Liquor Traffic aggression in this State unless we become very much more vocal about it.

Oh, they won't do anything between now and the next State Election, that's only another nine months away.

Sunday trading

But afterwards you will see that this powerful Liquor Lobby that never lets up and, judging by the results, has great influence will see to it that Sunday trading comes in. Your duty is to let your local M.L.A. know that you are against Sunday trading. Let him know now.

I want to say to you that if every clergyman, every doctor (I wish we heard more from them on this question, and I think we are going to hear more from them in the future) and every social worker were to tell what he knows of the effects of liquor in Australia our community would be jolted out of its complacency on this question.

Even our shrewd politicians would have to listen and take note. Twenty-five years from now all today's chronic alcoholics will have disappeared from the scene.

It would be comforting, wouldn't it, to think that this was the end of the problem? But we know that it isn't. There are thousands of youngsters now in training who will fill their places unless we do much more about it because these young people are being conditioned by the liquor propaganda and the social pressure that it is able to organise.

The Church has a duty to show young people the advantages of alcohol-free living. The Church must proclaim that the decision to drink or not to drink is not just a matter of taste at all. It is basically two different ways of looking at life and playing the game distinctively by the Christian stand-point for this and future generations.

Professor Harvey Sutton, an honoured name in this community used to tell the story of a friend of his who was superintendent of a Boys' Home where boys who were mentally defective were sent for care and sometimes the superintendent had the difficulty of deciding whether a boy should be released or not.

He had this test: he used to take such a boy into the yard and turn on the tap and then he'd say: "Go and clean up the mess."

If the boy turned the tap off and then got the broom, he let him go.

If he left the tap running and then began to sweep up the water he decided that he was still in need of further care. How does our community measure up judged by that test?

(Originally given as an address in the State Theatre, Sydney, at a meeting organised by the N.S.W. Temperance Alliance and the Central Methodist Mission. Mr Judd is president of the Alliance.)

STATE AID REPORT

A REPORT, issued by a committee appointed by Standing Committee of Sydney diocese, urges Synod of the diocese to accept the Federal Government's proposed aid for science facilities in non-governmental schools.

In the Report the committee points out that the Church should recognise that "aid at present made available by the Federal and State Governments in no way cuts across the independence of Church schools."

"One implication of the present situation," the Report continues, "is that the Church schools have for a long period been receiving considerable financial benefit from governments in certain specific directions."

The Report lists a large number of ways in which aid is given to non-governmental schools and to pupils and parents of children attending such schools. Some of these ways are free milk, sales-tax exemptions, scholarships, bursaries, travel concessions, rates exemptions and the various government services made available to private schools.

The Report was critical of the Government's use of the terms Catholic schools and non-Catholic schools. It was felt that use of the terms Roman Catholic schools and schools other than Roman Catholic was more acceptable.

The report urged acceptance of proposed aid in the following terms—

"Because of the national need for effective Science teaching, and of the problems facing Church schools at the present time consequent upon the introduction of the six years'

secondary course (as well as the specific nature of the proposed grant), we recommend to Synod that Anglican schools should accept the Federal Government's grant for Science facilities.

"Such acceptance does not commit the Anglican Church to accepting other forms of State aid in the future, and this action is not to be taken as a precedent. The Prime Minister should be informed accordingly."

The report also said that allowance offered by the N.S.W. State Government to certain parents of pupils in non-State schools should be supported and that the means test should be liberalised.

Although the committee's report will be a major factor in any future consideration by the Church of England of State Aid, it still remains for Synod to determine the Church's attitude to the question when it meets in October.

First in diocese

THE parish of St. Anne's, Ryde, will be the first in Sydney diocese to promote the erection of accommodation for aged persons under the Federal Government Aged Persons Homes Act.

Plans have been prepared and tenders have been called for a scheme which will cost £180,000 and will accommodate couples and single persons as well as a Warden/Welfare Officer.

The scheme is a joint activity of the parish and the Sydney Church of England Aged Persons Board. The site chosen is within a few yards of the city's sons Board. The site chosen is within a few yards of St. Anne's, within 10 minutes of one of the city's largest supermarkets, and there is a good train and bus service.

There is a commanding view of the surrounding country and on the eastern side the Harbour Bridge can be seen in the distance.

There is still room for 17 Founder Donors. Anyone interested should contact the Executive Secretary, Church of England Homes for Aged Persons, Castle Hill Road, Castle Hill phone: 634-2276.

"St. Anne's Court" will be the fourth project of the Aged Persons Board, the first and largest being the Mowl Memorial Village at Castle Hill. A Village at Glebe to house 84 is almost completed.

Rev. W. E. Maltby

The death has occurred in Sydney of the Rev. Walter Maltby, Mr Maltby retired last February from active ministry and had been living at Arncliffe.

Mr Maltby was ordained in 1916 and spent the whole of his ministry in Sydney diocese. He served curacies at Erskineville and Concord-Burwood and then served in Burwood East, Rose Bay-North Bondi and Bexley. He was rector of Christ Church, Bexley, from 1936 and rural dean of St. George from 1955.

The funeral took place from St. Andrew's Cathedral.

EFFICIENT PUBLIC SPEAKING

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Noticeboard with a message

WEEKLY MESSAGE

THE HOME IS THE LABORATORY WHERE YOUR RELIGION IS TESTED

Another type of noticeboard found in churches is the Wayside Pulpit. This brings a different message to the passer-by each week.

High density housing revives old North Melbourne church

ST. ALBAN'S Church, North Melbourne, was constructed 40 years ago to serve a small area. Now, however, it is in the midst of the most densely populated area in Australia.

Multi-storey flats, built by the Housing Commission, have brought thousands of new people into the district. The £2,100,000 Hotham Estate has brought 1,800 new residents to the area.

A new Parish Centre, incorporating St. Alban's Church, was dedicated by Bishop G. T. Sambell, Archdeacon of Melbourne, on Sunday, July 12.

St. Alban's, originally founded by the Mission of St. James' and St. John and subsequently a daughter church of St. Mary's, North Melbourne, is now one of the seven parishes of the Melbourne Diocesan Centre.

Founded in 1946, the Melbourne Diocesan Centre was the first experiment in the

Quarter million leaflets monthly!

SUNDAY schools using "Trowel" material, published by the Board of Education, Diocese of Sydney, are now using new four-page full colour Activity leaflets for Junior grades.

Coupled with the new leaflet is an attractive Activity Binder which is designed to allow filing of each leaflet as it is received.

The Activity Binder idea prevents the possibility of scholars seeing the activity prior to the lesson to which it refers. It is designed to link Sunday school and home. Total orders for the new Binder are in excess of 26,000.

In addition a new Junior and Intermediate-Senior Binder has been produced with a full colour cover depicting two children standing in an archway viewing the city of Jerusalem spread out before them.

Total mailings of Activity Sheets and leaflets now amount to about a quarter of a million per month.

grouping of parishes and staff within the Diocese.

These buildings have been designed to provide facilities for community meetings, counselling, day kindergarten as well as the usual parish education and social programs.

The present director of the Melbourne Diocesan Centre, the Rev. M. B. Challen, is located at St. Alban's.

Baptists drift to Anglicanism

AN article in "The Australian Baptist" reports a serious loss of ministers from the Baptist Churches in England.

According to the article one report says that the number of Baptist pastors entering the Anglican ministry runs into three figures.

Observers point to the modern move towards organic union as being one of the reasons for this trend. One correspondent to the English "Baptist Times" commented:

"It seems to me that as a denomination we are being sidetracked into issues of lesser moment than evangelism and the spiritual renewal of our churches. Ecumenical affairs are important, but not the most important matters confronting us."

Pointing to a loss of 10,000 members last year this writer called for more time to be given to "the basic work of proclaiming Christ."

— PROTEUS.

Planning a Katoomba Convention Houseparty?

'GWANDALAN' HOUSEPARTY CENTRE

WENTWORTH FALLS

is available this year, owing to a cancellation

Also some weekends available still November/December

Write for brochures

Rodgers, Falls Road, Wentworth Falls

Phone W. F. 123

Layman's viewpoint

The views expressed in this column are not necessarily the views of "The Australian Church Record."

Layman's Sabbath?

THERE are various ways in which Christians regard Sunday. Some, like the Scots of old, think of it as the Sabbath. Others reject such an idea as sheer legalism. But one thing seems to be common property — the notion that one day in seven taken as a Day of Rest is a good Biblical one, of universal application.

But what day? The clergyman has his "Sabbath" on Monday. Some, of course, do not take Monday off and theirs is the loss. And I am not forgetting that people do have a disconcerting habit of dying over the weekend, thus giving the clergyman some Monday employment.

Well, we can't stop people dying but let us do all we can to see that our rector (or vicar, depending on your location) has his Mondays free for rest and relaxation.

Especially keep off that maddening telephone. (I wonder if Sir John Bowring had the telephone in mind when he wrote of "bane and blessing, pain and pleasure . . ." for it performs such a dual role admirably.)

But what of the layman? Of course, you will say, he has Saturday and Sunday, two days no less! But does he? If he's an active Christian it is pretty certain that Sunday will be anything but a Day of Rest. For some Christian lay-people Sunday is worse than a weekday with its constant round of activities.

Well, there is still Saturday, you will say. After all if it is good enough for the rector to have one Day of Rest it is good enough for you. Good then, let's "knock over" a few chores and then off with the family for an outing.

"What's that, dear? Working-bee? No, can't say I heard that. I usually fall asleep during the notices you know. Guess I had better go or the Rev. will be there on his own. Sorry kids . . ."

Of course, there have to be working-bees or else nothing would get done around church properties but, please Mr Rector, not too often. You have Your Mondays, when we are at our desks and benches. Certainly not every Saturday. Doesn't happen? Oh yes it does.

"Remember the Sabbath . . ." — a good principle still.