

Mainly About People

N.S.W.

The Rev. D. K. Williams, curate of Christ Church, St. Laurence (Sydney), has accepted nomination as rector of St. John's, Balmain. He succeeds the Rev. A. R. Browne.

The Rev. John Reid and his wife Allison, of Christ Church, Gladsville, are rejoicing in the birth of a daughter, Priscilla.

The Rev. D. M. Douglass, rector of All Saints', Booval (Brisbane diocese), is the new rector of St. Peter's, Neutral Bay North (Sydney). Mr Douglass was formerly a B.C.A. missionary, working at Port Hedland. He was inducted into his new work by Archdeacon G. R. Delbridge on April 2.

The Rev. Dr. John Thompson, vice-principal of the Baptist Theological College, Sydney, has been elected I.V.F. president for 1965. Dr Thompson gave five addresses at the recent I.V.F. Conference at Southport, Queensland, on Distinctive Ideas of the Old Testament. His latest book, published by Tyndale Press, deals with this topic under the title "The Ancient and Near Eastern Treaties and the Old Testament." Dr Thompson succeeds the Rev. S. W. Kurlie, headmaster of The King's School, Parramatta.

The Rev. John T. Griffiths, formerly curate of St. Stephen's, Penrith, has been appointed curate-in-charge of St. Timothy's, Narraweena (Sydney). His place at Penrith has been taken by the Rev. B. R. Rainsford.

The Rev. P. O. Dowling, vicar of St. Philip's, West Heidelberg, has been appointed precentor, organist and choirmaster of St. Saviour's Cathedral, Goulburn, N.S.W. Mr Dowling acted as organist in several Melbourne parishes during his student days and was at one time organist and choirmaster at St Peter's, Eastern Hill.

The Rev. Canon D. B. Knox, principal of Moore Theological College, Sydney, will visit Melbourne for a series of addresses at Melbourne University on Easter Monday, April 19-and on April 20 and 21. The visit is being sponsored by the E. U. group at Melbourne University.

Elsewhere in Australia

Mrs Audrey A. Reed, wife of the Bishop of Adelaide, who is president of the Mothers' Union of Australia, is to go to London in June to attend the meeting of the Central Council. Mrs Reed has been invited to England by Mrs Hallifax, central president of the M.U. She will also attend the Overseas Conference in Winchester in July.

YECL CONFERENCE

An extract from the address given at the Half-Day Conference for men, organised by YECL at St. Paul's Chatswood, will appear in our next issue.

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Victoria

Toward the end of February, 1965, the Rev. Ian Ellis concluded his three years as C.M.S. Youth Secretary for Victoria. During this period Mr Ellis proved himself a most able and acceptable youth worker whose influence was felt not only within the whole life of C.M.S. but in many other youth activities within the Diocese. In 1963 he was selected to represent the Church in Victoria as Youth Delegate to the Toronto Congress in Canada and was able to spend some time in East Africa following that congress.

On April 5 Mr Robert Sunderland, B.E., commences as the new Youth Secretary for Victoria. Mr Sunderland is a Bachelor of Agricultural Engineering and a former secretary of the Melbourne University Evangelical Union. He has been active in parish youth work at All Souls', Sandringham, and in other youth groups.

The Rev. F. G. Beavan, vicar of the Church of the Epiphany Northcote (Melbourne), will resign as from May 3.

A number of new appointments have been announced in Melbourne diocese. They are: The Rev. A. B. McGowan, vicar of St. Luke's, North Fitzroy; the Ven. P. R. Monie, Archdeacon of Maryborough, to St. John's Crofton; the Rev. E. C. Rowland, Victorian secretary of A.B.M., to St. Luke's, Yarraville; the Ven. J. D. R. Grindrod, Archdeacon of North Rockhampton, to Christ Church, South Yarra; the Rev. R. G. Mountney, vicar of St. Luke's, Vermont, to St. Catherine's, Caulfield; and the Ven. J. H. Brown, Archdeacon of Kew to St. Margaret's, Caulfield.

The death has occurred in Melbourne of the Rev. Dr Kenneth Henderson, 73, who was the A.B.C.'s first Federal supervisor of religious broadcasts. Dr Henderson headed the A.B.C. work from 1942 to 1956, after which he became A.B.C. religious representative in London, until his retirement in 1958. He is survived by his wife and four children.

The foundation headmaster of the new Yarra Valley Church of England School to be opened next year, is Mr John Roberts Pascoe, at present deputy headmaster of Trinity Grammar School, Sydney. Mr Pascoe will take up his duties in September at the new school, which has a 71-acre site in the Yarra Valley, east of Melbourne, and will eventually accommodate 600.

Overseas

Bishop J. E. Leslie Newbigin, an associate general-secretary of the WCC, has been named Bishop of Madras in the Church of South India. Bishop Newbigin is an ordained minister of the Church of Scotland and played a prominent part in the formation of the Church of South India. He has been active in the W.C.C. since its inception in 1948.

FIRST ACL CONFERENCE

Lay women, lay men and clergy are invited to the first of three half-day conferences organised by the Anglican Church League during 1965 and to be held at St Paul's, Chatswood, on Saturday, April 10

Subject of the first conference is "Authority in the Church" and two talks will be given, by the Rev. E. D. Cameron, B.D., Th.Schol., and Dr A. Bryson, B.Sc., M.B., B.S.

The conference begins at 10.15 a.m. Registration (at conference), 5/ (students half-price). Lunch provided, 5/.

Members of the Jamaica Council of Churches and the Roman Catholic and Anglican churches in the country have designated Whit Sunday and Advent Sunday this year as times of special joint promotion of church attendance.

"CINDERELLA STAGED AT GYMEA BAY



Roman concern over joint services

Details of a letter intended as "strictly confidential" warning U.S.A. Roman Catholic bishops about excesses taking place in some religious services involving non-Roman Catholics, are reported by the National Catholic Reporter published in New York.

Quoting a letter from Archbishop Egidio Vagnozzi, apostolic delegate, the Reporter said: "Because these excesses give rise to great wonderment, and indeed bewilderment, among the faithful, the Holy See wishes the bishops to understand that, until the conciliar commission has established specific and definitive norms regarding communication in sacris, participation in such ceremonies should be avoided.

"Undue haste and lack of proper preparation in contact with our separated brethren could jeopardise the attainment of sound ecumenical results which the (Vatican) Council seeks to promote and could, in fact, endanger existing cordial relations with other Christian communities."

THE performance of "Cinderella" by members of the GFS group (Sydney) to aid headquarters funds, drew a large crowd of adults and children.

The play was staged in the GyMEA Bay Public School hall and used a cast of some 80 girls aged from seven years upward. All the girls were members of the G.F.S. Branch at St. Paul's.

In the top photo the Fairy Godmother, Rhonda Norris, 14, tries to comfort Cinderella, Jillian Beckenham, 18, watched by

a group of fairies from the Teddy Bear Group.

The bottom photo shows Baroness Hangover, Carole Clayton, receiving a gift from Mrs Leithhead, one of the G.F.S. leaders, to mark the announcement that day of Carole's engagement to Mr Ian Billinghurst.

Looking on (centre) is Mrs Evelyn Beckenham, who produced the play.

Mrs Beckenham was at one time on the stage with J. C. Williamson's. Now she finds a new use for her talents, serving the Lord in the work among girls.

(Photos: Christian News Service.)

THE AUSTRALIAN CHURCH RECORD

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

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These conferences are part of the program of the Anglican Church League, which seeks to provide sound Scriptural counsel in the many questions facing the Church in this rapidly changing world.

Other conferences are planned for July 10 (at St. Andrew's, Summer Hill) and November 20 (at St. Thomas', Kingsgrove).

Armistice against "bandits"

ABSOLUTE opposition to poker machines was reaffirmed strongly by the Armistice diocesan Synod meeting late last month.

The Rev. M. B. Burrows, vicar of Wee Waa, raised the question when he told Synod members that 62 per cent of people interviewed on the question recently had expressed themselves against the machines.

Archdeacon C. R. Rothero spoke of "the moral evil of this wretched thing."

Commenting on the suggestion made by Mr Burrows that all political parties and candidates should be asked their views about the machines, Bishop R. C. Kerle said that he had headed many deputations on this matter but he doubted whether Synod would get any parties or politicians to commit themselves.

Bishop Kerle said that he was sorry that after so many years the Church had not been able to get the political people to commit themselves on the question.

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-FIFTH YEAR OF PUBLICATION

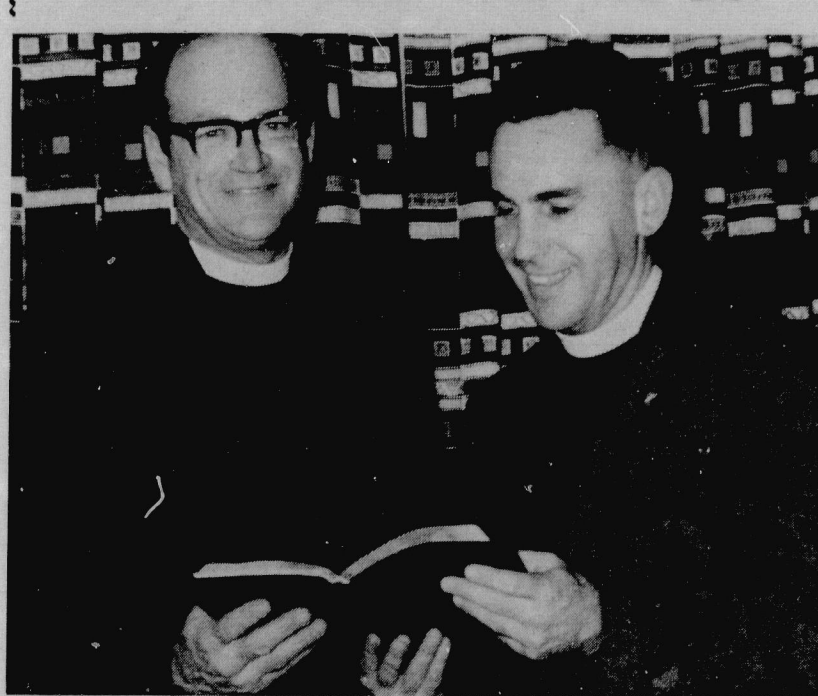
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YOUTH CHAPLAINS — FIRST AND LAST



EARLIER this month Sydney's well-known Chaplain for Youth, the Rev. John Turner, moved out of his office in CENEF to take up parish work as rector of St. Thomas', Kingsgrove.

At a farewell gathering in the auditorium of CENEF Mr Turner was presented with a Bible and a cheque by Archdeacon G. R. Delbridge, Sydney's first Chaplain for Youth.

Mr Turner has been in his present position since 1960. He was also, from 1959 to 1961, director of CEBS in Sydney diocese.

NEW BARRIERS AGAINST EVANGELISM IN ISRAEL

A Christian responsible for the conversion to Christ of a Jewish child will in future face six months' gaol.

A new law, passed by the Israeli Parliament, allows such conversions only if consent is given in writing by both parents, unless the child is over 10 when his own consent in writing must be given.

Orthodox Jewish groups have agitated for years to secure anti-conversion legislation but up to now these efforts have failed. Campaigns have been carried on against Christian schools which were said to be converting Jewish children.

Orthodox Jewish student groups raided missionary schools in Jerusalem, Jaffa, and Haifa in an attempt to frighten Jewish pupils and intimidate their parents into removing the children from Christian schools.

The new law is not all that Orthodox Jews hoped for. They tried to add a provision which would make it necessary for a rabbi to give his permission, in addition to the consent of parents, before a Jewish minor could change religious affiliation. This measure was defeated.

The new law will have to be tested in the courts, observers say, before its real effects will be known.

FOOTNOTE: A new text of the prayer for the Jews said at Good Friday services has been released by the Vatican Com-

ANZAC DAY DISPUTE INVOLVES CHURCHES

THE action of the R.S.L. in N.S.W. in organising a Sunday morning Anzac Day march and service without consulting Church leaders has been subject to strong criticism

THE Anglican Archbishop of Sydney, Dr H. R. Gough, is one of those who have refused to attend the service, coming as it does during the time of normal Church services in the city.

The Archbishop's stand has been supported by Canon A. E. S. Begbie, Chaplain-General of the Forces, and by many chaplains, and ex-chaplains.

The minister of St. Stephen's Presbyterian Church, Macquarie Street, the Rev. Gordon Powell, and the superintendent of the Central Methodist Mission the Rev. Alan Walker, have also refused to attend. So have Baptist, Congregational and Church of Christ leaders.

In a statement on the issue the Rev. Gordon Powell said his church has had to cancel its morning service as the march would go right past its doors. It would be, said Mr Powell, impossible to get his congregation into the church.

Mr Powell, an ex-R.A.A.F. chaplain, said that he did not object to the march being held on Sunday, as this was the fiftieth anniversary of the landing at Gallipoli, but that he regretted the decision to hold it in the morning. It would force thousands of returned ex-Servicemen to decide between loyalties.

"The majority of my own men, and myself," said Mr Powell, "will put our loyalty to the Church first."

The secretary of the N.S.W. Council of Churches, the Rev. Bernard Judd, said that the Council, in a letter to Sir William Yeo, had expressed "deep concern" at the decision.

In a letter to The Sydney Morning Herald, the Rev. Allan Funnell, himself an ex-Serviceman, said that Sir William Yeo's statement that Anzac Day is "bigger than Churches and individuals" was most unwise and must result in an alienation of sympathy for the R.S.L.

"It is a deep concern to many of us," continued Mr Funnell, "that the prosperity which has come to the R.S.L. through its devious gambling devices has removed it from the higher principles which used to characterise this fine organisation."

"Is it possible that the R.S.L. is no longer prepared to honour God and to abide by Christian principles?"

"It is my earnest hope, and I am sure the hope of many ex-Servicemen, that Sir William will apologise for his most unfortunate statement, and that in future the R.S.L. will combine with the Churches in presenting an Anzac Day observance which is acceptable to all sections of the community."

Archbishop Gough, in a statement issued to the Press, said that the first he knew of the arrangements was when a letter appeared in The Sydney Morning Herald criticising the R.S.L. decision.

NEW CMS FEDERAL SECRETARY NAMED

THE Rev. Ewen Donald Cameron, B.D. (London), Th.Schol., is the new CMS Federal Secretary.

Mr Cameron, at present rector of St. Stephen's, Bellevue Hill, will follow Canon A. J. Dain, who is to be consecrated Bishop Coadjutor of Sydney on April 20.

Mr Cameron was born in Sydney in 1926 and educated at several schools including the King's School, Remuera, New Zealand, and S.C.E.G.S. (Shore), Sydney.

He trained and served some 10 years as a Chartered Accountant before entering Moore Theological College to prepare for ordination. He was ordained in 1959.

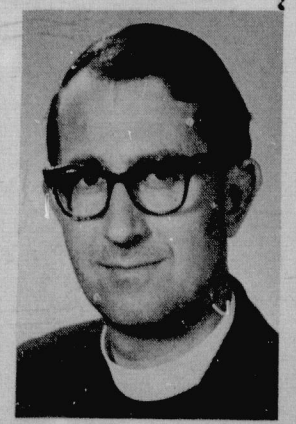
In 1960 he returned to Moore College as Lecturer in Church History, a position which, in fact, involved him in teaching other subjects from time to time

and in considerable administrative responsibility. During this time he also served as Curate of St. Paul's, Chatswood. In 1963, he left Moore College to become rector of St. Stephen's, Bellevue Hill.

Mr Cameron is a member of the Ecumenical Affairs Committee of the diocese of Sydney, and has been the Archbishop's alternate at the Australian Council of Churches. He is also a member of the councils of two Church schools.

Mr Cameron has had links with C.M.S. for a number years, has been a Member of the Society since the inception of the new Membership Scheme and has been an acceptable speaker at the Summer School.

He is a member of the C.M.S. Regional Committee for South America and of the N.S.W. Candidates Committee.



• The Rev. E. D. Cameron

Mr Cameron married Miss Joan Rosemary Wilkins, a graduate of Sydney University, in 1952. They have three children.

WHY DO WE BAPTIZE INFANTS?

By Professor G. W. H. Lampe

"THE baptism of young children," declares Article 27, "is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

The Anglican Reformers could not claim that infant baptism was a practice directly instituted by Christ.

Neither they nor we can point to explicit and incontrovertible evidence that it took place in the Apostolic Church.

Yet our Reformers are sure that the administration of baptism to young children is consistent with the nature of the sacrament. Why?

A good deal of the answer is contained in the same article. Baptism is declared to be "a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church."

The Church is central to the understanding of baptism and, particularly in relation to infant baptism.

It is an individualistic understanding of the sacrament as a covenant between God and the individual believer (alone) which lies at the root of many of our theological difficulties.

This individualism often seems to be accompanied by a "meta-physical" as opposed to "relational" doctrine of the sacrament which is strangely out of touch with both biblical and modern ways of thinking.

Wrong questions

Hence the wrong questions come to be asked: "What effect does baptism have upon this individual baby (or, for that matter, this adult) in himself, considered without reference to his social relationships?" "What is the Holy Spirit perhaps doing, in a mysterious and unseen way, within this baby's soul?" "Does baptism (as the Prayer Book service unfortunately encourages us to think) mystically wash away sin?" "If so, how does this take place and what is this original sin that is washed away in baptism?" "Why does the baptism of infants appear so often to produce no spiritual fruit in later life?" and so on. If we allow ourselves to think in these terms we have no other choice than either to accept infant baptism as a piece of

supernatural magic or to reject infant baptism altogether and link baptism directly to the individual believer's conscious profession of faith.

If, however, we interpret baptism in "relational" terms and see it in its proper connection with the Church we shall not ask questions of this kind.

Let us be clear about one point which has often been obscured in recent controversies: in baptism we are placed in a new relationship to God through Christ by being admitted to the family of Christ's Church.

We may perhaps express this better by saying that we are brought into a new relationship to God through Christ, which is mediated to us by the family which is Christ's Body, the community in which the Holy Spirit is at work.

Our adoption as sons of God in Christ and our entry into the society of the Church are inseparable from one another; they are a single reality, of which baptism is the efficacious sign.

If the sonship toward God which is declared to us in baptism has to wait until we can accept it with conscious faith, so also does our admission in the Christian brotherhood.

It is theological nonsense to speak of admitting infants into the Church and yet postponing their baptism until they reach years of discretion.

Yet this is nonsense which is every often talked by those who take the Baptist position. They want to have their cake and eat it.

Shocking anomalies

This is very understandable, for however many shocking anomalies may arise from the practice of infant baptism in a context of unbelief, these are paralleled by the total unreality of the situation of a Christian child under a Baptist system.

By a "Christian child" I mean one who grows up into consciousness of himself and his environment within the family of Christ's Church.

This family is most naturally represented at least in the early

stages by that part of it which is formed by his own actual family; but it may not necessarily be so.

In any case, he begins his conscious life in the company of people who are Christians: perhaps of a rudimentary kind, spiritually and intellectually, but with whom he learns something of worship and discipleship.

He is in fact a member of the Church.

If he has received the sacrament of Church membership his development as Christian will be a gradual process of entering into the meaning of his baptism, realising its implications, and growing in awareness of his place on the family of the Church as well as in his natural family.

His Christian life will begin and continue as a response to the preventive act of God, so that from the start Christian vocation will have its proper grounding in justification by grace alone, increasingly responded to by faith.

To expect a Christian child, growing up in the Church, to look forward to baptism as something which he may hope to attain when his faith is strong enough, rather than to look back to it as God's initial and wholly free gift, is to rob baptism of its true meaning for him.

It ceases to be the sacrament of church membership and therefore also of membership of Christ.

Some other substitute form of admission to the Church (call it "dedication" or what have you) has replaced the Lord's sacrament, and baptism is turned into something else: a confirmation of the membership of Christ-in-his-Church which the child has manifestly enjoyed during his early years.

It is hard to see how, with this new meaning, baptism can fail to be regarded as in some sense a reward, if not for merit then at least for spiritual achievement.

The situation of the child within Christ's family is rendered quite unreal when the practice of infant baptism is abandoned, and the theology of the sacrament is turned upside down.

Baptism is not a blessing for which we have to qualify. Nor is it something to be received in isolation from the totality of the Church's corporate life.

Baptism presupposes entry into a post-baptismal catechumenate, which would seem to have been paralleled in the case of adult converts in the New Testament Church (judging by the stories of those who, like the Philippian jailer or the Ethiopian, were baptised at a very rudimentary stage of faith).

All this indicates that baptism means, above all, the placing of the child in a special relationship: a divinely given relationship to the Father, through the Son, in the Spirit. Hence the Trinitarian formula.

World of evil

And this relationship is mediated by, and manifested in, a new social relationship consisting in becoming one of the family of the Church.

The child is born into a world that is largely dominated by distorted relationships; relationships that are vitiated by selfish lack of love.

It is a spoilt world, though still the Creator's world; but a world of evil in which divine love receives the character of wrath.

Evil is cumulative from generation to generation. Social, rather than inherited, evil is the original sin into which one is inescapably born.

By baptism the child is set in a new relationship towards those who have renounced the devil's world.

He is included in the community where, if only partially and spasmodically, love is the principle of life: love which is

the chief operation of the Holy Spirit.

This is the family of those who daily die to the old Adam and rise to newness of life in Christ.

If the child is being brought within the sphere of Christian life, let it be by the sign of death and resurrection, of cleansing and of new birth into this family, and not by a feeble act of dedication.

In baptism, thus understood, there is a new birth. Regeneration is a beginning. Much of our trouble is caused by equating it with full sanctification.

But it is a beginning which is not subsequently left behind. It is the sacrament of our entire Christian life.

All spiritual development, and all following of the Christian calling, is the outworking of baptism. At every point we can look back to it with fuller understanding of its implications.

There is no disparagement, here, of conversion. Conversion is a becoming aware of our proper relationship to God and his people.

Continued on Page 3.

THE N.S.W. ELECTIONS

Christians who hoped for a more clear-cut election in N.S.W. will be disappointed.

On such questions as State aid, gambling and liquor there is not much to choose between the two major Parties.

True, Mr Askin has gone further than his opponents in espousing the Roman Catholic State aid cause. But Labour has already given indirect aid and has promised to widen it still further.

On the gambling front we find little to encourage us to believe that the Liberals will do much to reduce the income from such lucrative activities as TAB, poker machines and lotteries. All we have had are promises to direct certain lottery moneys to different ends and to abolish the 2/ poker machine.

This latter promise is purely a sop to the bandit's critics and will do little to lessen the evil.

Greatest disappointment comes from Mr Askin's promise of direct State aid for non-State schools.

Whilst Sydney Synod's vote against the Menzies science aid was marginal its note against the principle of State aid was almost unanimous. Such aid is totally unacceptable to the majority of Protestants.

ANZAC DAY AGAIN

Anzac Day, intended as a unifying influence in our community, seems more often to be a divisive one.

Few church people will fail to be disappointed at the high-handed, not to say rude, attitude of the R.S.L. in organising the Sunday morning march and service without reference to others in the community, including the Christian Churches.

It is somewhat ironical to find that on this occasion, when the majority of Protestant Church leaders have felt, for good reasons, that they cannot be at the ceremony, the Roman Catholics will be.

One cannot help wondering whether Cardinal Gilroy, at least, knew about the arrangements.

Sir William Yeo's ridiculous statement that Anzac Day is "bigger than Churches and individuals" does much to strengthen the belief that the Rev. Alan Walker's judgment about the R.S.L. engendering a pagan atmosphere is correct.

Those who have travelled on public transport at the end of the day's "celebrations" will agree wholeheartedly with Mr Walker.

YOUTH CRUSADE AT BALLARAT

The Ballarat Youth Crusade, with Australia's well-known youth evangelist, Brian Willersdorf, will commence a major evangelistic Crusade in Ballarat, Victoria, on Sunday, April 25, at 3 p.m.

The meetings will continue nightly at 7.45 for a duration of 3 weeks.

Hundreds of people from outlying rural areas will travel by car, bus, train and plane into Ballarat to attend the special meetings. A specially chartered plane will bring folk from N.S.W.

The modern Civic Hall will be the venue of the meetings, and it is in this building that many teenagers will hear the Gospel of the Lord Jesus Christ.

Prayer is playing a prominent role in the preparation for this Crusade. One of the ten functioning committees is exclusively handling this aspect of the Crusade.

People around the world and throughout Australia are praying for the outpouring of God's blessing on Ballarat.

From the 50 co-operating local Churches a large number of counsellors have been enlisted for specific training under the Rev. John Newnham, B.A., of the United Church, Norlane.

The Rev. Les Nixon, who conducted the Australian Billy Graham Crusade Choir, will lead the large 250 voice choir. A selected team of outstanding musicians, with TV and recording star, Martha Nixon, will blend with the choir in presenting the Gospel in song.

MANY BIBLES

Some part of the Bible is now available in languages spoken by about 95 per cent of the world's population.

Complete Bibles have been published in the languages of over 90 per cent of the world's population.

In 1964 some 70 million copies of the Scriptures were circulated worldwide in 1,232 languages and dialects.

FROM CHILE



VISITING Australia at the present time is the Rev. David Pytches, B.A., an Englishman working as a SAMS missionary in Chile. Mr Pytches is superintendent of the Anglican Mission at Valparaiso, in the diocese of Chile, Bolivia and Peru. Married with three children, Mr Pytches is known for his interesting and informative talks on the work in Latin America.

PERTH CALL TO HELP TRAIN ABORIGINES

ARCHBISHOP George Appleton of Perth has just ended an eight-day tour of Aboriginal stations.

The Archbishop is seeking the help of medical men, agriculturists and the Government in a plan to train Aborigines.

Aim of the plan is to train Aborigines so they can compete in careers with white workers. The Archbishop said he looks forward to seeing trained Aboriginal clergy within ten years.

Berrima help

The Berrima District Charlton Auxiliary is working toward the Recreation Hall needed at the Bowral Home.

The auxiliary has arranged a number of functions to help raise funds for the hall.

On one recent occasion the ladies catered for a party of 140 members of the Church of England Historical Society passing through Bowral en route to Canberra.

The visitors were also served tea on their return journey the next day.

NEW CHRISTIAN FILMS AT RELIGIOUS FILM FESTIVAL

Showings in four states

DURING May in four capital cities of Australia — Sydney, Melbourne, Brisbane and Adelaide — The Gospel Film Ministry will present its 1965 Religious Film Festival.

Twelve new outstanding films—mostly in colour—will be premiered. These include BILLY SUNDAY (colour), FACE THE MUSIC (80 minutes, colour), THE GOSPEL BLIMP (colour), LOVE'S REVENGE (colour), DREAM ISLAND and seven others.

The Religious Film Festival will occupy five nights in each capital city as under:

MELBOURNE: Monday to Friday, May 3 to 7, at 8 p.m. Nicholas Hall, 148 Lonsdale Street.

SYDNEY: Monday to Friday, May 24 to 28, at 8 p.m. Scots Church, Margaret Street.

BRISBANE: Tuesday and Wednesday, May 4 and 5; Friday, May 7; Monday and Tuesday, May 10 and 11, at 7.30 p.m. Conference Hall, Wesley House, Ann Street.

ADELAIDE: Monday and Tuesday, May 17 and 18; Thursday to Saturday, May 20 to 22, at 8 p.m. Bible House Auditorium, Second Floor, Twin Street. The Gospel Film Ministry

Ltd. is exclusive Australian distributor for several leading American religious film producers currently releasing outstanding evantilegic colour films.

These include The Tony Fontane Story, Red Runs the River, In His Steps and The Grass Gets Hurt. The latest source of exclusive colour missionary productions is The Evangelical Alliance Mission, of Chicago, Illinois.

The Film Festival is presented basically for "key" personnel from Churches, youth groups, etc., but the "public" will be admitted. Admission is free, but an offering will be received.

Inquiries may be directed to the office of The Gospel Film Ministry Ltd. in the capital city concerned.

Why do we Baptise infants?

Continued from P. 2.

For a Christian baptised in infancy it may be the almost imperceptible moment when he is conscious that he is a Christian by deliberate choice to accept God's prior grace, as well as by upbringing in the Christian family; or it may be by some more dramatic recall to his baptismal status which he had forgotten or rejected.

Conversion probably contains always an element of return to God, even in the case of the unbaptized, as well as of wholly fresh experience.

Nothing fresh can be added to baptism; for it is all there. Whatever spiritual gifts we may receive, there can be no second baptism.

They all spring from that membership of Christ—in his Church which is sacramentally affected in baptism.

God does not adopt us, let us go, and then adopt us again in another way; nor is there any sacrament of attainment or perfection.

All this is not a plea for "indiscriminate baptism" if that means the administration of the rite divorced from the Church

GIFT TO FIJI

Australian Inter-Church Aid has sent £1,050 to the Methodist Church in Suva, Fiji, to help pay for hurricane damage.

The hurricane, worst since 1931, caused havoc throughout the area and destroyed a large part of the food crops. The money will help repair church buildings, homes and an agricultural college.

and from genuine admission into its fellowship.

We cannot be received into the Church if the Church is not there, or is represented only by the minister, and neither knows nor cares about its new members. The actual family of the child, especially its parents, ought to be part of the wider family present at baptism.

What do we mean by that? Not, I think, that they should be qualified by their previous attainments, whether in church attendance or otherwise. Baptism is not a reward for works.

But it is surely right to expect them to have that minimum faith which is expressed in a desire to bring their child into the family of Christ and a corresponding willingness to enter with him or to renew and realise afresh their existing membership.

But it is contrary to the gospel to effect this requirement by making demands and erecting hurdles and throwing all the responsibility upon parents.

The challenge is rather to the Church. This is a challenge which it is hard for the family of Christ to meet, for our theology and practice of baptism have been bedevilled by the long hangover of Augustinianism and by the sad defects of our traditional hole-and-corner administration of what the early Church certainly regarded as the great sacrament.

Somehow, however, if infant baptism is no longer to be a scandal, the congregation must take on the task of caring for the infants whom it receives into itself, and for their natural families. It must somehow make them real members of a real family.

Our theory at present is in no way matched by practice and, until it is, baptism will in many cases remain a semi-magical formality or be abandoned for the easier and less demanding Baptist system.

It is for those expert in pastoralia to work out how this may be done; but it is a tremendous task for lay people (it is no answer at all to say that shortage of clergy makes it impossible to care for all the children in a vast parish; such an answer betrays our appalling clericalism).

It is a task which requires a revolution in the attitude of church people, if the life of the family of God's love is to be created in our society with all its divisions of class and race.

It may be a task which could re-create the Church.

But it is more worth doing, perhaps, than administering adult baptism because we have failed to make the Christian family a reality, and because some people find it more impressive or more satisfying: feelings which suggest that they are more concerned with what they are doing towards God than with what God does for them irrespectively of whether they feel anything at all. (Reprinted from The Church of England Newspaper.)

NOTE: Though we may legitimately take into account such considerations as family solidarity, especially in social groups that were Jewish or influenced by Jewish tradition; the unlikelihood that in a situation in which the Church stood in the sharpest contrast over against heathenism, as light against darkness, adult converts would leave their children behind them, as it were, in the realm of demons and the lack of any evidence for the baptism in later life of children born within the primitive Church.

OPPORTUNITIES FOR CHRISTIAN SERVICE

Vacancies exist for male officers in the Charlton Memorial Homes for Boys

These are live-in positions and married quarters are available. Experience in dealing with problem boys and youths an advantage.

Applications should be addressed to:

The General Secretary, The Home Mission Society, 511 Kent Street, Sydney.

Copies of references and details of church affiliation should be enclosed.

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Books

Filmstrips about marriage

YOUR MARRIAGE, set of four filmstrips with notes and book. Eng. price £5/12/6, complete in box. Published by Church Pastoral-Aid Society, England. Available in Australia from CMS Bookshops.

Divorce breaks up thousands of families in a year; probably as many again, equally damaged, never reach the courts. At the root of this there is a great pastoral need — and a great opportunity. Marriage is big and complex. People need help with it.

But marriage preparation is the answer only if it is adequate and taken seriously by all concerned. Written to assist clergy in this work, Martin Parsons' book, **Your Marriage**, offers down-to-earth practical instruction, warm and friendly understanding, and an approach to marriage which is firmly Christian and spiritual.

Increasingly, however, this age is coming to depend on visual aids — pictures, diagrams, symbols, colours, shapes — for help in learning and remembering. The eye, it has been pointed out, has a better memory than the ear. Words, even printed words, are no longer sufficiently memorable for many people; many of them never read books.

For this situation, and for this way of learning and remembering, the filmstrip is a very well adapted tool, and in this new set of four filmstrips (a successor to the very popular course on **Your Confirmation**) there is a bold and careful use of colour and design to produce frames which will be quickly grasped, understood properly, and remembered for a long time.

The set comprises four filmstrips (totalling about 200 frames) from original artwork by Gordon Stowell, each strip with its own Notes. They are

packed, with a General Introduction and a copy of the book, in a neat and sturdy box, to form a compact and handy set.

The use of the strips is not limited to marriage preparation. Many couples already married might find them refreshing and helpful. For example, a Young Wives' Group, having brought their husbands along, would enjoy them and perhaps find new light shed on their own partnership by the simple, vivid, and firm expression of the true meaning of marriage.

IMPROVEMENTS IN HANDBOOK OF ANGLICAN DOCTRINE

THE Australian handbook of Anglican doctrine, **To Take It Upon Himself**, by Rev. B. Ward Powers, will be republished this month, the third edition in three years.

This book, which is, primarily, intended as a textbook for young peoples' and adults' confirmation classes, has also found a wide readership among others who wish to understand more of the teaching of the Prayer Book—a use of the book which is facilitated by the detailed index.

The third edition retains all the features which have made the first two editions so popular in Australia and to an increasing extent overseas: an explanation of the teaching of the Catechism (including particular attention to the Creed, the Commandments, the Lord's Prayer and the Sacraments), a discussion of the services of the Church in the Book of Common Prayer, including Baptism and Confirmation, and an Outline History of the Church of England.

The third edition adds a seventeenth chapter, "Through The Prayer Book," a page of Suggestions For Clergy, and a list of books for further reading, and also features a new cover in thin, glossy board and improved binding.

The price remains unchanged at 6/-, and copies are available from Christian bookshops throughout Australia. **To Take It Upon Himself** is published by Jordan Books Ltd., 24 Chick Street, Punchbowl, N.S.W.

CMS SYDNEY YOUTH EVENTS

A HARBOUR cruise for Sydney's C.M.S. youth has been organised for Saturday, May 1.

The ferry will leave Circular Quay at 10.30 a.m. for Parsley Bay. Tickets 4/- and 2/6 (children). Speakers are Deaconess Shirley Smith, from Tanzania, and the Rev. Lloyd Bennett, C.M.S. youth secretary.

A Holiday for Teens has been arranged by C.M.S. from May 17 to 22. Aimed at High school boys and girls the camp will be held at the Katoomba Conference Centre.

A League of Youth Central District Meeting will be held on May 17 at 6 p.m. at the C.M.S. Cafe, 93 Bathurst Street, Sydney. Bring a basket (tea and coffee provided).

All League members and others interested young people over 15 years of age are invited to attend. Speaker will be Mr Robert Adams, Federal Treasurer of S.U., recently returned from a tour of S.E. Asia.

FURTHER MOORE COLLEGE GROWTH

The growing importance of Moore Theological College, Sydney, both in the life of Sydney diocese and beyond, is reflected in the continual expansion of college premises taking place.

Newest addition to the buildings at Newtown is a block housing a new Common Room, Library and the T. C. Hammond Reading Room.

The building, in Carillon Avenue, alongside the Dining Hall, will be opened by the Governor of N.S.W., Sir Eric Woodward, on Saturday, May 8, at 3 p.m.

All church people are welcome. Afternoon tea will be served.

PARISH PAPERS

ACR would like to thank all those who have responded to our request to send parish papers to our office.

WOMEN LAY CANONS

TWO married women have been appointed lay canons of Leicester Cathedral (U.K.).

Only a few English cathedrals have lay canons and only one other appointment of a woman to this office is recorded. She was Lady Bridge, appointed to Portsmouth Cathedral in 1963.

The Bishop of Leicester said that since women played such an important part in diocesan life, he thought it right they should be associated with the work of the cathedral.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. **SYDNEY:** Forbes Street, Darlinghurst. **MOSS VALE:** Sutor Road, Moss Vale. **NORTH SYDNEY:** "Redlands," Military Road, Cremorne. **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.

Notes and Comments

Mavis Bramston Show on TV

The Mavis Bramston Show on TV may be, as many claim, clever satire. We do not dispute this. But the fact still remains that it is offensive to Christians in many respects.

The show is typical of the type of "humour" passed off in night clubs and other places of doubtful complexion.

One of the most telling criticisms of the show appeared in the form of a letter in the **Sydney Morning Herald** from a teenager, Miss Anne Robinson, of Campsie.

Miss Robinson said she represented a group of teenagers of average age 16. She went on: "If thirteen or fourteen writers cannot produce something better than off-colour jokes, then Australian television isn't adult enough to have a program of such potential as 'Mavis Bramston'."

"This show could be very clever, witty and sarcastic, and there is nothing wrong with puncturing the balloons of the numerous 'sacred cows' of this society, so the one and only quality—or should we say vice?—we are complaining about is the inclusion of so much suggestive material."

"In case anyone thinks we are unusual, or prudish, we're not. We all enjoy a bit of good, clean fun, and like modern fashions and music, so we're perfectly normal, and we would like to grow up to be normal, well-adjusted adults."

Criticism of Sydney diocese

Criticism of Sydney diocese for its strongly Evangelical character has been going on for decades. Churchmen in Sydney find little new in the articles which have appeared recently in "The Australian" under the name of Charles Stokes.

Mr Stokes trots out the usual bag of complaints that critics have been trotting out year in, year out. He accuses the Anglican Church League of being an "extreme" body which has "alarmed" Archbishop Gough, although no evidence of this false claim is given.

He claims that the Archbishop has a "problem" on his hands in the form of Moore College. This criticism is presumably aimed at Moore's Conservative Evangelical standing. Later he claims that Sydney is "anti-intellectual" in its approach to the training of clergy.

These twin claims are, of course, absurd. No Anglican theological college in Australia has a higher record of achievement than Moore and in recent years there has been increasing emphasis on men studying for the London B.D. and the higher degrees of the A.C.T.

Erroneous statement

None of this is new. But we cannot let one part of Mr Stokes' appraisal of Sydney go by without comment as it is completely erroneous.

In his second article the writer claims that "Powerful liberal forces are at work" in Sydney, trying to "dispel the cloud" which hangs over the diocese.

To back up this statement the writer goes on to note that "Informed observers will quickly point to the admirable and outward-looking efforts of the Sydney diocese in the fields of overseas and home-mission work."

The support of such work has not come because liberal forces at work in the diocese but largely because of its Evangelical character.

"By their fruits ye shall know them" said our Lord and it is precisely because Evangelicals are supporting the widespread work of such bodies as C.M.S., S.A.M.S., H.M.S. and B.C.A. (bodies without emphasis on evangelism) that we can know that their churchmanship is bearing fruit in a practical way.

Evangelicals in Sydney need not be brow-beaten by such attacks. It is clear from Scripture that those who seek to "live godly in Christ" will suffer persecution for their faith.

BISHOP'S WINGS

A sum of about £25,000 has so far been raised in England by the Wings for Carpentaria Fund.

Object of the appeal is to raise £5,000 to provide a plane for the Bishop of Carpentaria, Bishop John Matthews.

The Bishop's huge diocese covers 620,000 square miles, including five mission stations.

It is planned to give the proceeds of the appeal to the Bishop by the end of this year, by which time one of his sons will be ready to act as the Bishop's chaplain-pilot.

MARRIAGE—should the schools help?

THE headmistress of Abbotleigh School, Wahroonga, Miss Betty Archdale, will examine this question at the annual luncheon of the Marriage Guidance Council of N.S.W.

The luncheon will be held in the State Ballroom, Market Street, Sydney, from 12.55 to 2 p.m. on May 5.

Present for the occasion will be the Council's patron, the Governor of N.S.W., Sir Eric Woodward, and Lady Woodward.

Places may be reserved at a cost of £1 per person, applications to be accompanied by payment, sent to the Council at No. 2 Wentworth Avenue, Sydney.

Sydney Synod and money

Dear Sir,

The recent Sydney Synod was largely concerned with the administration services of the diocese and of its property. It is of the latter I write.

It appears to me that this property can be broadly classified into that necessary for the carrying out of the work of the Church and that held for the production of income.

The former includes churches, rectories, hospitals, theological colleges, etc., while the latter includes glebe lands and bond and share investments.

I would propose that the latter should be liquidated as the holding of them is against true Christian principles for the following reasons.

1. It is against the fact that the Church is a servant and not a master.

2. The Church compromises with worldly standards and is so compromised in the eyes of the Christians and infidels.

3. It presents the application of funds to new areas or fields where they are needed. One part of the diocese in Dives and the other in Lazarus.

4. It concentrates the minds of those eminent in the diocese on property administration to the detriment of the extension of the Kingdom of God.

5. It does not demand of the members of Christ's Body that they face their responsibility in meeting the current costs of facilities provided in their name or which they make use of.

This liquidation should be carried out by the present administering authorities' seeking the best means and times to dispose of them.

The funds so obtained would be applied firstly to the renovation and extension of the existing diocesan organisations such as the cathedral, administrative offices, theological colleges, homes, etc.

The balance would be applied to the extension of the Church's work in new areas or new fields.

In anticipation of the usual argumentum ad hominem I would state that I am well immersed in the affairs of the world, being an accountant in an industrial enterprise and steeped in the tradition of the economic fathers from Adam Smith to Keynes.

Yours faithfully,
L. BOYD.
Kingsgrove, N.S.W.

Dr Ramsey's criticism

Sir,

Are we making much (unnecessary) ado about something? Or are we making much ado about nothing?

Or (for reasons and, perhaps, purposes, known only to ourselves) are we simply making much ado?

It's all so confusing — and distasteful.

Sincerely,
(Rev) ALEX J. RICHARDS
Carlton, N.S.W.

(The reported criticism by Dr Ramsey was certainly distasteful to say the least. When everything was done to make his visit to Sydney a pleasant one it is a pity that his statements ever hit the headlines as they did. However, we would point out that Dr Ramsey did not, in his TV interview, deny having criticised Sydney diocese, merely of using "harsh words" about it, a very different matter. We have good reason to believe that Dr Ramsey did in fact criticise Sydney for being what was erroneously termed "Low Church." — Ed.)

Letters to the Editor

Sydney Synod and age limits

Sir,

At a recent Special Session of the Sydney Diocesan Synod a motion was passed approving in principle the retirement of lay representatives on the ground of age and requesting Standing Committee to draft the necessary ordinances.

I would like to make use of your columns to ensure that the mover of that motion, Standing Committee and members of Synod are fully aware of the following facts related to that motion.

(1) The Commission appointed by the Archbishop did not make any recommendation for the retirement of lay representatives on the ground of age. On the contrary, it gave reasons on page 50 of its printed report against such retirement. It did, however, make a recommendation concerning the qualifications of elected lay representatives.

(2) The "Church of England in Australia Constitution Act 1961" defines the qualifications for a lay representative of a diocese in section 17 (6) but does not define the qualifications of a lay representative of a parish. Instead it refers in section 47 to the constitution of a diocese at the date on which the 1961 Constitution takes effect.

(3) The "Church of England Constitution Act Amendment 1962" in sections 9 and 10 defines or at least implies the qualifications of lay representatives of a parish.

Section 5 of this same Act sets out what Synod may alter and does not provide for an alteration of qualifications. This same section, however, prohibits Synod from requiring a declaration as to the age of lay representatives.

If these rights of lay communicants of the Church of England are ignored it may very well provoke unpleasant litigation as to the rights of laymen in the Church somewhat similar to that comparatively recent litigation about the rights of clergy which is so deplored.

Yours sincerely,
E. G. BEARD.
Forestville, N.S.W.

Money, emotions and Scripture

Sir,

Your news item of April 8, about the American Lutheran move to condemn not only games of chance but also bazaars and sales of products, because they are commercial activities, is yet another sign of the way many Christians allow themselves to be ruled not by Scripture but by emotion.

In this case, a feeling akin to the genteel mid-Victorian horror of "trade."

Reference to Scripture shows that emotion is an unreliable guide in this matter, as in many others. For what are the transactions mentioned with obvious approval in Acts 4, 34-7, if not commercial activities?

LETTERS HELD OVER

We apologise to the writers of letters held over from this issue. Space limitations demand we limit the number of letters in each issue.

While God may lead some Christian not to give in this way, that no more entitles them to prevent others, whom God may not have so led, from doing so than a call to be a minister or missionary entitles a Christian to try to force every other Christian to do likewise.

The real question facing both the American Lutherans and a number of parishes in Sydney diocese is whether we are to be led by the word of God and allow others to be led by it too, or whether we are to allow irrational emotions to impel us to restrict the Christian liberty of others by not allowing them to use their talents in order to give to God's work as He directs them.

Yours, etc.,
(Rev) G. S. CLARKE,
Regent's Park, N.S.W.

Carpentaria, quo vadis?

Please permit me to reply to some of the assertions in Canon Bayton's letter in your issue of

the 11th and emphatically refute his allegations that the articles are inaccurate.

The Canon assures your readers that Carpentaria is not going to Rome. Neither did I, by inference or in any other way, suggest that it was. So why the assurance? "Qui s'excuse, s'accuse" is a saying the Canon might ponder.

May I state that I wrote those three articles to draw attention to the very parlous state of the Church's witness among the WHITE POPULATION of the Queensland section of the diocese, and its lack of effect in Darwin and the Northern Territory generally.

After these articles had been written, the Darwin daily paper published comments by an Anglican layman to the effect that, out of a white population in the city of some 16,000, there were only 150 families which supported their Church by attendance or giving.

I made no attempt to cover the Torres Straits missions, those on the west coast of the peninsula, nor those in Arnhem Land. But I was concerned that the 5,000-odd people of European descent, scattered over the Cape York Peninsula and the Gulf country, had been deprived of any effective spiritual ministrations for a long period of time. Why?

Did not care

Perhaps because the Church in the south either did not know or did not care!

Now for Canon Bayton's assertions. I know that there are 23 priests listed as belonging to the diocese. But of these, it would appear that six are working among the whites in the Northern Territory, 13 are missions priests, either in the Torres Straits or Peninsula missions, and only FOUR are available for pastoral work among the Europeans, or people of European origin, so far as the Queensland section of the diocese is concerned.

Of these, one is stationed at Mossman, and the other three at Thursday Island.

IN EFFECT, THE RECTOR OF MOSSMAN IS THE SOLE STANDARD

BEARER OF THE CHURCH OF ENGLAND ON THAT PORTION OF THE MAINLAND OF QUEENSLAND EMBRACED IN THE DIOCESE, so far as work among Europeans is concerned.

No number of red herrings drawn across the track by Canon Bayton can alter this fact.

I appreciate the excellent work that the missions are doing among the islanders of Torres Straits and the aboriginals of the Peninsula. But the workers sent up to those missions by A.B.M. are selected by A.B.M. and A.B.M. in effect pays their salaries and upkeep, though I am informed that A.B.M. monies are paid to the diocese and that the diocese makes the disbursements. Such a system is wasteful.

It may give the Bishop more control, but it also means a good deal more bookkeeping and clerical work. Per contra, with the C.M.S. missions in Arnhem Land, payments for salaries and upkeep are made direct by the society.

Article reprinted

Thursday Island is NOT the important centre Canon Bayton it to be. The Government Statistician record the population as at June 30, 1964, as just over 2,000. But of these, well over 1,500 are islanders, aboriginals, or Asiatics, leaving a net WHITE POPULATION OF JUST 450. (My original figures should have read 450, and not 250. I regret the error.)

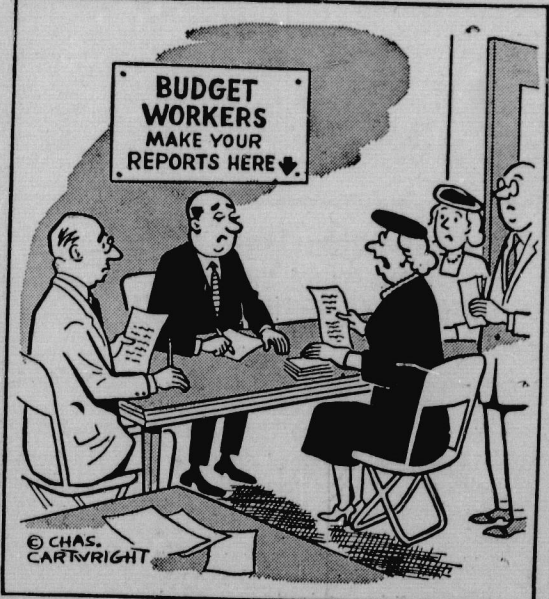
The mere fact that Thursday Island can only support one bank is an indication of the small net business being done there. After World War II, a second did open, but closed for lack of business.

A letter to me from a gentleman in Alice Springs, and a former administrative head of one of the Departments of State in Darwin, who went to the Territory in 1907, and whose wife was one of the mainstays of Christ Church, Darwin, for a long period, assures me that those three articles were factual.

He is emphatic that the Church of England must have its own bishop, resident in the N. Territory, if it is ever to get anywhere, and make any real impact.

It might also be mentioned that the Darwin daily paper Continued page 6

Church Chuckles by CARTWRIGHT



"Eight signed pledges, two weren't home, and four gave me hard luck stories based on the television serial, 'John's Other Wife'."

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Mainly About People

N.S.W.

Visiting Sydney during Coral Sea Week, May 1 to 7, will be the Protestant Episcopal Bishop of Honolulu, the Rt. Rev. H. S. Kennedy and Mrs. Kennedy. In addition to his duties as Bishop of Honolulu, Bishop Kennedy is senior chaplain of the U.S. Armed Forces in the Pacific area.

At a Valedictory Communion in St. Andrew's Cathedral, Sydney, C.M.S. members and others will farewell Mr and Mrs Kenneth Goodlet, new missionaries to Sabah, and the Rev. Barry and Mrs. Butler, returning to Roper River, N.T. The service will start at 6.45 p.m. and the preacher will be Bishop F. O. Hulme-Moir, a Chapter House Rally will follow when the Rev. Ian Morrison, from South America, will speak and the Rev. John Turner, rector of St. Thomas', Kingsgrove, will give a Bible study. Slides will also be shown.

The Rev. F. J. Nile, minister of the Bexley Congregational Church, N.S.W., has been appointed as full-time National Director of Christian Endeavour for a period of three years as from April 1. Mr Nile has been a part-time honorary Director since January 1964.

The Rev. R. W. Wrightson, of the Dapto Methodist Church, N.S.W., has been elected to the position of National Vice-President of the Movement, replacing Mr Nile as National Intermediate Grade Superintendent is Miss Mavis Robinson, of Western Australia.

At a service in St. George's, Hurstville, on Sunday, April 25, Sister Betty Brown will be farewelled prior to her return to Tanzania. The service will commence at 11 a.m.

Dr Harland Kerr, of the Summer Institute of Linguistics and Wycliffe Bible Translators, has been granted a scholarship by the University of Hawaii for 12 months' studies. He is expected to leave Sydney shortly with Mrs Kerr and the children.

Mr Bruce Hooley has been appointed Acting Principal for the next Wycliffe School of Linguistics at St. Lucia, Brisbane.

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Victoria

Speakers at the Belgrave Heights Easter Convention included the Rev. Dudley Foord, from Moore College, Sydney, Deputy chairman of the convention was the Rev. Kevin Curran, who is a member of the Convention Council.

On April 5 the Rev. Peter Payn, formerly Public Relations Officer of the Mission of St. James and St. John, was inducted by the Archbishop to the parish of St. Matthew's, East Geelong (Melbourne).

The Rev. R. W. Wrightson, of present vicar of St. Luke's, North Fitzroy, has accepted the charge of the parish of St. David's, Moorabbin (Melbourne) and will be inducted on May 6.

OFF THE RECORD
In our next issue we re-introduce the popular feature under this title.

Elsewhere in Australia

The Rev. John Goldworthy has resigned as rector of the parish of Cullenswood, Tasmania, to take up the position of Assistant to the Missioner and Public Relations Officer of the Mission of St. James and St. John, Melbourne. Mr Goldworthy takes up his new work at the end of this month.

Miss Ethel Clifford has left Western Australia to return to Malaysia for a further period of service with C.M.S.

The assistant director of Campaigners for Christ, Mr Bruce Townsend, has been appointed director of the work in South Australia. First coming into contact with Campaigners through the "Everyman's" but work while in service with the R.A.A.F., Mr Townsend joined the staff of the movement in 1950, after a period of training at M.B.I.

Mr Townsend has, since then, had very wide experience in all aspects of Campaigners' work and has assisted the director, Mr Alex Gilchrist, in many ways. He is married with three children, Jayne, Philip and Andrea.

Scripture Union in Western Australia has announced the appointment of Mr Michael J. Lush as the first children's missioner and field worker in the State. Mr Lush is joining the staff in Perth from his home in England.

The Federal Secretary of Scripture Union, Mr John

PRESBYTERIANS MAY CHANGE

The General Assembly of the United Presbyterian Church in the U.S.A. when it meets in May will be asked to consider changes and various modifications of the Church's teaching on predestination and the literal interpretation of the Bible.

It will be the first time major doctrinal changes have been suggested to the church since its establishment in 1706.

The proposal will come from a 14-member committee which has been studying the Church's Westminster Confession for the past seven years.

In particular, the committee would concede that the Biblical authors were "bound by the scientific and cultural beliefs of their day" and would commend the use of scholarship to "separate the spiritual truths of the Bible from a temporal context."

It will suggest that a statement of 5,000 words be incorporated into the Westminster Confession and that it also be supplemented by six historic Christian statements.

Proponents of the revision say that the doctrines of predestination and freedom of the Scriptures from error have limited the Church's ability to speak to the modern world. (EPS, Geneva)

ITALIAN MINISTER FOR MELBOURNE

The Rev. Joseph Ciampa, of Rivoli, Torino, Italy, has accepted the call of the Victorian Baptist Home Mission in association with the Baptist Italian groups in Melbourne to come as Pastor-Evangelist-Teacher to the Italians in this country.

Mr Ciampa was born in Naples in 1917. He was educated for the priesthood and until after World War II followed this profession.

By divinely guided chance he heard on the radio a Protestant service led by an Italian pastor. He was overwhelmed by its directness and simplicity. This led to his conversion.

He read the New Testament through as though he had never heard about Christianity before, and started his studies all over again. On leaving the priesthood he became a Baptist.

It was during the latter part of his training that Mr Ciampa met and married his wife, Lucia. She comes from a very staunch Baptist family in Sardegna and is a former student of the Baptist Girls' Training School in Rome. They have two sons.

In 1953 the Ciampas moved to Torino, where Mr Ciampa became professor in the Theological College, which, under the auspices of the Southern Baptists of America, trains Baptist pastors in Italy.

In 1960 he became Principal of the Institute and without question is one of the foremost leaders of Baptist work in Italy. In addition to Italian and Latin, he is fluent in English, Greek and German. He knows Hebrew and reads German.

—The Victorian Baptist

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GOVERNOR OPENS FAMILY CLINIC

The Governor of Victoria, Sir Rohan Delacombe, signalled the launching of a program to help troubled parents and children when he opened a family guidance clinic at Canterbury (Melbourne diocese) on April 4, 1965.

The clinic will provide free professional help aimed at keeping families together in times of domestic stress.

The program is sponsored by St. John's Homes for Boys and Girls, which operates family-group homes in four suburbs—Canterbury, East Doncaster, Nunawading, and Warrandyte—caring for 120 emotionally disturbed, rejected or underprivileged children.

The family guidance clinic will make St. John's the first non-governmental organisation in Victoria to offer such extensive assistance. Its services will cover emergency, advisory, preventive and institutional care.

Explaining the program, the Homes' Warden, the Rev. N. G. Molloy, said:

"Under the existing, overburdened child care system, many troubled children do not qualify for help until they reach the stage where they MUST be committed to institutional care."

Breaking up

"Our plan is to help families on the brink of breaking up. They'll be encouraged to solve domestic problems in their own homes, thus eliminating, where possible, the need for placing children under unnecessary institutional care."

To achieve this, Mr Molloy said the clinic would retain a psychiatrist, psychologist and social worker to meet the needs of children already in the care of St. John's Homes. This team would provide an emergency service for families in the area.

"At present the demand for such services is so great that it takes as long as six months to get an appointment," Mr Molloy said.

He envisaged that the St. John's clinic would be called upon to solve a wide variety of child behaviour problems, including stealing, truancy, vandalism, obstructiveness and extreme aggressiveness at school.

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THE AUSTRALIAN CHURCH RECORD

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ACC ISSUES STATEMENT ON VIETNAM CONFLICT

THE Executive Committee of the Australian Council of Churches has issued a statement saying it "believes that the time is now opportune" for all Governments not involved in the military direction of the Vietnam conflict to strive for a conference.

The short executive statement was addressed to the Government and peoples of Australia and has been forwarded to the Prime Minister. It reads:

"The Executive Committee of the Australian Council of Churches welcomes the offers to negotiate a settlement of the 19-year conflict in Vietnam. We are aware that the complications facing our leaders in this situation are of daunting complexity.

But we nevertheless believe that the time is now opportune for all those Governments, including our own, not charged with the immediate direction of military operations to strive for a conference.

"The complexity and inter-relatedness of the interests of the people of ravaged Vietnam and the maintenance of stability in the South-East Asian area generally rule out any easy or universally acceptable solution to the Vietnam problem.

CLERGYMAN TO SING GOSPEL IN N. ZEALAND

THE Rev. Clive Way, curate at St John's, Parramatta, and well known as a Gospel singer both before and since entering the ministry, is on his way to New Zealand this month.

Mr Way, who took part in many evangelistic rallies and meetings before entering theological training, is going to New Zealand under the auspices of Youth for Christ.

He will be there from May 11 to 20 and will be singing at rallies in Hastings, New Plymouth, Thames, Tauranga, Nelson and Wellington.

Clive Way has been the winner of many contests, including those sponsored by the A.B.C. and the City of Sydney, and has been a finalist in both the Mobil Quest and in Australia's Amateur Hour.

Coming originally from the Churches of Christ, Mr Way studied at Moore College, Sydney, from where he went in 1963 to St. John's.

Although in the ministry, he still uses his talents in the Lord's work and has participated from time to time in diocesan missions and is also seen and heard on radio and TV.

"But we believe that God vindicates those who seek justice and eschew violence, and we ask for the prayers of all Christian people that our leaders may be given the wisdom, determination and courage that are needed to bring peace with justice to this troubled part of the world."

The Council has also sent for study and information to its 11 Protestant and Orthodox member Churches a paper on the Vietnam situation prepared by the Council's Commission on International Affairs in Canberra.

Military

The paper welcomes the action of the United States in offering to negotiate and of the United Kingdom in sending its special envoy, Mr Patrick Gordon Walker, to the area.

It adds, however, that the United States offer "follows up on increased military activity over the past six months."

The statement goes on: "Christians find themselves in a dilemma; they must recognise that considerations of military and economic power govern the thinking of political leaders on both sides of the ideological barrier, but at the same time they must affirm that war can never be an acceptable solution, even if on occasion an inevitable result, of international disputes.

"They believe that moral considerations must be constantly

brought to bear; this affects the conception of power, which should include economic, cultural and political influence, and affects the manner in which war is carried on.

"As the World Council of Churches has stated: 'War is contrary to the will of God; we must, therefore, strive constantly to seek to avoid war or to bring it to an end when it has broken out.'"

Hopeful

The paper then goes on to suggest some possible courses of action. It lists as "the most hopeful courses":

- Approaches by those great powers who are less firmly committed — the U.S.S.R., Britain and France — to the parties directly involved.
- Use of the good offices of Asian or other Governments who are not involved in the conflict.
- Use of the United Nations or the office of the Secretary-General.
- Fresh action by the members of the 14-power conference which drew up the 1954 Geneva Accords.
- In a comment on Communist rejection of the U.S. offer, the English Church Times said: "Hanoi is clearly determined to continue this war of aggression against the South. And behind Hanoi stands Peking."
- "The Chinese Government has also announced its angry

CHILE MISSION DAMAGE



Mrs Judith Blaxland, an Australian missionary working with S.A.M.S. in Chile, examining damage in her home following the recent severe earthquake in that country. See story, p.3.

"DO-IT-YOURSELF" CHURCH BUILDING



SCHOLTEACHERS are working alongside builders and clerks next to tradesmen to build the new parish church of St. John the Baptist, Southland (Sydney).

Valued by an insurance company at £15,000 on completion the new building is costing little more than half this to build.

The building, a modern brick structure, has a main area of 40 x 48, which will seat 200 plus the choir, a cry room to seat 30 (with amplification to carry the service through the soundproof windows) and a large narthex, as well as vestries.

Under the leadership of Mr Charles Lind, who is a church warden and a building supervisor with the Sutherland Shire Council, an enthusiastic group of laypeople have worked on Friday nights and Saturdays for many months past to see the building finished.

The men are not only getting their church built but are enjoying new opportunities of fellowship as they do it.

Plan for the development was first suggested in the mid-1930s, when the Rev. H. J. Marshall was rector. The present church is an old, small, wooden structure. Present rector is the Rev. C. N. Steele.

The men at St. John's are now looking forward to June 24 — St. John the Baptist Day — when the Archbishop of Sydney will open and dedicate the new church at a service commencing at 8 p.m.

"ANOTHER GOSPEL" AT BEVERLY HILLS

"ANOTHER Gospel" is the subject of a talk to be given at St. Bede's, Beverly Hills (Sydney) on Saturday, May 8.

The meeting has been arranged by the Young Evangelical Churchmen's League and the speaker will be the Rev. Philip Oliver, Th.L.

The speaker will examine some of the things being put forward today as the Gospel but which are, in reality, "another Gospel."

All men are invited to attend. The meeting starts at 10 a.m. and finishes at 2 p.m. Further inquiries to: The Rev. Paul Barnett, Moore College.

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