

Mainly About People

Sydney

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

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

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

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

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

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

The Rev. K. N. Wray, Curate-in-charge of St. Paul's, Belfield, has been appointed Curate-in-charge of the Provisional District of St. Peter's, East Lindfield. Mr Wray's appointment dates from June 1.

Mr Wray's place at Belfield will be taken by the Rev. W. F. Hayward, at present Curate-in-charge of the Provisional Parish of Berowra. Mr Hayward's institution at Belfield will take place on July 2 at 8 p.m.

Melbourne

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

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

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

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

Adelaide

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

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

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

Overseas

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

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

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

Pastors' Conference

"Camp Ambassador" Stanwell Tops

June 8-12.

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

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

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

Roman Catholics still oppose contraceptives

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

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

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

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

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

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

South African law denounced

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

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

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

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

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

Revised Lectionary

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

June 14: 3rd Sunday after Trinity. M.: 1 Samuel 1, or Job 19; Mark 4: 1-29 or Romans 6. E.: 1 Samuel 2: 1-21, or 1 Samuel 3, or Job 28; Matthew 4: 23-5: 16, or Acts 10.

June 21: 4th Sunday after Trinity. M.: 1 Samuel 12, or Job 29; Mark 6: 1-32, or Romans 12. E.: 1 Samuel 15: 1-31 or 1 Samuel 16, or Job 38; Matthew 5: 17-end, or Acts 13: 1-26.

produce a new moral code," it said.

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

"Centre of dissidence"

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

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

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

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

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

50 YEARS AGO

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

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

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

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

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

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

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Bishop's view

BRITAIN BECOMING HUMANIST

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

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

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

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

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

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

Dr Williams referred to a recent festival at Launde Abbey, in his own diocese, which was attended by fourteen hundred of their own teenagers. "Let us not deceive ourselves," he declared. "We are touching the merest fringe of the main bulk of the teenagers of our city and county. He would be a foolish man who thought that the present trend can be easily diverted into new channels."

"The most we can do is to dedicate ourselves to God and to His purpose for all men, that we may be used by Him to do those particular things which He has sent us into the world to do."

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READERS SUPPORT 8.00 A.M. SERVICES

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

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

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

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

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

A number of readers who were anxious to retain the 7.15

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

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

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

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

Fellowship lack

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

"MAN ALIVE!" MISSION

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

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

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

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

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

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

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

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

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

Coffee and questions

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

The mission will conclude with an evangelistic service in St. Paul's Cathedral, Melbourne, on Sunday, June 28, when the preacher will be the chief missioner, the Rev. Dudley Foord. Also during the same week as the Melbourne mission, Adelaide and Perth E.U. groups are conducting missions. Speakers at these meetings include the Rev. John Chapman, Youth Director of Armidale diocese, and the Rev. Brian Hall of Victoria.

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

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

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

women as men wanted the service abolished.

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

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

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

OFF TO AFRICA SOON



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

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

ABC TV to show SIL work in NG

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

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

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

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

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

ANGLICAN PRESS ASSETS FOR SALE

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

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

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

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

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BEATLEMANIA!

"Behold the child, by nature's kindly law
Pleased with a rattle, tickled with straw:
Some livelier plaything gives his youth delight,
A little louder, but as empty quite"

(Alexander Pope)

Beatlemania, nurtured on record, film and newsprint, has now come to its full flowering in this country as thousands of teenagers are literally swept off their feet by the four young men from Liverpool.

Few modern crazes have been subjected to such analysis as has Beatlemania. Alternatively denounced and praised, labelled as sheer commercialism or lauded as harmless entertainment, the Beatles Craze has surely occupied more columns of space in newspapers and magazines than has any event since the Korean War.

But from all this mass of verbiage one truth only emerges with crystal-like clarity. Youth, looking in vain to the adult world for an answer to its own inner emptiness, has found one, albeit a transitory one, in the four mop-haired boys from the Mersyside.

Sophisticated adult society may sneer but let that society remember that today's youth, with all its problems, its turbulence and its non-conformity to adult norms, is a product of that same adult society.

John Donne's reminder that we cannot divest ourselves of our involvement in mankind as a whole is especially true of the nexus existing between the world of the adult and the world of youth. And this nexus cannot be broken with a cheap sneer.

The teenager of today finds himself in a vacuum between childhood and adulthood. It is not that young people of earlier generations have not suffered the strains and stresses of growing up — most of us remember all too well our own transition from childhood to adulthood.

But today's young people are victims of a giant unspoken conspiracy against them — pampered by over-indulgent parents, exploited by commercial interests and unable to find solid ground upon which to

stand in the shifting sands of materialism, immorality and declining standards of behaviour surrounding them.

No wonder they turn to the group, looking for something solid to hold on to. In the inquiry held in N.S.W. in 1962 many young people expressed their unhappiness over the way parents failed to understand, guide and help them. Instead they turned elsewhere for such help and the help given was not always of the right kind.

We might well ask of this situation: "Who is sufficient for these things?" We may not like the current wave of Beatlemania but our dislike may hide our own inner realisation that the Beatles have filled a void that we have failed to fill.

Last April, Christians in the Geelong district of Victoria conducted a crusade aimed at young people. A youthful speaker spoke to teenagers in their own language and many young people found the One Who fills the empty void, not with a passing feeling of elation that is here on one jet and gone with next week's, but with the very life of Christ Himself.

There is good reason to believe that similar missions could prove of great blessing if held in other parts of Australia. Of course, young people are brought to know Christ in the day-to-day ministry of the local church and in the ordinary evangelistic campaigns but there is a golden opportunity for a larger evangelistic effort aimed at youth that ought not to be lost.

Dr Wilbur Chapman once questioned a large audience as to when they became Christians. Four hundred of those present came to know Christ before they were 10, 600 between 10 and 14, 600 between 14 and 16, 1,000 between 16 and 20 and only 25 over the age of 20.

An examination MODERN PENTECOSTALISM

THE rise of the modern Pentecostal movement is an event which can no longer be ignored by the Christian Church.

The following statements have been issued by a well-known Pentecostal denomination and will illustrate our meanings—"We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost, and that this Baptism with signs following is promised to every believer."

Or again, "We believe that the Church should claim and manifest the nine Gifts of the Holy Spirit: Wisdom, Knowledge, Faith, Healing, Miracles, Prophecy, Discernment, Tongues, Interpretation."

The foregoing statements may be taken as the distinguishing marks of those who are termed "Pentecostal" and they are usually associated with those belonging to one of the several Pentecostal bodies.

There are, however, many sincere Christians of other denominations who would readily agree to the above statements and who in all sincerity would claim to be exercising miraculous gifts.

These gifts are normally said to be conferred through the laying on of hands.

"Dangerous heresy"

This is modern manifestation of God, it is surely the duty of every Christian to seek after such gifts.

On the other hand, if we can find no Scriptural ground for the modern view and we come to the conclusion that modern Pentecostalism is teaching a dangerous heresy, then we can have no alternative but to denounce the movement.

In our enquiry into this our final court of appeal must be the Scriptures. Does the Bible teach that the sign of miraculous tongues given on the Day of Pentecost and on subsequent occasions in the book of Acts, was meant to continue after the Apostolic age?

The same question applies equally to the Charismatic Gifts of 1 Cor. 12-14. Were these Gifts meant for the Apostolic age alone?

The Pentecostalist, of course, would say that these gifts were meant to be in operation throughout the age of the Church. In support of this theory he would point to the manifestations which are in almost daily evidence in Pentecostal Churches.

"Branches of Spiritualism"

On the other hand, similar manifestations are known to be in evidence in certain branches of Spiritualism and our only authority in determining this question must be Holy Scripture.

Our author goes on to say: "This Blessing is not included in the doctrine and experience of regeneration. The Word of God does not support such a theory."

Having set out the basic teaching our author proceeds by asking why this gift is given. In the first place, we are told, it brings a "larger experience of Christ and produces a deeper love for Him."

Again, "the Bible becomes a new Book," and we are told that although "we are surrounded by heresy and error, Pentecostal people, living in the power and blessing of the Holy Ghost, need not be deceived."

Thus, according to Pentecostalism, every believer must seek this Baptism if he is to understand God's Word and if he is to be used by God. Furthermore, the Baptism is to be accompanied by certain signs, such as speaking in other tongues and prophecy.

By the Rev.
R. Bell, A.L.C.D.

There are some thirteen clear references to the Baptism in the Holy Spirit in the New Testament plus other rather more indirect allusions.

The first five references that we meet, four of which are in the Gospels and one in Acts, show that Our Lord Himself is the Baptiser in the Holy Ghost and that at the time the words were spoken the event had not taken place. Matt. 3, 11; Mark 1: 8; Luke 3, 16; John 1: 22; Acts 1: 5.

In the first four of these references the speaker is John the Baptist, while in the last reference the speaker is Christ Himself just prior to His ascension.

We must now turn our attention to the book of Acts.

The first reference to capture our attention is the Day of Pentecost, Acts 1. Many have been led astray here by failing to put the event into its historical context.

The old dispensation was giving place to the new and Judaism was giving place to Christianity. Our Lord had ascended and the initial outpouring of the Holy Spirit was being given.

"Could never be repeated"

It should be stated emphatically that the Day of Pentecost was a once for all event and could never be repeated.

Here was the fulfilment of our Lord's promise in Acts 1: 5—"Ye shall be baptised with the Holy Ghost not many days hence." Notice here that a miraculous gift of tongues accompanies the outpourings in Acts 2: 4.

It is perfectly true, as Pentecostals are anxious to point out, that our Lord had said to His disciples, "Ye are clean," and that He had breathed on them and said, "Receive ye the Holy Ghost," but here at Pentecost, those who were gathered in the

Upper Room became one great Spiritual Body by the Baptism of the Holy Spirit.

We may now turn our attention to three other references in Acts. The first of these, the case of the Samaritans in Acts 8, is of vital importance and to this we must return later. No mention of tongues is made here.

In Acts 10: 44-48 the Holy Ghost falls upon the House of Cornelius and in Acts 19: 1-6 the disciples of Ephesus receive the Holy Ghost. Notice here that the rendering of vs. 6 by the Revised Version is the more correct: "Did ye receive the Holy Ghost when ye believed?"

"Miraculous gifts"

In both Acts 10 and 19, miraculous gifts accompany the outpouring and in all three references an apostle is directly concerned with the events. In two cases, Acts 8 and 19, the Holy Ghost is given through the laying on of the Apostles' hands, whilst in Acts 10 the Holy Ghost comes as Peter is preaching. To this point we shall return later.

In order to see the significance of these events in Acts we must turn to the Epistles. A glance at one or two references will show us that the Apostle Paul was in no doubt as to the meaning of the Baptism in the Holy Ghost.

In 1 Cor. 12: 13 Paul clearly associates it with conversion. He is speaking here about all believers and not merely a select few. "By one Spirit we are all baptised into one body."

The Greek of this verse indicates an event that has taken place already and this also applies to Gal. 3: 27. With these references compare Eph. 4: 5, Rom. 6: 3-4, and Col. 2: 12.

The meaning of these three references may be debatable in some respects but a fair reading of 1 Cor. 12: 13 and Gal 3: 27 indicates that Paul associated the Baptism of the Spirit with conversion.

We must interpret John 3: 5 in the same way. Whilst the word "Baptism" is not used, I believe that we have here a clear reference to the doctrine.

Two Baptisms appear to be alluded to in this verse. John's Baptism in water speaks of repentance and there are many Pentecostals who would be prepared to interpret the term, "Born of Water" in this way. The following words, "Born of the Spirit," can therefore only mean, "Baptised in the Spirit." In this context, this can mean one thing and one thing only: regeneration.

We must conclude, therefore, that it is completely without Scriptural warrant to assert that the Baptism of the Holy Spirit has nothing to do with conversion. The New Testament clearly indicates that Baptism in the Holy Spirit is conversion.

(Reprinted from the "English Churchman." The second part of this article will appear in our next issue.)

COTTON BALES AT CHURCH SERVICE

BALES of cotton replaced the traditional flowers at an unusual Thanksgiving Service held in Armidale diocese at the end of May.

The service, led by the Vicar of Wee Waa, the Rev. M. B. Burrows, highlighted the growing importance of cotton in the district. It is believed to be the first of its kind in Australia.

Main emphasis of the service was thanksgiving to God for the cotton being harvested. 175 people attended. Population of Wee Waa township is 1,300 and of the district, 3,000. Owing to the rapid growth of the cotton industry it is estimated that the town's population will reach 5,000 by 1970.

Commenting on the service Mr Burrows said that establishment of the cotton industry had had a considerable impact on church attendances. "The Church is alive," said Mr Burrows, "to the challenge to provide a spiritual home for newcomers to the district."

The local Methodist minister, the Rev. Ted Dexter, preaching at the service, said: "Thanksgiving for the cotton harvest springs out of our thanksgiving to God for all his blessings. People of our day are less conscious of a need to depend on God for the crops they grow."

Mr Dexter continued: "Whereas some people see the harvest as a result of man's work, the Christian sees it as a blessing from God, and helps him to thank God for all His blessings, especially those which come to him through Christ."

"We have reason to give God thanks at harvest time, because as Christians we see Christ as Lord of all creation of which harvest is a part."

New external courses from Moore College

THE Committee for External Studies at Moore Theological College has announced a revised S.P.T.C. course and study notes for the new course are now going out to groups and individuals participating.

Those who complete the six-unit course (normally spread over two years) will be awarded the Sydney Preliminary Theological Certificate and will qualify to undertake the Intermediate and Advanced Courses offered by the College. These courses, if successfully completed, will result in the award of the Moore College Certificate in Theology (Th.C.).

The S.P.T.C. course covers New Testament, Old Testament, Doctrine, Prayer Book and Church History. These subjects are divided into six

units and either one or two units may be taken at a time, depending on circumstances.

Printed sets of notes are posted to students at fortnightly intervals, five per term of 10 weeks. Terms commence at the beginning of March, June and September and there is an examination at the end of each term, a local supervisor being arranged for each student or group of students.

The examination is not compulsory. However, the certificate is only awarded to those obtaining a certain percentage of marks in the examinations.

Further details of the courses, together with fees and other information is available from the Secretary for External Studies, Moore Theological College, Carillon Avenue, Newtown, New South Wales. (51-1243).

Sydney churchwardens discuss outside giving

A churchwarden from the western part of Sydney diocese writes of the recent Conference for Churchwardens held at "Gilbulla".

This conference would rate as one of the best we have attended. At the first session on Saturday, we were indeed privileged to sit at the feet of Mr Dick Jones while he painted a picture of the part that Diocesan Church House plays in the life of the

diocese of Sydney. Although the time allotted was all too short to cover fully this important subject, one can only say that it was handled with a quiet efficiency that all appreciated.

The Conference members were the guests of Mr and Mrs McIntosh at "Denbigh," Cobbitty on the Saturday afternoon. This property is one of the leading Ayrshire stations in N.S.W., and was originally the home of the Rev. Thomas Hassall. Afternoon tea was served on the spacious lawns.

On the Saturday night the "Questions and Answers" were handled expertly and only in the manner that we have come to expect from Arthur Hann of Eastwood. This session has become one of the features.

The Rev. A. J. Glennon Th.L., spoke on the subject "The Holy Spirit and the Christian Church" and it was surely here that we were taken to the mountain top of experience. Seldom have we been more directly challenged with the Gospel message. The very presence of the Holy Spirit was felt in no uncertain manner.

After early Communion in the chapel and Morning Prayer at St. James, Menangle, a session entitled "The Archbishop's request for greater ex-parochial support" was discussed with doctrinal statements in the enthusiasm and many excellent suggestions resulted.

Wardens are keenly looking forward to the Spring conference which will be held on November 20 to 22. Advance bookings are already being received by the chairman, Mr Trevor Moon, 18 Hollis Ave., Eastwood. It is understood that Bishop Kerle will be the Chaplain and Mr Jones will continue his talks on the diocese and the various synods.

Toronto Congress not "happy birthday party" says Bishop

THE Anglican Congress . . . was a shock to any delegates who may have imagined they were going to a happy family birthday party."

The speaker was Bishop Housden who was addressing members of the 34th Synod of Newcastle diocese on June 2.

Drawing attention to the wide nature of membership in the Anglican Communion today Bishop Housden went on to say that "however much was owed in the past by the Anglican Communion to Britain as a nation and an empire, its international relationships and fellowship today rest upon quite other grounds."

"LUCIA" STORY SEEN IN SOUTH

PREMIER screenings of the new Billy Graham film, "Lucia," have now been arranged for Victoria and South Australia.

"Lucia," the story of a woman converted during an evangelistic mission in Argentina, is being screened on an area basis initially and will be seen by Melbourne audiences on the following dates:

- June 27 — Essendon Presbyterian Church;
- June 28 — Grosvenor Theatre, Melbourne;
- July 4 — Clayton Hall;
- July 10 — Box Hill Baptist Church;
- July 11 — Brunswick Baptist Church;
- July 12 — West Footscray Y.M.C.A. Hall;
- July 18 — St. John's, Bentleigh;
- July 19 — Oakleigh Methodist Church;
- July 25 — Rosanna Baptist Church.

All of the above screenings are at 8 p.m. with the exception of the City one, which is at 2.45 p.m. Adelaide churchpeople will be able to see "Lucia" on the following dates:

- June 27 — Unley Town Hall;
- July 3 — Salisbury Youth Centre;
- July 25 — Port Adelaide Town Hall.

Adelaide screenings are at 7.45 p.m.

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Page 2 Australian Church Record, June 18, 1964

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY, Forbes Street, Darlinghurst. NORTH SYDNEY "Redlands," Military Road, Moss Vale. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Kellaville. The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

Books

FALCON BOOKLETS

WHAT IS THE CHURCH HERE FOR? by Michael Seward, Eng. price 1/6; **BUILDING A CHRISTIAN HOME**, by Helen R. Lee, Eng. price 1/6; **THE MEANING OF EVANGELISM**, by John Stott, Eng. price 1/6; **THE GREATEST DRAMA EVER STAGED**, by Dorothy Sayers, Eng. price 1/6.

These booklets are the most recent additions to the attractive range of Falcon Booklets published by the Church Pastoral Aid Society in England.

C.P.A.S., which is an Evangelical body, has set a very high standard in its recent publications and these booklets are no exception. Particularly attractive are the first two named, in the Question and Answer series. They combine simple typography with apt illustration, both sketch and photograph, in the presentation of their messages.

Concern is often expressed today in the problem of communicating the Gospel to modern man. For those who believe there is a problem in this regard we suggest they take a look at these booklets. Anything simpler and clearer would be hard indeed to find!

Particularly useful for the parish bookstall.—R.B.R.

The Spanish Government authorised the publication of five new Protestant books during the month of May.

THE WORLD'S LIVING RELIGIONS

By Geoffrey Parrinder, Pan Books, pp. 203, 5/6.

This is a useful summary of the leading beliefs of the world's religions by the Reader in the Comparative Study of Religions at London University.

The book, a paperback (although not a reprint—one of the Pan Originals), deals with Islam; Hinduism; Jains, Sikhs and Parsees; Buddhism; China's Three Ways; Japanese Shinto and Buddhism; the religions of Africans, Australians and American Indians; Judaism and Christianity.

Some of the author's statements in the section on Christianity are hard to swallow from an Evangelical point of view. His approach to Scripture, and in particular to the miracles, is a liberal one. Some statements are quite erroneous, for example that on p. 188 the author claims that Anglicans rejected Calvin's teachings on Predestination. This is difficult to justify in the face of Article 17.

On the whole, however, the author's approach is fairly objective and one has the impression that the book has been written by a visitor from another planet. From this point of view it proves quite useful.—R.B.R.

Also received:

Know Yourself, by David Watson, I.V.F., pp. 30, Eng. price 2d. One of the I.V.F. "Christian Way" booklets, dealing with conscience.

The Evangelical Magazine, March-April 1964. The usual interesting and useful collection of articles, including one on an Awakening in New Guinea.

Notes and Comments

Public Relations

This month the Rev. Kenneth Roughley bows out of Sydney's Public Relations Department to take up parish work. Mr Roughley's period in office has seen both Public Relations itself and the diocesan magazine firmly established and Sydney diocese must be grateful for the wide and varied work he has undertaken.

Mr Roughley has laboured diligently in the face of many frustrations, not least being the many occasions when his Department has been bypassed completely in the handing out of news releases.

In saying this we must make it clear that Mr Roughley himself has never at any stage said anything to us about this problem. Our own observations and experiences have been sufficient and we know that there must have been many occasions when Mr Roughley was placed in the embarrassing position of being asked by the Press about something of which he knew nothing himself! If we have a Public Relations Department let us use it.

It will be interesting to see if the Department will function with less frustration under its new (and unwieldy) title of "Public Relations and Publicity Department." It has got off to a bad start by announcing the composition of a new committee to guide the work. Heading the

list is Bishop Goodwin Hudson, due to depart for England within a very few days, and included is the Rev. Peter Newall, off to Adelaide diocese!

Scots concerned over child loss

The General Assembly of the Church of Scotland in annual session has laid plans for a crash program to reverse "the bairn drain from the Kirk" after receiving reports showing a sharp decline in Sunday school attendance across the country.

It took the action in approving a report on religious instruction which revealed that "outmoded and dreary" Sunday schools had resulted in an attendance drop of 4,500 in the past year. It said the present attendance is 237,000 or only 32 per cent of the 5 to 14-year age group, and the annual decline is steady.

It also reported that membership had declined in 1963 to 1,268,000—a loss of more than 50,000 in seven years.

In another session the Assembly instructed the Presbytery of Edinburgh to "examine the foundations upon which ethical judgments (made by the Church) upon contemporary issues are based."

The action came after lengthy discussion of social evils of drink, gambling, smoking, sexual promiscuity, and the "moral confusion of the younger generation."

One speaker noted that "the failure to be clear as to the grounds on which Christian judgments are based is a direct threat . . . to the witness of the Church today."

(E.P.S., Geneva).

£4000 to CMS

Last year the Parish of Holy Trinity, Adelaide, gave a record amount of £4,127 to the work of CMS.

As ACR goes to press the CMS financial year is fast drawing to a close. Many thousands of pounds are still required if the Society is to meet its budget commitments and be in a position to go forward in the new financial year.

Early this month nearly £60,000 was still required by the N.S.W. and Victorian branches alone.

U.K. MERGER — Two English-based missionary societies, the Society for the Propagation of the Gospel (S.P.G.) and the Universities' Mission to Central Africa, are planning to merge in January of next year. Speaking of the proposal, Canon J. Kingsnorth, U.M.C.A. general secretary, said that many hoped the merger "would be a step towards a far wider union of the missionary agencies of our Church."

PLEDGE — In accordance with a new form of service in use in Canterbury diocese congregations will give pledges at the institution and induction services held there in future. They will pledge themselves to share with the incumbent in the work of the parish. The archdeacon will charge the people in respect of their duty and they will reply: "We will do so, the Lord being our helper."

The American Bible Society reports a record world-wide distribution of over 34 million copies of Scriptures or portions of the Bible in 1963. This was an increase of almost three million over the previous year.

YOUNG CHURCHMEN

THE Young Evangelical Churchmen's League is a fellowship of young evangelical laymen, clergymen and theological students who have formed a free association to promote and organise regional conferences for fellowship, discussion and doctrinal teaching on some relevant subject.

The conferences are designed for men aged 18-35 years.

The next conference is to be held at St. Bede's, Beverly Hills, Saturday, 20th June, 10.00 — 2.00. Geoffrey Moon, B.D. will deliver three papers on the subject "The Liberty of the Christian." A break for lunch is provided. (Bring or buy lunch — shops nearby.)

A conference for the Eastern Suburbs will be held on September 19 at St. Stephen's, Bellevue Hill. Subject: "Discipline in the congregation and denomination." Speaker: Graeme Goldsworthy, B.A., B.D.

The final conference for 1964 is to be held at Parramatta (St. John's) on November 28. Subject: Evangelicals and the Ecumenical Movements. Speaker: Allan Nichols, Th.Schol.

Roman lay revolt against celibacy

An article in a German Roman Catholic lay publication has sharply criticised the Roman Catholic Church's requirement of celibacy for the priesthood. It also said the punishment of those who break the regulation is "excessive and disproportionate."

It said that many Roman Catholic clergy regard the enforcement of the celibacy rule as "contrary to human dignity" and one which fosters hypocrisy and insincerity.

"Enforced celibacy is contrary to natural law, and the infringement of natural law cannot be justified on the grounds that (such infringement) supports a higher divine law . . . There is no theological justification for celibacy."

The article noted, however, that although many Roman Catholics were unhappy about the present law there was little hope for a relaxation of the ban on marriage. As an indication of this it cited a recent "service of atonement" held in a Roman Catholic church in Cologne after a priest had announced his intention to leave the priesthood to marry.

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homilies, Comparative Religion, Evangelism, Youth Work, Bookkeeping, N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S.

There is a Correspondence Course in New Testament Greek.

Stencilled notes on all Biblical subjects are available for private study.

Optional course for L.T.I. also available.

Letters to the Editor

Legalism and Morality

Dear Sir,

In reading the correspondence arising from your editorial "Whither Anglicanism," it would seem that some elucidation might be helpful in regard to the use of the term "legalism," if this word be taken to mean the exaltation of law to the exclusion of common sense and mutual trust, then the word rightly deserves the distaste which its use produces.

However, none of us can set law wholly aside, whether in civil or ecclesiastical life. Christian Churches have almost universally agreed to bind themselves by the rule of law in some form or another.

The Constitutional structure of the Church of England, explained at its simplest level, is simply the common agreement of Christian men to join together for certain agreed purposes, and in so doing, to keep commonly agreed rules. If these rules are not being kept, it is a little hard to refer to any protest as legalism.

If the "rule of law" seems a cold phrase, let us just say keeping our undertakings. Do we intend to make our constitutional structure work? If we do, we will from time to time, have to invoke it and draw attention to its requirements, and that surely, would not be legalism, in the sense of an undue exaltation of law.

Law must remain the servant of man, but it cannot be invoked and set aside at the convenience of any one of us. Law-keeping and morality are not identical, but one cannot be moral without being law-abiding.

Yours faithfully,
(Rev.) DONALD CAMERON,
Bellevue Hill, N.S.W.

Anglo-Catholicism

Dear Sir,

Mr Peter Hill suggests that if we oppose Anglo-Catholicism within the Church of England we may find ourselves "fighting against God." But since the coming of the Holy Spirit, Christians have the privilege of knowing the mind of God, and so have ways of "testing the spirits" which were not available to Gamaliel. We may apply two tests to the Anglo-Catholic Movement: (i) conformity to the Word of God; (ii) fruits.

With regard to the first test, I simply ask the question, What doctrine or practice initiated and fostered by the Anglo-Catholic Movement is closer to Scripture than its evangelical counterpart? Anglo-Catholicism is in every respect a declination from the word of God, and thus from the will of God.

With regard to the second test "by their fruits ye shall know them," the following statistics (taken from Facts and Figures of the Church of England, 1962) may help to assess the effect Anglo-Catholicism has had on the influence of the Church of England in the nation.

The building in which a person gets married is a rough guide to his church sympathies. If we take the year 1844 as one close to the beginning of the Movement, 1899 as a half-way figure, and 1957 as the last year for which these figures are readily available, we get the following interesting result:

In 1844:
90% of all marriages in England were celebrated in Church of England churches.
5% in Non-Conformist churches.
2% in Roman Catholic churches.

3% in Registry Offices.
In 1899 the figures were:
68% Church of England.
13% Non-Conformist.
4% Roman Catholic.
15% Registry Offices.
In 1957:
49% Church of England.
11% Non-Conformist.
12% Roman Catholic.
28% Registry Offices.

Thus over the past one hundred years the Church of England has exchanged its position of being almost coterminous with the nation for that of a minority group. The other Protestant denominations have increased by more than twice, the Roman Catholic by six times, but by far the largest increase has been among the consciously unchurched, who have increased almost ten times.

The end of the road is not yet, for the same trend continues both in England and in Australia.

Public worship without fellowship is futile; and fellowship must be fellowship in the things of God. Thus fellowship must be based on the truths of the Bible, and these truths must be central in the thinking of those who join in the fellowship.

A minister and congregation which consciously accept and submit to the whole counsel of God as contained in Holy Scripture and expresses this obedience in their worship will be evangelical, whatever their antecedents.

Yours,
ANGELICUS Historicus,
Sydney.

Prayers for the dead

Dear Sir,

The writer of your Editorial Comment published on May 21 entitled "Prayers for the Dead" which criticises the Church Army for holding "decidedly un-Anglican views" cannot have read the Training Manual with intelligent care.

The Manual is designed for training the ordinary parishioner in Lay Evangelism. In the course of study some attention is given to guiding the trainee in dealing with questions which may arise in evangelistic visitation. One of these is a very common problem well known to anyone engaged in regular parish work. It takes various forms but it can be summed up under the title "Prayers for the Dead."

All the Training Manual endeavours to do is to place before the trainee the two main schools of thought with regard to this as well as many other matters. It may be that in trying to simplify and condense a vast amount of literature the phraseology used in the Manual is such that it could be improved.

But an honest and fair reading of the text will leave no doubt that in this Manual the Church Army is simply adopting the true teaching method of placing various points of view before the reader.

Yours faithfully,
(Rev.) D. G. LIVINGSTONE,
Hon. Warden, Church Army Training College, Croydon.

Society of Saint Francis

Dear Sir,

I have read with interest your news item in the "Record" dated April 23 telling of the coming of our Franciscan Brothers to start work in Brisbane, and thank you for the charitable welcome which you extended.

There are just one or two points I would like to make in case wrong impressions are formed. The first is that we are coming to Australia to assist the Church as whole and not any

so-called Anglo-Catholic section. We are not party men at all. We are not Fathers, but Friars which means Brothers, more than half being laymen.

Although we believe in Catholic order and practice our community has always been noted for its strongly evangelical appeal. St. Francis himself was a true evangelical with his personal devotion to the Saviour, and his followers try to have that same devotion, although we are poor disciples. We have always been friends with people of all shades of belief in the Church. In addition to this we are bidden by our rule to assist any who are in need irrespective of their beliefs.

We are of that brand of Catholicism which developed out of the Wesleyan Revival in the eighteenth century. So let it be clearly understood that we have not come to indulge in any party strife which is doing such harm to the Church of Christ and marring its witness at a time of the greatest crisis the world has ever faced when there was never such a need for the Church to be one.

The author of Notes and Comments speaks of our community as living a cloistered life. Sometimes I wish we were cloistered! We are in fact in the thick of all the sufferings of the people. In England we have a school for maladjusted boys which could not by any stretch of the imagination be called a cloistered life.

May I therefore ask through the courtesy of your paper that the Society of St. Francis may be regarded in Australia not as Anglo-Catholic party men, but may be used by all sections of the Church.

Yours sincerely,
GEOFFREY, S.S.F., Guardian, Papua.

Industrial witness

Sir,

I believe that the recent outreach of the Church towards the men of industry is to be encouraged. The work of missions such as that conducted by Bishop Kerle is badly needed.

But it would seem that their efforts will be frustrated unless the industrial Christian workmen themselves are prepared to do their share of witnessing. It would seem that at the average industrial plant the Christian witness is almost negligible.

For example, the company I am working for employs well over 25,000 men. In the time I have been working there I have come into personal contact with and worked next to over 500 men. But out of all these men I have known only seven have openly witnessed to the "saving power of Christ."

If this is a typical cross-section of the men, can it be assumed that a mere 2 per cent have Christ as their Saviour? What is the Church doing in the way of lay evangelism in industry and how is it encouraging personal witnessing on the part of "working men?"

Yours faithfully,
(Mr) T. SMITH
Auburn.

More Letters
on P.7

Confessions of a bell-ringer

Dear Sir,

I write to make confession. There was a time when I cheerfully played recorded music through the church steeple, for all to hear. I have now been converted. The circumstances may be of interest.

First I heard of the removal of a church to a fresh site beside new neighbours who would now have no option but to hear the church's music. Yet they risked prosecution if their mowers were too noisy during service time. "Do unto others . . ."

Then I heard the Beatles — unforgettable — and wondered what would happen if someone decided to amplify that sound around the neighbourhood for twenty minutes every Sunday. What would be my reaction?

The crisis came last Sunday morning. From one Church tower a vibraphone coyly intoned "Beautiful Isle of Somewhere," while from a neighbouring steeple a genuine carillon chimed merrily away at a tempo which gave the impression that the ringers were running downhill, wagging their bells behind them. This was the music of Zion.

To complicate matters, the ice-cream vendor has his little tune too. One wonders whether Paul would say, "If the chimes give an uncertain sound, who shall say whether it be St. X, or St. Y, or 'Mr Whippy'."

So from now on, if it's left to me, it's a brief toll half an hour before service, and another quick one ten minutes before. Then, if we may join the factory whistle and other week-day noises, I would add a brief toll at funerals, as a reminder that life has an end. And who knows, with such limited use we might then be able to have real bats in the belfry.

Yours sincerely,
(Rev.) ARTHUR DEANE,
Croydon, N.S.W.

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For the lonely sick.
Memorial homes for boys (Bowral, Castle Hill, Glebe).
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NEWS IN BRIEF

Overseas

MORE LEPERS.—Authorities fear that more people are being infected with leprosy each year than are being cured, according to the Mission to Lepers. This is due to rapid population increases and failure to find a preventive. Lepers population of the world is said to be at least 15-million and possibly as high as 20 million. The Mission to Lepers supports, in whole or in part, 100 leprosy homes and hospitals in 25 countries.

N.G. Union.—Four churches in New Guinea are hoping to unite by 1966. They are the Methodist Church of Melanesia, the Port Moresby Council of the United Church of N. Australia, together with two independent churches.

NON-CHRISTIANS.—Pope Paul VI has announced that he will soon set up a new Vatican secretariat for closer relations with non-Christians throughout the world. To head the new secretariat is 69-year-old Cardinal Marella, former apostolic delegate to Australia and Japan.

ROMANS ACCEPT.—The Roman Catholic Church in East Africa has adopted as the Bible for the Church in East Africa the Bible Society's translation in Kiswahili in its entirety and without alteration.

Australia

ON WHEELS.—A Mobile Bookshop has been placed on the road by the Church Army. Driven by Captain N. Payne, the Bookshop is touring N.S.W. country dioceses with a range of Bibles, Prayer Books and other material, including filmstrips. Another mobile unit recently took up work visiting the State's Aboriginal settlements.

DEACONESSES.—The Annual Service and Luncheon of Deaconess House (Sydney) will be held at Newtown on June 22. The service will commence at 11.30 a.m. and luncheon will be served in the hall at 1 p.m.

FORTY-SIX.—No less than 46 outside causes were assisted by the parish of St. Paul's, Chatswood (Sydney) during the past 12 months. The church's accounts for the year show a total of £2,736 going to such causes, apart from a sum of £1,289 in Assessments.

YOUNG PEOPLE'S PAGE

Response to Gospel by youth under Reds

A record 786 young people attended the fourth triennial Yugoslav Baptist Youth Congress here recently.

Forty-two of the youth made a profession of faith in response to an invitation at the close of one of the worship services. Congress theme was "The Future Belongs to Youth."

Dr John Allen Moore, director of European Baptist Press Service, one of four foreign visitors, reported that the three-day congress closed with "an enthusiastic service of over four hours, without intermission" and that "all available seats were occupied."

Serious side of camp life



Boys participating in group Bible study at the Camp Howard held during recent school holidays.

We need photos suitable for publication on this page. Send yours, together with details, to the Editor, Australian Church Record, 511 Kent Street, Sydney.

OUTSIDE GIFTS.—The annual accounts for the parish of St. Andrew's, Roseville, show that a record £6,241 went to outside objects during the past twelve months, including diocesan assessments. Included in this amount, which represents 37 per cent of total income, is a sum of £775 collected by the Fellowship for Freedom from Hunger.

BANQUET, BOWLS AND BIBLE

YOUNG people of the parish of St. Stephen's, Coorparoo (Qld.), will be exhausted after this next weekend! They are participating in a Festival for Youth which will absorb all their energies from Friday night through to Sunday night.

Opening event of the Festival is a banquet to be held at the Wanganui Gardens, Yeronga, when visiting Guest Chaplain, the Rev. Barry Thiering (from Sydney) will be welcomed. Saturday's program starts at 7 a.m. with a service of Holy Communion in the parish Church, St. Stephen's. After breakfast at the Church fellow-shippers go to a morning of ten-pin bowling at Greenslopes Lanes, followed in the afternoon by a Mystery Cruise. During the afternoon the annual basketball match will be held—boys versus girls—and Conference Sessions will be conducted.

Weary ones

On Saturday evening, after a Smorgasbord Tea, the young people will be seeing the missionary film, "Through Gates of Splendour" and will engage in a further Conference Session.

Those who are still fit on Sunday morning will be able to attend the 7.30 a.m. Communion service. The weary ones will go to the 9 a.m. service!

At 10.30 a.m. in the parish hall opportunity will be given for questions and in the afternoon the Rev. Barry Thiering will be available (from 2 to 4 p.m.) for private interviews with young people seeking help. At 5 o'clock

in the evening a youth dinner will be held and fellowshippers will take part in the 7.30 p.m. service of Evening Prayer in St. Stephen's.

For those still standing after all this activity a "Supper De-Luxe" will be held in the parish hall after the evening service.

Cold weather but warm fellowship

ICY winds and heavy snow-falls do not lessen the inner warmth of Christian fellowship.

This has been the experience of young people participating in the Sydney Youth Department's ski holidays at Smiggin' Holes.

One group is just back from a camp held over the long weekend. They were the ones out to catch the season's first snowfalls. They will be followed, in a few weeks' time, by others attending camps in July, August and September.

The Youth Department's Ski Holiday runs from July 25 to August 8, one or two weeks according to the demands of time and finance (£15 per week, plus transport). From August 8 to 22 is the University Ski Holiday, designed to rest the brains of weary students.

Last in the series is the Camp Howard Ski Holiday, for girls and boys in 3rd, 4th and 5th Years at High School.

Campers stay at the Southern Cross Ski Chalet and successful applicants are regarded as temporary members of the Lodge. Further details from the Youth Department, 511 Kent Street, Sydney.

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MEETINGS

SYDNEY CLERICAL Prayer Union meets on the third Friday of each month at 1.30 a.m. in the Chapel at Moore College. Lunch at College, 1 p.m.

Classified advertisements should be sent to THE AUSTRALIAN CHURCH RECORD, 511 KENT STREET, SYDNEY. They should be prepaid. Rate: 6d per word, minimum 4/. Replies may be addressed to a Box Number on payment of an additional 1/- to cover the cost of forwarding replies to the advertiser. Receipts will not be forwarded unless requested and such requests should be accompanied by a stamped addressed envelope.

LETTERS, Cont.

Unwise action?

Dear Sir,
We write with regard to the editorial comment concerning an amended form of service for the admission of non-Anglicans into the Church, and also the comment about the remarriage of divorced persons given in your issue of the 4th of June.

It is not our intention to enter into controversy regarding the points made in these comments, although we do think it should have been made clearer that a form of service very similar to the present one has been available from Church House for many years.

The point of our letter, however, is to protest about the general tone of these comments. We question whether it is necessary for the Church Record to take up such matters in a day when evangelicals in an evangelical diocese need to support and help one another and not accentuate division. If the editor feels it is necessary, surely editorials can be written a little more graciously. There seems to be a hardness, a sneering bitterness underlying these comments which is most distressing.

The Church Record must of course make its protest against error, but let it be done with understanding and in the language of love. There are many readers brought up in different traditions who no doubt judge evangelicals by what they read in the Church Record.

We consider that the breakdown in Church discipline has led to many of today's ecclesiastical problems. We believe that there are many things concerning which evangelical clergy may have differing views, but that in many such matters the cause of our Lord and Saviour Jesus Christ is better served by quiet co-operation with authority than by making an issue out of relatively small matters.

Yours sincerely
(Revs.) R. J. BOMFORD
R. C. WEIR
J. E. WHILD

Immigration and Roman Catholics

Dear Sir,
Your article re the great increase in the numbers of Roman Catholics surely indicates that we should take stock of the immigration program. The Roman Catholic Church is putting it all over us, and the country is being flooded by the members of that Church.

Another disturbing aspect is that the social standards of our

country are being lowered. Sunday organised sport, women drink in bars, etc., etc., are directly traceable to the influence of this Church.

The remedy, in my view, is to call a halt to immigration, with the exception of British migrants. Our country is being flooded with southern Europeans, and others, and, apart from the challenge to our faith, is a challenge to our higher standards.

Yours sincerely,
(Mr) O. A. M. PIGGOTT
Vaucluse, N.S.W.

WHITBY SYNOD.—The thirteenth centenary of the Synod of Whitby in A.D. 664 was celebrated with special services in England earlier this month. The Synod was called to reconcile the different dates for Easter then observed. The papal claims were accepted. Next Sunday a Roman Catholic service is being celebrated at Whitby Abbey.

OLD LIBRARY.—The Friends of Lambeth Palace Library is the name of a new group to help the library—oldest public library in Britain and principal library of the Church of England. Lambeth Palace Library was founded in 1610 and the new group has been formed to meet the pressures due to American collectors forcing prices of books and manuscripts up to very high levels. Included in the group is the director of the British Museum.

BIRTHDAY.—The 72nd Birthday Rally of C.M.S. in Victoria will be held in the Chapter House, St. Paul's Cathedral, at 7.45 p.m. on June 30. There will be a special guest speaker.

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Mainly About People

Sydney

The rector of Holy Trinity, Wentworth Falls, the Rev. R. K. Hobden, has resigned following a period of ill health. Mr Hobden, who went to Wentworth Falls in 1963, will be living in Bulli, where he was rector from 1943 to 1963.

A student at Moore College, Mr K. Coleman, together with Mrs Coleman, have accepted for service with the Borneo Evangelical Mission. Mr Coleman is at present completing his final year at Moore.

During a brief visit to Australia next month Canon Bryan Green, rector of Birmingham, England, will preach at St. Andrew's Cathedral. The service, primarily of an evangelistic nature, will be held at 8.00 p.m. on July 10.

Dr Peter Bollinger, together with Mrs Bollinger and their daughter, Dorothy-Anne, flew out of Sydney on June 3 to take up work at Mvumi Hospital in Tanganyika. Dr Bollinger will share the medical work at Mvumi and will be relieving Dr Joe Taylor, soon to go on furlough.

The Rev. Peter Newall, rector of St. Luke's, Clovelly, has resigned from the parish and is to take up work in the diocese of Adelaide. Mr Newall is well known for his work in connection with the Sydney diocesan magazine, "Southern Cross."

A naturalised Italian and an active parishioner of St. Stephen's, Normanhurst, Mr Joe Lenton has been appointed part-time Lay Chaplain to European migrants in the diocese of Sydney. Mr Lenton is available to assist rectors with problems and pastoral contact with Italian and Spanish people.

The Rev. and Mrs Barry Hugget, with their family, leave Sydney on June 21 to take up work with B.C.A. at Port Hedland, Western Australia. Other B.C.A. workers to leave shortly are Mr and Mrs David McDougall, who are to take up work at the Radio Base, Ceduna. Mr McDougall has been a student at Moore College.

Canon S. G. Stewart, rector of St. Andrew's, Roseville, this month celebrates the fifteenth anniversary of his induction to the church. This is the longest period served in the parish by any rector.

Melbourne

Farewelled at a valedictory Communion service at St. John's, Toorak, on June 3, was Sister Jean Griffen, who has flown out to work with B.C.A.'s Flying Medical Service in South Australia. Sister Griffen was one of three new workers from St.

John's to be accepted by the Society recently. Altogether the Society has accepted 10 new workers from Victoria and the service was also the occasion for special thanksgiving for so many workers coming forward. Archdeacon Graham Delbridge, a member of the B.C.A. council, preached at the service.

Shortly to visit Melbourne is the Rev. J. C. Pollock, together with his wife. Mr Pollock is a well-known Christian author ("Earth's Remotest End," "Hudson Taylor and Maria," "The Cambridge Seven") and is coming to Australia to gather material for a biographical volume on the life of Billy Graham. The Pollocks are travelling to Australia via Singapore and Darwin, and will visit relatives in Western Australia before coming to Melbourne. They are due in Victoria on August 6. On August 13 they will travel to Sydney, visiting Canberra en route. From Sydney they will go to New Zealand.

Deaconess Betty Neilson has resigned from her position in the C.M.S. Federal Training College as from the middle of this month. Deaconess Neilson served as principal of St. Hilda's Training College during 1963 and has been Assistant Warden of Federal Training during the early part of this year. A C.M.S. missionary on furlough, Sister May Stephenson, has joined the staff of the Federal Training College on a temporary basis.

Two C.M.S. missionary families were welcomed back from the Northern Territory at a function held at St. Hilary's, Kew, on May 31 last. They were the Rev. and Mrs S. Moore (from Groote Eylandt) and Mr and Mrs T. C. Cooke (from Oenpelli). On the same day, also at St. Hilary's, Miss Rosemary Griffiths, located to Isfahan, Iran, was farewelled.

In the next issue . . .

- MODERN PENTECOSTALISM (Part 2)
- CAN ALCOHOLIC WOMEN BE WON FROM OLD WAYS?

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Mr Bjelke-Petersen

At the ripe age of 92 years Colonel H. C. Bjelke-Petersen has gone to be with his Lord. He died peacefully at Eaglehawk Neck, Tasmania, after suffering recurring attacks of pneumonia since Christmas.

Mr Bjelke-Petersen's name is synonymous with physical training, made famous both by his work in this direction in the First World War and by the chain of schools established by him throughout Australia.

The late Colonel made his life motto: "Seek ye first the kingdom of God . . ." and put this into practice, particularly in relation to young people, in whom he had a deep interest. Not long before his death he had the joy of seeing the Governor of Tasmania, Lord Rowallan open a permanent youth camp at Kingston Beach (Tas.) built by voluntary labour from materials donated by Mr Bjelke-Petersen and his wife.

In the thirties the Colonel felt the need for work in high schools along similar lines to the work being done in private schools by the Crusader Union. He was instrumental in getting together a committee and in time the Schools Christian Fellowship was formed.

Mr Bjelke-Petersen often wrote articles for Christian journals, including the ACR. Writing of her late husband Mrs Bjelke-Petersen has said "The members and the work of the Church Record were very dear to his heart, and I know he would like me to let you know he has now gone to meet his Lord and Saviour."

ACR extends sympathy to his wife and daughter at this time of bereavement.

Death of Deaconess

The death has occurred of Deaconess Martha Haslam who was senior deaconess in Australia. Deaconess Haslam celebrated the 65th anniversary of being set apart for deaconess work last March and was on the eve of her ninetieth birthday at her service.

A service was held at St. Andrew's, Summer Hill, at which Head Deaconess Mary Andrews spoke of the late Deaconess Haslam's life both in China, where she worked as a C.I.M. missionary, and in Sydney diocese. Deaconess Haslam was being cared for at "Chesalon" Summer Hill, at the time of her death.

Genesis One Reconsidered, by D. F. Payne, Tyndale Press, pp. 29, Eng. price 2/. An Address, originally given to the Tyndale Fellowship for Biblical Research, by the Lecturer in Biblical History and Literature, Sheffield University.



Hear

Bishop
Goodwin Hudson
7.45 p.m.
Friday
26th June, 1964

ST. PAUL'S CHURCH HALL
Fuller's Road, Chatswood

Organised by the Church of England, Diocese of Sydney

Church of the Province colour bar denounced

Writing in "The Rand Daily Mail" an African clergyman of the Church of the Province (South Africa), the Rev. Christian Molefe, has accused his Church of trying to bluff the world as to its position on the colour question.

"The Anglican Church in the Diocese of Johannesburg," wrote Mr Molefe, "would like the world to know that there is no colour bar within its ranks. But in point of fact there is in this Church not only a colour bar, but colour prejudice of the worst kind . . . We Africans are tired of this present bluff."

"The Government, in its intentions for separate development is at least more sincere than the Church."

Recently the Moderator of the Dutch Reformed Church in South Africa, who is also the minister of the Groote Kerk, Cape Town, has stated clearly that any man or woman entering the doors of his church has no colour.

The Moderator's statement is supported by the fact that at one meeting in the church, when Dr Larry Love preached, the wife of the State President, who attended on several nights, sat in her pew next to non-Europeans also attending.

The Dutch Reformed Church in South Africa has the highest number of non-European members of any of the churches in South Africa and spends far more money on reaching the heathen with the Gospel than any other church in the country.

Keswick Convention

The Groote Kerk in Cape Town is the centre of much Evangelical activity in the country. Dr Martin Lloyd-Jones has preached in it and the Cape Town Keswick Convention is held there.

Recently the Rev. A. W. Rainsbury was brought from England by the Church of England in South Africa to conduct evangelistic meetings in the country. In a letter to the "English Churchman" the Registrar of the C.E.S.A., Mr H. Hammond, has defended Mr Rainsbury's use of the Groote Kerk for meetings in Cape Town rather than the C of the Province's Cathedral.

"And what of the Cathedral?" asks Mr Hammond. "The writer has been to at least one service where the Dean of that church openly scoffed at the notion of being saved and made it clear that, as far as he knew, he was not."

Drawing attention to the scriptural nature of the Church's

practices Mr Hammond said: "Let it not be forgotten that there is not only a racial apartheid, but also such a thing as a spiritual apartheid." This, said Mr Hammond, was being practised by that Church.

A Coloured laywoman, Miss C. Youle, has also written to the "English Churchman" defending the Dutch Reformed Church in Cape Town. "An injustice has been done," said Miss Youle, "because night by night scores of coloured people attended services and we were allowed to sit anywhere in the church."

"In the Church of the Province up the road which was recommended, firstly Mr Rainsbury would not have been admitted because there we are taught that persons can become Christians only through baptism by an authorised Priest and confirmation by a Bishop. Coming personally to the Lord Jesus Christ for the forgiveness of sins and salvation is not heard of there."

Footnote: The General Synod of the Dutch Reformed Church in South Africa has refused to associate itself with a petition sponsored by leaders of Churches, Jewish and Moslem groups, condemning the Government's 90-day detention law.

The Synod has directed a statement on the subject to those who signed the petition, saying: "Christians, Jews, and Moslems could probably work together in other spheres, but Christians cannot go to God together with those who reject Christ."

"You want to protest the 90-day clause, but never warn or act against bodies threatening our State or the survival of our nation. Your actions in the past have created the impression that you want to protect and encourage those against whom the law is aimed. Therefore we cannot co-operate with you."

50 YEARS AGO

"In various parts of the foreign mission field different bodies of Protestant Christians are joining together in work among non-Christians. At Hiroshima, an important garrison town in Japan with 160,000 inhabitants, a joint preaching-hall has been opened, in which Anglican churchmen, Methodists, Presbyterians, and Congregationalists have united to preach the Gospel."

(From an Editorial) "The basis of character is laid in our school days and, apart from a positive constructive Church policy in this direction, the outlook is very gloomy for the Church as a whole. Yet much is being done here. Such admirable secondary schools as Holy Trinity, Dulwich Hill; Parramatta Grammar School, and the Caulfield Grammar School, give an education which is second to none, in a positively Christian and Evangelical atmosphere. More, however, should be done. We should have schools by tens instead of units. We should have a Grammar School for every group of parishes in the cities, and a whole system of cheap and efficient Boarding Schools throughout the States. Only thus can we hope to secure the presentation of the Truth of God in all its satisfying fullness to those who come after us."

(From "The Church Record," June 19, 1914.)

THE AUSTRALIAN

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EIGHTY-FOURTH YEAR OF PUBLICATION

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READER CONCERN OVER MORNING SERVICES

THE result of ACR's Service Times Survey, as published in our last issue, demonstrates the concern on the part of many church people—both clerical and lay—over the arrangements for mid-morning services.

The split in the vote for mid-morning service times emphasised the wide variety of opinions expressed by readers on the question of this service. (11 per cent wanted 9.30 or 9.45, 30 per cent wanted 10.00 a.m., 16 per cent wanted 10.30 a.m., 40 per cent wanted 11.00 a.m.)

With the almost universal change of Sunday School meet-

ing time to a morning hour problems have arisen in connection with this mid-morning service. Readers offered various solutions to these problems.

One suggestion was for a "Family Service" catering for all members of the family at, say, 10 a.m., followed by tea and biscuits — thus providing opportunity for church members to intermingle. Children would be given separate instruction during the sermon.

This reader emphasised the need to make provision at such a service for mothers with restless babies.

Another reader, a lady from Chatswood, N.S.W., said that although she had filled in the form she did not believe in the early morning (8.00 a.m.) service at all.

"I think," said this lady, "that there should be Holy Communion at 11.00 a.m. every Sunday and that the congregation should meet then as a whole, with their children."

She continued: "People could be rostered to mind the smaller ones in the parish hall when the sermon commences."

"I feel that one of our great weaknesses in the Anglican Church is the splitting of the congregation into innumerable organisations. This prevents each church from being a united Christian family."

Education programs

This same writer pointed to the practice observed in some country churches of children accompanying their parents to the Communion rails while the parents took Communion.

At one or two churches where a morning service is held to coincide with Sunday school it has been found that attendances have increased. The growing interest in Christian education programs — for adults as well as children — is reflected in the trend to some such arrangement.

Asked to comment on the A.C.R. Survey results, the Rev. K. McIntyre, Adult Education Officer of Sydney diocese, said:

"The most interesting result of the survey from the point of view of an adult education program for Sunday is that there is a division of opinion as to the most appropriate time for the second morning service."

"While there does not appear

Crucifixion

Jews guilty say Arab Christians

THE Arab Evangelical Church Council has endorsed a statement opposing attempts by "Christian heads in the West" to absolve Jews of responsibility for the Crucifixion of Christ.

The statement was issued over the signature of Anglican Bishop Najib Atallah Cuba'in, head of the Arab Evangelical Episcopal Church, whose jurisdiction covers Jordan, Lebanon and Syria.

In the statement, which received extensive publicity over Arab radio networks, the Council expressed its "firm adherence to the clear teachings of the gospel as dictated by divine revelation," and its belief that "any teaching contrary would constitute a departure from the gospel."

Absolve from blame

The statement was aimed at recent pronouncements, both by the Church of Rome and the World Council of Churches, seeking to absolve the Jews from blame for their part in Christ's crucifixion.

A statement of the Third Assembly of the World Council of Churches declared: "In Christian teaching the historic events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community."

"Jews were the first to accept Jesus and Jews are not the only ones who do not yet recognise him."

The WCC statement linked this question to that of anti-Semitism, which it denounced as "absolutely irreconcilable with the profession and practice of the Christian faith." However, those who support the Arab Council's views point out that this support does not necessarily involve them in anti-Semitism.

On other pages . . .

Swimsuits

And Prophecy P. 2

Can Alcoholic

Women Be Won? P.6

Dr Ramsey To

Visit Pope P. 8

PROGRESS AT SCHOOL



Work on St. Andrew's Cathedral School in Sydney is progressing rapidly and is creating a good deal of interest among the boys.

Here Mr E. Gettens, head foreman on the building project, shows some of the progress to two of the school's boys — Christopher Margin, School Captain (from Castle-crag), and Jonathan Broughton Knox, a pupil in Lower Primary.

A sum of £59,000 has now been received in net donations or promised donations by the Appeal Committee.

Estimated final cost of the first stage building is £121,000. A bank overdraft has been arranged for some of this amount but in addition to actual building costs a further £16,000 is required for furnishing and equipping the building.

Of this amount £9,000 is required for work on science laboratories.

Conspicuous absences from Bible Contest

A REMARKABLE feature of the recently completed series of Finals in the International Bible Contest was the way people from minority sects and churches won in most States.

The sole representative of orthodox Christian Churches in the forthcoming Commonwealth Contest is Mr R. E. Newnam, a Baptist layman and science master at a school in Western Australia.

Seventh-Day Adventists won in Queensland, Tasmania and New South Wales, and winners in Victoria and South Australia were members of Pentecostalist groups. All but one of the winners were laymen. The exception

was a Seventh-Day Adventist pastor.

This does not mean that members of larger Churches did not enter. The Rev. Stephen Cherry, vicar of St. Mark's, West Reservoir (Melbourne diocese), put up a good fight, as did people from other denominations.

Final totals show that some 200 people entered in the Australian section of the contest. The Commonwealth Contest will be videotaped at the A.B.C. TV studios in Sydney on July 21, and will be seen on the A.B.C.'s national network on July 26 at 9.30 p.m.

Winner of the Australian contest title will fly to Jerusalem as the guest of the Israel Government to attend the International Bible Contest to be held there on September 24.