

Mainly About People

Melbourne

On April 1, Deaconess Vera Wells took up her duties in the parish of St. Augustine's, Moreland. On April 16, Deaconess Evelyn Pritchard will commence duties in the parish of Holy Trinity, Oakleigh.

On April 2, the Archbishop inducted the Rev. H. Shepherd as vicar of the parish of Wattle Park.

After two years in the parish of St. George's, Bentleigh, the Rev. S. H. and Mrs. Iggulden left for England on the Oracles on April 4. Following a visit four years ago to India and West Pakistan, Mr. Iggulden has accepted appointment to St. Andrew's, Lahore.

In Lahore Mr. Iggulden will minister to English-speaking Pakistani university and High school students, together with other local residents. The Igguldens expect to spend some time in England with relatives before sailing for Karachi early in August. They were farewellled at a valedictory service in St. Mark's, Camberwell, on March 21, the address being given by the Rev. E. K. Cole, vice-principal of Ridley College.

The well-known Melbourne Christian layman Mr. L. E. Buck, together with his wife, left Melbourne on March 26 for an overseas tour which will include a visit to the U.F.M. Congo field in Africa. Mr. Buck is General Director of the U.F.M.

In Nairobi Mr. Buck will undertake preaching appointments arranged by the Rt. Rev. A. Stanway, Bishop of Tanganyika. Mr. and Mrs. Buck will spend three days as the guests of Bishop and Mrs. Stanway at Dodoma, and will then go on to the Congo.

Sydney

Continued development of housing for the aged resulted, about two years ago, in the creation of the Sydney Church of England Homes for Aged Persons. Since then, the work has continued to grow to such an extent that the time has now come when the CENE Board of Management feels that there should be a division of the activities. As a result of this move, the CENE Executive Secretary, Mr. G. T. Atkins, will, from May 1 next, devote his activities solely to the Homes for Aged Persons. He will work from the office at Castle Hill.

The CENE Board has appointed the Rev. John Turner, Director of Youth, as Director

of CENE. Mr. Turner will now have the oversight of the activities of the CENE Board, including the Randwick Hostel. Miss Jean McLaughlin, at present private secretary to Mr. Atkins, will continue as private secretary to Mr. Turner.

Two Sydney Anglican clergy and their families have now been accepted for service with the Sudan United Mission. Earlier we reported that the Rev. Allan and Mrs. Laing (from Engadine) are to take up work with S.U.M. We now have word that the Rev. Hugh and Mrs. Voss have also been accepted for work with the mission.

Mr. Voss has been serving in the Provisional Parish of West Kembla. The two men and their families will sail from Sydney on April 18 on the Aurelia, proceeding to Switzerland for study of the French language prior to going to the field.

Mr. Voss will be taking the evening service at St. Stephen's, Willoughby, on Sunday, April 12, and at the conclusion of the service the family will be farewellled at a gathering in the parish hall. They have two children: Susan, aged 4, and Sally, aged 2.

Overseas

The Rt. Rev. L. C. Usher-Wilson, Bishop of Mbaraka, Uganda, will resign as from July. Bishop Usher-Wilson, who is 60, has spent most of his ministry in Africa—as schoolmaster, C.M.S. missionary and bishop. He will return to England, where he will take up an appointment as an assistant bishop in the diocese of Guildford.

Back in Tanganyika after his visit to Australia, Bishop Alfred Stanway is, in his turn, being visited by the Archbishop of Sydney, Dr. Gough, from April 2 to 10. Late in March Bishop Sambell from Melbourne, accompanied by his chaplain, the Rev. R. Donnelly, also arrived in Tanganyika. Bishop Sambell will be there until just after the end of Archbishop Gough's visit. Both Bishop Sambell and the Archbishop are visiting a number of churches and meeting pastors in the diocese of Central Tanganyika. From April 11 to 16 Bishop Stanway will be meeting with the Diocesan Council, when a successor to the late Bishop Omari will be appointed.

Bibles in Cuba

In spite of Castro's grip on Cuba, the Bible continues to be circulated in the country.

Recent figures report distribution of more than 130,000 Bibles, New Testaments or portions by the Cuban Bible Society during a 12 months period. Although less than in previous years, it is heartening to know that the Word of God continues to be circulated in the country.

Latest statistics show that the Bible (in whole or in part) has been translated into a total of 1,202 languages. Nearly three-quarters of these have been the responsibility of the British and Foreign Bible Society.

Nylons needed

CHRISTIANS in Korea need old, but clean, nylon stockings.

Six projects using the old stockings call for some 2,040 bales of nylons a year. The stockings are unravelled to provide thread for re-knitting in socks, ties, scarves and rope.

Parcels should be sent to Inter-Church Aid, 511 Kent Street, Sydney.

Melbourne CMS moves

The Rev. Kevin Curnow, Victorian Home Secretary of C.M.S. for the past five years, has resigned as from April 10. He is to take up work as vicar of St. John's, Blackburn, on April 16.

Mr. Curnow will be farewellled at a rally in the Chapter House, Melbourne, on April 10, at 7.45 p.m.

The rally will also hear the Rev. Keith Cole, vice-principal of Ridley College; the Rev. Francis Foukes, C.M.S. Warden of Federal Training; and the Rev. Ben Moore, on furlough from the Northern Territory.

Recent weeks have seen a number of moves in the ranks of C.M.S., with Mr. Stanley Giltrap appointed as Financial and Administrative Secretary of the C.M.S. Federal office, the Rev. Stuart Abrahams as Home Secretary of the N.S.W. Branch and the Rev. Max Corbett as Acting General Secretary of the N.S.W. Branch. Mr. Corbett is handling this work until later in the year, when the Rev. Kenneth Short will become the General Secretary.

Drive against religion stepped up in Russia

THE Russian Communist Party newspaper "Pravda" has announced that an Institute of Scientific Atheism will be set up to help accelerate the complete elimination of "religious prejudices."

The newspaper said that religious prejudices could not be overcome at one stroke by administrative measures and called upon citizens to join in an all-out ideological campaign "to deliver the consciences of devout people from spiritual drags."

It said plans call for certain students at various universities and institutes to specialise in scientific atheism and that a program for the atheistic indoctrination of schoolchildren has been drawn up.

A special role also will be assigned to the Communist Youth League, and competitions will be held for the best literary and dramatic works, paintings, and films on atheistic subjects.

As an interesting sidelight on the Russian move it is reported from France that the Communist Party of that country has protested against the proposed campaign.

Thirty million Between 30 and 35 million attend church services and openly practice their faith in the Soviet Union.

This is the case despite the fact that while Christians have the right to worship they are not permitted to engage in any kind of missionary activity nor to reply to anti-religious propaganda, the Russian Orthodox Exarch for Western Europe has stated in an interview in Switzerland.

The church has no right to teach outside its own walls, nor can it distribute religious literature.

There are no Sunday schools, no study circles, no social activities, and no welfare work.

Congregations are a mixture of the generations as in the West, he reported, but "the interesting thing is that the adults attending were born after the Revolution."

A person who is 60 today was only 14 at the time of the Revolution. This means that millions of Soviet adults have formed their religious convictions in the 46 years since the October Revolution."

The Archbishop estimated that between 12 and 15 per cent of all Soviet youth between the ages of 18 and 27 participate in the life of the church which "is not bad in a society which does nothing to influence youth in this direction, but on the contrary seeks to involve them solely in social or political activities."

Revised Lectionary

April 12: 2nd Sunday after Easter. M.: Exodus 16: 2-15, or Isaiah 55; John 5: 19-29, or I Corinthians 15: 35-end.

E.: Exodus 32, or Exodus 33: 7-end, or Isaiah 56: 1-8; John 21, or Philipians 3: 7-end.

April 19: 3rd Sunday after Easter. M.: Numbers 22: 135, or Isaiah 57: 15-end; Mark 5: 21 end, or Acts 2: 22-end.

E.: Numbers 22: 36 - 23: 26, or Numbers 23: 27 - 24: end; John 11: 1-44, or Revelation 2: 117.

April 26: 4th Sunday after Easter. M.: Deut. 4: 1-24, or Isaiah 60; Luke 16: 19-end, or Acts 3.

E.: Deut. 4: 25-40, or Deut. 5, or Isaiah 61; Luke 7: 1-35, or Revelation 2: 18 - 3:6.

50 YEARS AGO

"We are glad to note that determined efforts are being made in Sydney, Melbourne, Brisbane, and Adelaide to promote the better observance of Good Friday, and we wish these laudable efforts success. But among these Australian cities, Sydney enjoys the doubtful pre-eminence of being most conspicuous in the desecration of Good Friday, for the annual Agricultural Show remains open on that sacred day. We rejoice in the plain and emphatic words spoken by the Archbishop of Sydney from the Cathedral pulpit last Sunday morning. He said . . . there were large commercial interests at work in the election of the council that perpetuated this glaring offence against the religious convictions of a great part of the community throughout Australia."

"Bishop Colenso . . . arrived in Durban after his visit to England in connection with the native question which stirred such depths of bitterness forty years ago. He was warned not to preach in his old church, St. Paul's, but persisted, and the only demonstration which took place was the rising of the late Sir Walter Peace to leave the church as Bishop Colenso entered the pulpit. In trying to open the door of his pew, Sir Walter dropped his hat and heavy stick. Amid the clatter, the Bishop, all unconscious, gave out his text, 'Peace, he still!' and the astonished Peace, hit as it were between the eyes, sank back into his seat and remained there."

(From "The Church Record," April 9, 1914).

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HOLY TABLE MEASURE APPROVED

THE English House of Lords has approved for Royal Assent a Measure allowing for the Holy Table to be fixed and of material other than wood.

Only one voice was raised against the Measure—that of Earl Alexander of Hillsborough, Leader of the Opposition.

Introducing the Measure the Bishop of Chester claimed that such legislation was necessary to "clarify an unsatisfactory legal position." Many churches had tables of stone or other material and these were often fixed.

Canon 82 of the 1604 Code requires that "Convenient and decent tables" shall be provided and covered with "silk or other decent stuff" while the Prayer Book rubric orders that the Table shall stand in the body of the church or the chancel. As a result of legal proceedings in 1845 the law had been interpreted as requiring that the Holy Table must be made of wood and must be movable.

Earl Alexander said that "the only real idea behind a stone table is to turn it into an altar . . . an altar was built of stone because it was upon that kind of structure that, according to the Old Testament, sacrifices were made."

"It raises once more that many of the priests in the Church of England now believe as substantially as the Roman Catholics do—but the Roman Catholics are more courageous and join the church in which it is the proper practice—that transubstantiation is right for the Church of England."

Franciscan "Fathers" move into Australia

THE Anglo-Catholic cause in Australia will soon be further strengthened when the Society of St. Francis opens a House in Brisbane to provide training facilities for novices.

The society is an Anglican group inspired by the Franciscan Order of the Church of Rome. It was started in 1921 and constituted a religious community in 1931.

Among those coming from England to establish the work is an Australian clergyman from the diocese of North Queensland, now a member of the order. Welcoming the move "with the greatest joy" the Bishop of North Queensland, Bishop Ian Shevill, has said: "We are de-

lighted to feel that North Queensland has this link with the new venture."

The Franciscans already have a House in New Guinea with a number of Papuans in training. Late last year the "Father-Minister" of the English parent body expressed his hope that there would be 100 professed friars in the order by 1969. He said the half-way mark had already been reached and the number of novices totalled thirty-three.

Expressing pleasure at the number of men coming forward for the society's work and the financial support also being received, he said: "The ball is at the feet of the Franciscans and it is important that we should take it."

● Comment, page 4.

SYDNEY MOVE ON STATE AID

AT the request of Standing Committee the Archbishop of Sydney has appointed a committee to consider the question of State Aid in the light of recent developments.

The terms of reference of the committee are to consider (a) the implications of the State Aid for Church schools policies of both the Commonwealth and State Parliaments; and (b) the best means of using the existing assets of the Church invested in schools with a view to extending the work of the Church in this field.

The committee has been urged to make its recommendations to Standing Committee as quickly as possible.

Members of the committee are: The Rev. A. A. Langdon (Director of Education); the Rev. R. F. Bosanquet (Headmaster of Illawarra Grammar School); the Rev. E. G. Mortley; Mr. B. H. Travers (Headmaster of Sydney Church of England Grammar School); Miss B. Chisholm (Headmistress of S.C.E.G.S.); His Honour Judge D. Lewis; Mr. D. Coburn; Mr. H. B. Turner; Mr. L. A. Langworth; Dr. Ian Holt; Mr. E. C. B. MacLaurin, and Mr. K. Smithers.

A document circulated to the committee members gives the following information regarding the move:

Suggested Starting Point: It is agreed that: (a) State Aid to Church schools was now a reality as a result of the Commonwealth elections of November, 1963.

(b) The committee should therefore proceed upon the basis of this reality and should not argue the rights or wrongs of State Aid from moral or denominational grounds.

(c) The committee however, may, in the light of its findings, have to consider argument concerning the rights and wrongs of State Aid. Such consideration however, should come at the end of the committee's work and

should not be allowed to predetermine the committee's thinking at this early stage of its enquiry.

(d) All aspects of the problem should be investigated.

Suggested Lines of Enquiry. (a) Members of the committee are encouraged to write in to the honorary secretary questions or suggested lines of enquiry or views upon the terms of reference.

(b) Efforts should be made to obtain the policy statements concerning State Aid to Church schools of the various political parties, State and Federal.

(c) Enquiry should be made into the policy of the Diocese of Sydney in respect of "extending the work of the Church in this field" presumably the field of Church School education.

(d) Enquiry should be made as to what are "the existing assets of the Church invested in schools."

Public Relations: It is agreed that the committee will proceed in camera and that no public statement of any sort will be issued prior to the presentation to Standing Committee of the findings of the committee.

Form of Final Report: It is agreed the report finally presented will argue the pros and

Geelong Crusade

OVER 9,000 people attended the Geelong District Youth Campaign during the first week.

On several nights the Plaza Theatre was filled to capacity with teenagers sitting on the balcony steps.

During the first week over 200 young people were counselled.

The main speaker, Mr. Brian Willersdorf, a young man in his mid-twenties, asked his hearers: "Why is it acceptable to be a fan for music, sport, business or entertainment but not to be a fan for Jesus Christ?"

After all, he continued, "fan is short for fanatic. We should be willing to be a fan for the most wonderful person in all eternity, the Lord Jesus Christ."

Under threatening clouds, and in a cold wind, over 400 students of West Geelong Technical School listened to members of the Campaign Team during a lunch hour.

When asked about his theology, Mr. Willersdorf stated that he feels no need to apologise for his preaching about sin, salvation, the certainty of God's interest in young people and his pointed invitation for men and women to commit their lives fully to Jesus Christ.

"People today are wandering through life aimlessly, many of them unaware that God has a plan for them. It's God's plan that we are presenting in this Campaign and salvation through Jesus Christ is what I preach. Of course," he continued, "this is the message of the Church."

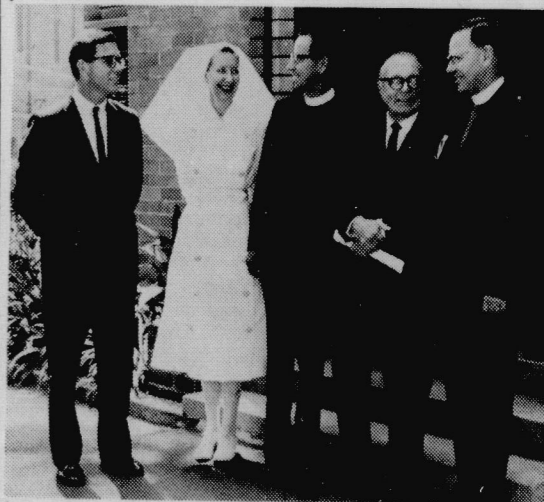
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Chaplaincy appointment



Earlier this month Bishop M. L. Loane officiated at the installation of the Rev. K. N. Shelley, formerly rector of St. Bede's Drumoyne, as Chaplain at the Royal Prince Alfred Hospital, Camperdown. Here Bishop Loane and Mr. Shelley are seen talking with heads of the hospital staff outside the Chapel.

POPE'S VIEW ON UNITY

BECAUSE they are out of communion with the Church of Rome the Anglican and Orthodox Churches are out of the "universal fold of Christ." This is the view of Pope Paul VI.

The Roman Pontiff has expressed this view in an Easter sermon on the subject of church unity.

Preaching in Rome on Maundy Thursday evening the Pope declared that he hoped one day to see the Orthodox and Anglican churches "resume again their honourable place in the only and universal fold of Christ."

Referring to the other "Christian communities born of the sixteenth century Reformation," the Pope expressed the wish that the future would see "progress towards a perfect communion."

In the meantime, he said, "we look in mutual respect and reci-

procal esteem for means of reducing the distance which separates us and of practising the charity which we hope one day to see triumphant."

Georgetown University, a Roman Catholic institution in the U.S.A., has conferred an honorary doctor of laws degree on Dr. Franklin Clark Fry, and praised his efforts on behalf of "genuine harmony" among different Christian groups.

Dr. Fry, president of the Lutheran Church in America and chairman of the World Council of Churches' Central and Executive Committees, was described in an accompanying citation as: "A man who, amid the turmoil and turbulence with which our age is beset, has consistently devoted himself to the task of promoting genuine harmony, despite differing opinions, among professed followers of Christ . . ."

(EPS, Geneva.)

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APRIL 23, 1964

Whither Anglicanism?

God is no respecter of persons but those who honour Him He will honour, and those who despise Him shall be lightly esteemed.

There is here a word of warning to our Church of England where disobedience to the moral laws seems to have become a commonplace in its denominational organisation.

More particularly, disregard of solemn undertakings, including the rules of the denomination of which we are members, is common among its bishops and clergy. This cannot please God nor obtain His blessing.

Examples of this disregard of morality in our denomination may be given. One such is the wearing of the stole (a narrow strip of silk often worn crossed over the breast, depending on usage).

The wearing of the stole has been declared by the court of the Archbishop of Canterbury as contrary to the rules of our denomination, but in recent years in a southern metropolitan cathedral, a well-known vicar was told by the cathedral authorities to disrobe and sit in the congregation because he was not wearing a stole.

Doubtless, this is a comparatively small matter, but it indicates a deep-seated malaise.

A curate in the same diocese was recently required to seek work in another diocese because he wished to celebrate the Communion at the north side of the table—the traditional and lawful side in our denomination.

More serious is the growing custom of diocesan bishops to require ordinands to wear the Roman Catholic chasuble — one of the Mass vestments — although it is against their consciences and against the explicit laws of our Church.

But perhaps the most serious offenders are not the bishops in particular, but the clergy in general, who at their ordination give solemn promises which they neither mean at the time nor observe later. For example, all clergy at their ordination solemnly affirm that they "unfeignedly believe all the canonical scriptures of the Old and New Testaments."

Likewise, they are required to assent to the Thirty-nine Articles and promise that they will use the 1662 Prayer Book.

It is impossible to expect that God will bless a denomination where such solemn promises are taken and so generally regarded as of the flimsiest obligation. Thus prominent churchmen will be found, for instance, making public statements, in the Press or on TV, or from the pulpit, attacking the Genesis story or some other part of the Scriptures that they are supposed to "unfeignedly believe."

But again, bishops and clergy are not exclusively at fault. There is a spirit of indifference towards the truth throughout the membership of the church, a spirit which prefers loyalty to Anglicanism rather than loyalty to the truth as expressed in the Word of God.

Thus, in diocesan rallies and functions, little regard is paid to whether a society or organisation promotes the truth of God or not, all are to be included, just as long as they are Anglicans.

There is a grave danger of making the legitimate loyalties that we have towards our denominational association a greater rallying point than our loyalty to God and His Word.

PRAYER and its answer

THE way to pursue, persist and prevail in the path of prayer is something we all need to learn and to practise more than we have done hitherto. Of this exercise and its far-reaching possibilities, as of other things in the Christian life, it is still true to say, "There remaineth yet much more land to be possessed."

One value of some incidents recorded in the Gospels of blessings sought and received is that they provide lessons in how to seek the Lord in prayer.

One such lesson is provided by the story of blind Bartimeus receiving his sight. Let us have the story open before us in Luke 18:35-43. (Appreciation can be further enriched by comparing the parallel account in Mark 10:46-52.)

This blind beggar was given the opportunity of a lifetime. The Lord Jesus came to his town of Jericho and was actually about to pass by the place where he sat by the highway begging.

Being blind, he might not have discovered in time what was happening; but he was alert to ask to be told what he could not see. He could not see to push his way forward to address Jesus; but he made the most of the one thing he could do to attract His attention: he shouted out loudly. He cried, "Jesus, thou son of David, have mercy on me."

This form of address was different from what he had been told, and outstandingly significant. The people told him that the One passing by was "Jesus of Nazareth." The blind man cried out, "Thou son of David." This was an unmistakable Messianic title. This blind man was thus publicly acknowledging Jesus, not merely as the prophet of Nazareth, but as the promised Christ. He was a confessed believer.

Beggar unashamed

The blind man also did not stand on ceremony or try to pretend to be more respectable than he really was. He was destitute with nothing to plead but his need. So out of his dire poverty, he openly cried for mercy. Unashamedly, he proclaimed himself a beggar.

Such action doubly offended the crowd. Some did not welcome his public acknowledgment of Jesus as Messiah. Others, on such an occasion, did not like his open display of beggary and his noisy shouting. So they rebuked him, and told him to be quiet. But he continued to shout all the more, using the same words.

He was unwavering in his faith and importunate in his supplication. This is the man who gained the Lord's interest and attention. For him and his benefit, Jesus stopped. Those who would have silenced him, Jesus commanded to help him, and to bring him unto Him. Some of the crowd encouraged the blind

man to take comfort by telling him that Jesus was calling for him.

So he came near, to the place where he could make his request known. It is as we similarly acknowledge His Lordship and our own poverty that we, too, can find access to the throne of grace.

When the blind man stood before Him, the Lord Jesus asked him a question—to test both his faith and his desire. Jesus asked, "What do you want me to do for you?" This beggar was used to asking people for money. It is almost as though Jesus asked him, "How much do you want me to give you?"

New prayer

The beggar, for the first time in his life, prayed an entirely new prayer. He asked not for money, but for sight. He believed that the Christ could do for him what no other could; and so he uncovered his real need. Christ still waits to hear what we would ask when we come near to Him. For our requests reveal the measure both of our faith in His power and of our awareness of our real need.

May it not be that, perhaps for the first time in our lives, we need to begin to pray an entirely new prayer, one that is worthy of His divine power to save one which, if answered, would really lead to the

complete transformation of our lives. Such faith and such a request are sure of reward. To the blind man, Jesus said, "Receive thy sight; thy faith hath saved thee."

"Immediately, he received his sight." Immediately, too, he began to do two other things—to follow Jesus, and to glorify God. Such activities are the only worthy completion of answered prayer. When the Lord works for our benefit, we ought to acknowledge that it is His doing, and give Him the glory; we ought, too, to use our newly acquired blessing in His service rather than our own.

Indeed, as the Lord Himself taught in His model prayer, prayer is only right in its primary concerns, and likely to be fully answered, if our dominant desires are that in and through the answer God's Name may be hallowed and His will done.

When others see this happening in our lives, they, too—as with the people who saw Bartimeus healed—will not admire us, but praise God. So shall our answered prayers—even prayers for our own needs—bring blessing to other lives as well as our own, and bring twofold glory to God.

"Prayers and praises go in pairs; He has praises who has prayers."

—A. M. STIBBS.

A New Testament Example

"Tongues" at modern-day Pentecost

CHURCHES throughout Australia are being asked to join with churches throughout the world in a unique observance of Pentecost Sunday, May 17.

This is a campaign throughout the whole world. It is being sponsored by the Bible Societies through the U.B.S. (United Bible Societies). It is to be observed everywhere, in every country, as a day of uniform Bible reading, witness, and sharing.

The Bible Societies are issuing a special Selection containing Acts 2, or part of this chapter, in several different languages. In Australia the Selection will contain, in addition to the whole chapter in English, the first 11 verses in Russian, French, Chinese, Motu (for Papua), Japanese, Vietnamese, Korean, Pidgin (for New Guinea), Indonesian.

(These languages have been chosen because the time in Australia roughly coincides with that in these other places. One or two

Ten days of prayer

of them are not as close as some others to our "time" position, but are included for special reasons.)

Kneeling body

But it is also intended that there should be a waiting upon God in prayer for the 10 days preceding Pentecost.

It was a kneeling body of people that rose that day to a world task that absorbed and ennobled them; and as the years went on they became a mighty army for God.

It is respectfully suggested that the whole Church, on May 17, should read together, in the setting of Divine Worship, Acts 2.

It is suggested that sermons be preached on the significance of the Gift of the Holy Spirit, and on the content of the sermon preached on that first day of Pentecost by St. Peter.

It is hoped that Christians will be encouraged to take several copies of the Selection and present them, persuasively, to non-Christians or non-worshippers.

The Selections, which will be attractive in appearance, will be

available at £2 per 100, 10/ for 25, or 6d each.

It may be that local churches will combine together to insert advertisements in the Press, notifying the public of the observance and possibly reproducing Acts 2:1-11. Local radio and television opportunities will be sought. Groups of young people will be trained in many churches and organised to visit house to house with the brochures.

Material will be available to be placed as posters in church porches, on railway stations, at bus terminals.

Marriage week

In connection with the 1964 observance of National Marriage and Family Week, commencing on Sunday, May 10 next, the N.S.W. Committee has prepared a quantity of material for the use of clergy.

This may be had free of charge from the Hon. Secretary, Mr J. Robson, P.O. Box 70, Haymarket.

The material includes an attractive poster, leaflets for distribution to parents, speaker's notes, sermon outline, suggestions for local activities, a book list and a list of suitable sound-films.

An early application for any or all of the above items will greatly assist the voluntary helpers to send supplies in time for the observance.

The Synod of the Lutheran Church of Schleswig-Holstein has decided to found a theological college for older men who wish to train for the ministry. E.P.S., Geneva.

Adelaide festival

DURING the Adelaide Festival of Arts more than 14,000 people attended a Pioneer Exhibition at Holy Trinity Church, North Terrace, Adelaide.

The colourful exhibition included 250 items connected with colonial days and there were many attractive displays. A little blue basket phaeton with a family party in costume took part in the Festival procession as part of the exhibition.

Great interest was shown in the exhibition and many people returned for a second visit. Thousands were shown through the church, and 2,000 copies of sermons by the rector, the Rev. L. R. Shilton were distributed.

The Brisbane Junior Eisteddfod Choir gave a recital at a Festival service on March 15. The Trinity Choir sang a new arrangement of the Te Deum by the organist of the Church of the Redeemer, Baltimore U.S.A., a church visited recently by the rector.

An orchestra led by Mr Kenneth Berris and the organ played by Mr Ray Kidney also provided special music. The Lord Mayor, J. C. Irwin, Esq., and the Lady Mayoress were present.

On March 22 the Governor, Sir Edric Bastyan and Lady Bastyan attended a Festival Thanksgiving Service.

The exhibition was arranged by the Trinity Public Relations Committee.

Victorious Living

Can be aided by helpful books, such as

"Life On The Highest Plane" (Ruth Paxson), 62/; "The Power Within" (Jauncey), 10/9; "The Power-Full Christian", 10/9; "Holy In Christ", 26/; "The Spirit Of Christ", 27/9 (Andrew Murray).

"Christian Maturity" (Halverson), 18/9; "Reigning With Christ" (Huegel), 21/; "On To Maturity"; "Christ Indwelling", 18/9 each (Sanders); "The Gift Of Pentecost" (Locker), 11/ (Postage extra).

KESWICK BOOK DEPOT, 315 Collins St., Melbourne, and 100 Ryrie St., Geelong. Mail orders by return post.

Broadcasters visit Australia

TWO leaders of the Far East Broadcasting Company — an organisation broadcasting the gospel from short-wave transmitters in the Philippines — are at present visiting Australia.

They are Dr Robert H. Bowman, president and founder-director of F.E.B.C., and Mr Roy H. Boettcher, general program director of the F.E.B.C. Manila stations. Dr Bowman is accompanied by his wife, who is editor and art director of the F.E.B.C. magazine.

A noted musician, Dr Bowman was an original member of the well-known Haven of Rest Quartet. Mr Boettcher is also a gospel singer. He will accompany Dr Bowman as a soloist on the Australian tour and will also be heard in duets with the latter.

The Sydney itinerary includes the following engagements:—

April 21—Seminar for those interested in religious broadcasting, at St. Andrew's Cathedral, Sydney.

April 22—7.45 p.m.—St. Matthew's, Manly.

April 25—7 p.m.—"This Is Life" rally, Scots Church, Margaret Street, Sydney.

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"Friends of St. Mary's" launched

ON May 2, St. Mary's, Balmain (Sydney), celebrates the 116th anniversary of its consecration by Bp. Broughton in 1848. It is thus one of Sydney's oldest churches.

This year's celebration has even greater significance, as it marks the launching of a society,

"The Friends of St. Mary's Balmain," with its aim as the gradual restoration of the church building. Membership is open to all willing to give an amount annually toward restoration costs.

Our reporter interviewed Mr Stan Coleman, organising secretary of the Friends' Committee, and asked why the Parish Council seeks to restore, at such considerable expense, a large church in an old, heavily industrialised district, such as Balmain.

Mr Coleman said, "The answer to this lies in the gradual changes overtaking the area—rising property values, new shops and flats, renovations and new office blocks — as more and more people discover the convenience and old charm of the inner-city areas. The changes that have taken place in Paddington and Woollahra, and the plans for the Rocks district need no emphasis, and like them, East Balmain is to become a modernised high density residential suburb."

Mr Coleman, who is also a member of the Parish Council, went on to say that the Parish Council has recognised the importance of these changes and is determined that the church must be ready and able to serve the needs of the future Balmain.

Asked what program was envisaged, Mr Coleman replied: "Such repairs as have been possible with the limited resources have been carried out, especially the restoration of the splendid east window, and currently, the front doors are being replaced in cedar by a master tradesman."

Determined effort

"Yet it must be plain to all who have been associated with the church in recent years," continued Mr Coleman, "that the task of restoration is major, costly and urgent, far beyond ordinary parish income. It is not merely the restoration of a building of considerable historical interest, but the preservation of a living church in a living, changing parish through a continuing, determined effort over a period of years, in a program geared to what the parish can raise by its own industry, and by what its friends, past and present, can give it."

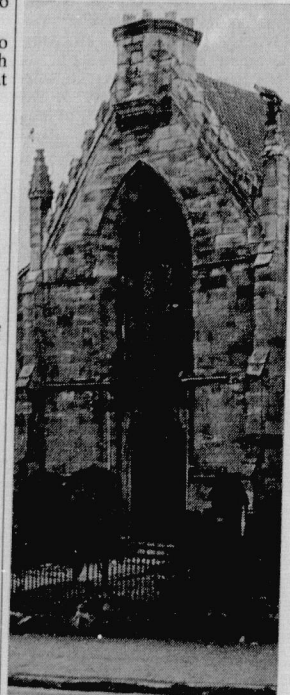
Mr Coleman also referred to the badly fretted stonework of the church, and said that because of serious fretting of the stonework, the municipal authorities ordered the removal of the bell-tower, for long a landmark in the area, demolished in 1944. It is hoped that enough can be raised to prevent any further danger.

An invitation is extended to all past parishioners, any who have had any connection with the church in Balmain, and to any who have, or wish to have, an interest in this important program, to be present at the anniversary in the Parish Hall, Adolphus Street, on Saturday, May 2, at 6 p.m., and a special service at 3 p.m. on Sunday, May 3.

At this service will be the inauguration of the "Friends of St. Mary's Balmain," and the dedication of the new front doors (mentioned above), the preacher at this service will be Archdeacon Goodwin.

Other preachers on that Sunday will be Rev. Arthur Deane (11 a.m.) and Rev. Ken Leask (7.15 p.m.), both of whom have past connections with the church.

Tickets for the tea, or any further information, may be obtained from: The Secretary, The Friends of St. Mary's Balmain, C/- The Rectory, 2 Pearson Street, Balmain (82-2794).



● St. Mary's, Balmain

The Church — High or Low?

THIS was the topic of an address given at a half-day conference for men held at St. Paul's, Chatswood (Sydney), on Saturday, April 18.

Speaker was the Rev. Peter Watson and the conference was organised by the recently reformed Young Evangelical Churchmen's League.

This conference was directed toward north-side parishes. It is the League's intention to hold similar conferences in other areas at later dates.

(YECL began in the 1930s and for a period of twenty years promoted reformed evangelical principles of doctrine and practice by conducting public meetings and publishing literature. It then ceased to function for about eight years. In 1963 a group of young churchmen met together and as a result YECL has now been re-formed.)

Less than seven per cent of all teachers and educators in East Germany are members of a Christian church, Protestant sources in West Berlin report. The figures were based on a study of official East German statistics issued recently.

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Melbourne inter-church meeting

AN inter-Church discussion of some importance took place at Ormond College, Melbourne, on April 1, when representatives of the Church of England met delegates of the Churches which propose to join in "The Uniting Church of Australia."

Official delegates of the Congregational, Methodist and Presbyterian Churches have been meeting since 1957 in discussions concerning the merger of the three Churches. They have produced two reports, in 1960 on

The Faith of the Church, and in 1963. The Church, its Nature, Function and Ordering.

Definite approach

The Archbishop of Melbourne (Dr Frank Woods) has taken great interest in the movement since his arrival six years ago, and with the approval of the Prime and the Continuation Committee of General Synod appointed two observers, the Rev. C. H. Duncan and the Reverend Dr H. A. Smyth, as observers. They have sat in with the delegates and freely joined in the deliberations over the past

two years during the compilation of the second report of the Joint Commission.

Archbishop Woods decided that his own provincial Ecumenical Affairs Committee ought to have an opportunity to meet with the corresponding committees of the Victorian Congregational, Methodist and Presbyterian Churches.

The secretary, the Rev. Godfrey Kircher, arranged a preliminary discussion for the Anglican representatives to give some thought to their attitude on questions of diaconate, priesthood and episcopate, but they were unable to arrive at any definite approach to the problems to be faced.

Continued on page 7

Notes and Comments

The Benn Case

The case of Maurice Benn, the Western Australian university lecturer who killed his sub-normal son, is in itself quite clear. The jury had no alternative but to find him guilty of murder on the evidence.

However, the public conscience would be offended if he were executed like other murderers in Western Australia. It is widely felt that the stress he was under entitled him to a less severe penalty.

Whether this be so or not, there can be no doubt that to inflict a penalty that the vast majority of Australians regard as excessive would tend to bring the law itself into contempt. On the other hand, there certainly should be some penalty: actions such as this cannot be condoned.

The case has, however, done a lot to focus public attention on the plight of parents of such children. Although there is nowadays less of the attitude that such children should be secluded by their families as if there were something shameful about them, the strains and difficulties that confront their parents are considerable. There will be widespread public support for any practical alleviation of their plight by the Commonwealth or States or both.

Anglo-Catholic Influences

News of the establishment by the Society of St. Francis of a House in Australia will not be welcomed by Evangelicals. Anglo-Catholic influences are sufficiently strong in this country at present without further importations being made.

The Franciscan friars will, of course, find themselves quite at home in the north where, with very few exceptions, a decidedly unevangelical churchmanship prevails. The cloistered life seems to be part and parcel of Anglo-Catholicism.

However, although this move is in the north Sydney Churchmen need to keep a watchful eye on trends in their diocese.

In this regard an article in a recent issue of "The Bulletin" made interesting reading. Claiming that there has been a liberalisation under Archbishop Gough the anonymous article said that the Archbishop "allowed St. James, King Street, to bring a priest from Melbourne in 1962 and the Rev. Frank Cuttriss is now firmly established there."

The article went on: "So is the Rev. Father Peter Bennie, a dedicated Anglo-Catholic, who succeeded Canon (now Bishop) Arnott at St. Paul's College . . ."

The article also added the name of Dr John Munro to the list. The article concluded: "In this new and more tolerant atmosphere, Father Hope is now willing to retire to write his autobiography . . ."

There have, of course always been a few dedicated Anglo-Catholics in Sydney. But will it end there? It is no secret (having been aired in the correspondence columns of our contemporary) that there are those who would wrest another city church from Evangelical hands if they could and they are making determined efforts to do so.

If this process continues the time could well come when, in the predominantly Evangelical diocese of Sydney, all the city churches except the Cathedral itself would be in non-Evangelical hands. This must not happen.

Motives for Unification

The Archbishop of York has drawn attention in a sermon to a combined Anglican and Methodist congregation to the wastefulness of duplicate denominations. He instanced manpower, buildings, heating and lighting as spheres in which savings could be made if different denominations were to combine.

There is a lot of truth in this, although it is hardly the highest motive toward this end, and there are many cases in which no one would accept it. For example, no one would argue that a Church and a Communist Party branch should combine in order to avoid waste.

But where the differences between the denominations concerned is small and secondary, the point is valid enough. It is bad stewardship to spend money and effort in duplicating activities unnecessarily. The only question is who is to decide when the duplication is unnecessary and when it is not.

Books

THE MYSTERY OF PROVIDENCE

By John Flavel. Banner of Truth, 1963. Pp. 221, Eng. price 4/6.

Flavel was a Puritan minister who was ejected from his Dartmouth parish in 1662 but who continued to exercise an unofficial ministry in Devon. The present work was first published in 1678, and is now put out by the Banner of Truth Trust in its Puritan Paperbacks.

It deals with the bearing of the doctrine of providence on the various aspects of life (birth and upbringing, conversion, marriage and family life), and the effects of meditation on one's thinking. A fine piece of practical theology. —D.R.

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New Guinea College approved

AFTER long, and at times tedious, negotiations approval has been given for the establishment of the New Guinea Christian Leaders' Training College on a 413-acre site in the Wahgi Valley.

The Melbourne Bible Institute's plan to establish the college has received the unanimous support of evangelical missions in the Pacific. It is considered that such a move is one of the most strategic missionary thrusts of the twentieth century.

Speaking on his return from New Guinea recently, the Principal of the new college, the Rev. Gilbert McArthur, stated that only those who have been personally involved in the prolonged and complex negotiations for a suitable College site can fully appreciate the signal victory achieved in securing such a valuable parcel of land.

Strategically situated in the rich and fertile Wahgi Valley, the College site finds itself in the heart of the most rapidly developing area of the New Guinea Highlands.

Close scrutiny

The proposed College program has been subjected to the closest scrutiny by responsible government officers, and the ability of the College to make good its overall development claims in respect of leadership training has had to bear the light of severe critical analysis on the part of many competent authorities.

The challenge of influential groups with available capital of upwards to a million pounds cash, each presenting strong and valid claims for the economic development of the area, has also been met, positively dealt with, and finally resolved to the satisfaction of all concerned.

In this projection of its life and ministry to the needs of the Pacific, plus the additional facets of its developing program in the realm of agricultural, technical, and teacher training, the Melbourne Bible Institute finds itself committed to the immediate challenge of an expenditure of £30,000 in the first two years, increasing to over £50,000 in the first five years, £13,000 has already been promised.

Alan Walker challenged

SOME of the Rev. Alan Walker's theological views, as aired in the TV program "I Challenge the Minister," have been criticised in the current issue of "Evangelical Action."

An editorial comment in the Victorian paper praised Mr Walker for his stand against drink and gambling and his "thoroughly Protestant outlook" when asked questions on closer union with Rome and on Sunday observance.

However, says "Evangelical Action," Mr Walker "shows strongly modernistic trends of thought in dealing with questions relative to basic Christian doctrines."

Answers given on the Atonement and on the authority of Scripture "leave much ground for speculation as to what his theological position really is."

The paper takes particular issue with Mr Walker over a statement on predestination. Mr Walker said he did not believe in it and went on to suggest that belief in predestination made nonsense of man's free will.

After discussing the question "Evangelical Action" concluded with an extract from a letter written by George Whitfield, in which he referred to the subject of predestination.

"There," wrote Whitfield, "I am persuaded, I shall see dear Mr Wesley convinced of election and everlasting love. And it often fills me with pleasure, to think how I shall behold you casting your crown down at the feet of the Lamb, and as it were filled with a holy blushing for opposing the divine sovereignty in the manner you have done."

Letters to the Editor

Finances

Dear Sir,

One of the aims of a Christian must be to relate his life to the teachings of Scripture. This is implied in Art. 6. As fundraising is an important aspect of church life it is important that this should be related to Scripture principles. Could I suggest some of these?

In any church there must be faith if there is to be healthy spiritual life. Any church which becomes so stable financially that it must no longer lean on God for His provision is to that degree poorer.

Thus I believe churches must commit themselves to the whole work of God in the light of giving in past days. Any church with a large bank balance (apart from special funds of course) is surely away from the mind of God when the needs of missionary work are so great. We must remind ourselves that there can be such things as "rich, poor churches" (Rev. 3: 14-22) and "poor, rich churches" (Rev. 2: 8-11).

We thank God for H.M.S. which supports churches just starting out or in special need. This is really the whole church coming to the aid of brother churches where the Christian cause is weak. This surely is right and is supported by Scripture.

Until the Lord has called out a people for Himself from a district who will rise in support of the financial needs of the local ministry, it is the sacred privilege of the rest of the Church to help maintain that cause. Some men avail themselves of H.M.S. grants while not agreeing with the methods used by the Dept. of Promotion. They are criticised for this on the grounds that some of the money available may have come from parishes supporting Promotion. I believe these criticisms are unjust and the teachings of (1 Cor. 10: 23-20) apply in this situation.

I believe we can find the N.T. pattern for giving in a local setting. As I read the N.T. it appears that the challenge of Christian Stewardship is to be directed to the assembled Church, 2 Cor. 8:9 dwells much on the thought of the Christian and his money but to whom were these words addressed? 2 Cor. 1:2 gives the answer . . . to the groups of people assembled in the name of Christ. Coloss. 4:16 underlines the fact that the letters were read to those gathered as the Church of Jesus Christ. To this seems a principle of God's truth to be maintained, not merely a method of the 1st Century which can now be discarded. This I feel for two reasons:—

(1) The reason a man gives to God's work is because he is "in Christ" (1 Cor. 6:19) (2 Cor. 13:17).

(2) The N.T. knows nothing of a Christianity disassociated with the fellowship of the Body of Christ.

In this way the needs of God's work are made known to the assembled church with the confidence that, moved by love for Christ, the saints will respond. This can be rightly extended, I believe, to any person who has shown some response by attending Church over the past few months preceding a special appeal made by post.

Therefore I say Temple Day envelopes sent to such people, inviting them to bring their gifts to the church, is consistent with the above principle. As long as the context of the gathered church is maintained and the appeal has the correct motive of giving because of a faith in Christ, in my relatively limited experience I have found the Lord honours it and His name is not lowered in the eyes of the world. (Rev.) John Imisides, Shellharbour, N.S.W..

Praying for the Jews

Every year I look forward to the Procession of Witness.

This year, however, I was saddened by an omission in the third collect for Good Friday, the one directed to God as merciful and hating nothing that He has made.

The passage asking God to have mercy "upon all Jews, Turks, Infidels and Heretics" was altered and reduced to the term "all unbelievers." Principally there are two reasons possible for this remarkable alteration, the only one in the three long collects for the day.

Restricting my remarks to the omission of "the Jews" alone, for whom I have a great love in the Lord, the reason for this mission could be that the interest that they may "turn and live" might have faded away through the centuries since this collect was written.

May the Lord prevent such, "for Israel hath not been forsaken, nor Judah of His God, of the Lord of hosts; though their land was filled with sin against the holy one of Israel" (Jer. 51:5). May we in the Church never forget to pray that God show the Jewish people living in our day and generation His love and mercy so that they may find the Messiah who was wounded for our transgressions and whose stripes we are healed.

The other possible reason could be that praying for the Jews is thought to offend them and therefore it should better be left out. However, in the continuation of this same Collect we pray that the non-believers may be "fetched home . . . that they may be saved among the remnant of true Israelites and be made one fold under one shepherd" would be even the more objectionable to them.

I would greatly commend to all readers to pray this third Collect for Good Friday with all sincerity of heart in its full text.

Yours sincerely,
Ray Wheeler.
Ashbury, N.S.W.

Methodism

Dear Sir:

May we say a very special thank you for your more than interesting paper. We look forward to each copy and each one is the best you have printed.

This time your article re Rev. Dr A. H. Wood of Melbourne is so forthright one would even think a John Wesley had come to Australia.

We praise God for such men in our own day and generation, and pray for more men and women who are prepared to take up their cross daily to follow their Lord and Master Jesus Christ.

Herewith please find £1 as per your account and by return post if possible would you send 10/ worth of ACR dated March 26. Again thank you and wishing Editor and all God's most choice blessing.

Sincerely yours,
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Yours sincerely,
Ray Wheeler.
Ashbury, N.S.W.

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3rd May, 1964—St. Jude's Randwick.
16th May, 1964—Parramatta Baptist.
16th May, 1964—St. Andrew's Sans Souci.

23rd May, 1964—Mortdale Baptist.
27th May, 1964—St. John's Parramatta.
30th May, 1964—St. Andrew's Roseville.
5th June, 1964—St. Paul's Chatswood.
6th June, 1964—St. Alban's Belmore.
13th June, 1964—St. Andrew's Cronulla.
20th June, 1964—St. Cuthbert's Sth. Kogarah.

South American film released

ONE of the most interesting films to be previewed in Sydney for some time is "Lucia" the latest dramatic film from the studios of World Wide Pictures.

It has been the accepted pattern over the years, to cater for overseas countries by translating the foreign language on to an English speaking film. However, in "LUCIA" the position is reversed and the effect does not impair the presentation or detract from the message.

Billy Graham had said, "God is working in a most unusual way and I feel we should make a dramatic motion picture in the language and culture of the Argentine people. The door is wide open across South America for such a film and the spiritual harvest could be tremendous."

When Dick Ross, the producer, arrived in Buenos Aires and sat in the crowded stadium he agreed God WAS at work in a unique way in this teeming world metropolis. What was wanted was a story that would symbolise all that had motivated Mr Graham's message.

Transcends

"LUCIA" was filmed entirely in the Latin culture by Argentine craftsmen and with a Spanish speaking cast. The only American touches are the screenplay, that was hammered out from actual interview dialogue with the woman whose life was being adapted to the screen, and the music score by Ralph Car-

"And few there be . . ."

In England recently 20 people were asked, on a radio program, what happened on the first Good Friday. Only one was able to give a satisfactory answer.

In Australia 40 six-year-old school children were asked to write down what they did at Easter. One came back with the statement, "I went to church with my family."

Replies coming in on service times

AS announced in our last issue we are seeking the views of readers as to their preferences in service times.

Although mail delays have occurred since the request was issued many readers have already responded.

What are your views on this question? Please let us have your opinion, either on a sheet of paper or on the form provided. Write now.

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Michael. Even the direction had to be routed through an interpreter.

When the Spanish dialogue was edited it occurred to the producers that the story of "LUCIA" transcends any single language or culture. The theme was so universal that they set about to prepare an English sound track of the Spanish dialogue.

The process of "looping" a picture in order to put another language into the lip shapes and dramatic movements of a cast speaking a different language is a complex and highly technical task. With "LUCIA" it was especially difficult since Spanish speech patterns and the emotional dynamics of Latin actors often vary widely from the English equivalent.

The film "LUCIA" is in fact based on a true story. In private life "LUCIA" did have a gift store of her own and her husband is a doctor. They both made their decisions at the Billy Graham Crusade at Buenos Aires and from the latest reports received, are rejoicing and progressing in their new found faith.

As a departure from the usual practice, a city public premiere will not be held and the film will not be released to the public for general distribution until July. However, in the period April to June, a special series of suburban premieres will be conducted in big churches in the Sydney Metropolitan area. In many instances these screenings will involve a variety of churches and denominations who will combine forces in order to make a greater impact on the district. "LUCIA" is an evangelistic film and undoubtedly its greatest impact will be felt when it is used in this capacity.

"LUCIA" will soon be premiered in other capital cities and will be released to the public through Challenge Films. Steps have already been taken to preview the film in Canberra, and the other capital cities will follow soon after.

Health programs

Church women's groups in Sydney seeking speakers might be interested in contacting the Hopewood Health Centre.

This non-profit body will provide any one of three different programs. One takes the form of an address on women's ailments, meal planning, etc. This is suitable for groups of twelve or more. For large groups, over fifty, a sound colour film, "The Greatest Adventure," running 45 minutes, will be screened. Inquiries should be directed to the organisation at 201 Castlereagh Street, Sydney (phone 61-6639).

YOUNG PEOPLE'S PAGE

CMS youth camp

Two missionaries from Tanganyika will be house-parents at the CMS Youth Camp to be held during the May school holidays in N.S.W.

The Rev. Kevin and Mrs. Engel, at present on furlough in Australia, will be house-parents at the camp to be held at "Culverden," Katoomba.

Running from Monday, May 11, to Saturday, May 16, the camp is intended for young people of High school age.

Further details are available from the Secretary for Junior Youth, Miss Gaye Martin CMS House, 93 Bathurst Street, Sydney (phone 61-9487).

King-size C. E.

In the current issue of "The Australian Endeavour" a correspondent from Western Samoa gives details of a king-size C.E. group. Last year's membership was 150 and there are indications that this will increase in 1964.

The C.E. group, attached to Methodist work there, may seem large by our standards but the writer points out that by the end of 1963 90 per cent of the group were active members, taking an active part in the running of the meetings.

The Society is divided into seven committees. The Prayer Committee, with two selected members from each of the other committees, meets each week before the meeting and discusses prayer points and any special needs. Rarely are there fewer than seven or eight members giving papers at a meeting.

"It has been really wonderful," says the writer, "seeing the way these young people have grown in confidence since coming into contact with Christian Endeavour and the way they have shown themselves capable of accepting responsibility within the church."

Gospel in milk bars?

CROWDS of teenagers congregating in and around milk bars not only create problems but provide opportunities for Christian witness to other young people.

The problem of reaching these young people with the Gospel of Christ was considered at the Sydney diocesan Youth Camp held over the Easter weekend. Participating in a new feature just introduced to the camps—workshop groups—campers discussed this as one aspect of youth work in parish life.

Some 140 young people took part in the camp, at Deer Park and Chaldecot, Port Hacking. At the same time another group of over 100 young people from inner city parishes were in camp at Rathane, a mile down the river.

While these Youth Department activities were in progress 60 members of the CEBS in Sydney were in camp under the leadership of the director, the Rev. B. P. G. Hudson. A new feature of the Easter camp was rock-climbing, fast becoming popular with Sydney CEBS.

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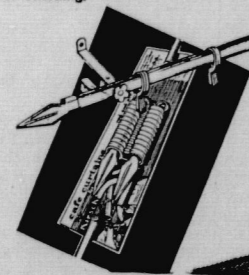
Curtains

Kirsch

CURTAIN RODS

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NEWS IN BRIEF

Australia

LUTHER SCREENED — Church people in the south-west area of Sydney diocese will have the opportunity, on Friday, April 24, of seeing the film "Martin Luther." It will be screened at the Bowral Memorial Hall at 8 p.m. The screening has been arranged by the Mittagong - Moss Vale - Bowral Ministers' Fraternal.

TOMORROW'S WORK — Under the title "Training for Tomorrow" CMS in Melbourne held a rally in the Chapter House on Friday, April 10. Speakers at the rally were the Revs. E. K. Cole (Ridley vice-principal), K. Curnew (retiring C.M.S. Home Secretary) and Francis Foulkes (Warden of Federal Training).

BRISBANE TV — The Christian Television Assn. of Queensland has branched into a new field of program aimed at attracting viewers who normally avoid religious shows. First program of the monthly series dealt with Florence Nightingale. Brisbane Church hospitals provided the background.

COLD FEET — Boys at the Church of England Homes (Carlingford), in the seven to nine-year-old group need warm slippers for the coming winter months. Size range is 10 to 1. Anyone who can help should contact the home on 86-1226. Perhaps a project for your fellowship?

Overseas

CHRISTIAN PARTY — Plans to form a specifically Christian political party in Sweden have been attacked by church leaders. The move for such a party came from Pentecostals and other small groups. A draft program called for radical reforms in government social welfare measures and for Christian teaching in schools.

ROMAN TEACHER — The Protestant Tainan Theological College, Taiwan, has appointed a Roman Catholic priest to teach Roman Catholic theology to its students. He will give two courses a week, dealing particularly with questions on "mariology". The seminary is supported by the Presbyterian, Baptist and Lutheran churches.

BISHOP DEPOSED — The Serbian Orthodox Church in Yugoslavia has deposed an American bishop of the church. The church claims its action refers to "wrongdoings in matters of morality and honesty" and to nothing else. The bishop claims the charges are political, because of his anti-Communist views.

BRITISH SECESSION — The British Consultative Committee of the International Council of Christian Churches (a body in opposition to the W.C.C.) has severed its connection with the parent body as from March 31. The split has come as a result of alleged failure to allow sufficient independence to the British section of the movement. The British body has pledged maintenance of its "protest against the apostate Ecumenical Movement."

DOUBLE-ENDED — A church with two chancels, one at each end, has been put into use in the diocese of Victoria Nyanza, Tanganyika. Anglicans use one end, Roman Catholics the other. During the week both ends are screened off and the building is used as a school.

Mainly About People

Sydney

Before returning to her work with the Mission to Lepers on the Isle of Happy Healing, Hong Kong, **Dr Grace Warren**, will be speaking at a combined fellowship tea at St. Paul's, Chatswood, on Sunday, April 26.

A week later at St. Paul's two former fellowshippers, the **Rev. Barry and Mrs Huggett**, are to speak at the Birthday Tea. Following the tea Mr Huggett will preach at the evening service. The Huggetts have been accepted for work with B.C.A. and are at present engaged on deputation work prior to their departure for Port Hedland, Western Australia, in June.

Another B.C.A. move has followed the resignation of **Mr Neville Mellor** from the work at Broken Hill, N.S.W. **Mr and Mrs Bill Kerr**, from Canterbury, are to take up the Broken Hill work in May.

The **Rev. Laurence and Mrs Pullen** and their family from the C.M.S. work in India were due to arrive in Sydney for furlough on April 21.

The **Rev. Peter and Mrs Dawson**, together with their three children, left Sydney by air on April 11, to take up their work in Tanganyika, following furlough in Australia.

We pass on our best wishes for a speedy recovery to two people laid aside by injury and illness in recent days. **Canon Arthur Riley**, rector of St. Stephen's, Normanhurst, fell a few days ago and sustained a broken wrist and injuries to his chest. On the sick list is a former verger of St. Andrew's Cathedral, **Mr Harry Ford**, now in his 85th year. Mr Ford has been in the clinic at Mowll Village and has now been taken to Hornsby Hospital.

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Wahroonga. Last Sunday he was the celebrant at the 11 a.m. service of Holy Communion at St. James'.

Melbourne

The **Rev. E. K. Robins**, formerly Chaplain to Anglican Students in Melbourne University and Chaplain to the Canterbury Fellowship, was inducted to St. Dunstan's, Camberwell, on April 9. Mr Robins will continue supervising work at Perry Hostel for married students. His place as Chaplain to Students and Chaplain to the Fellowship will be taken by the **Rev. M. McNe Thomas, M.A., B.D., M.Th., S.T.D.**

Mr Thomas, at present completing studies in the U.S.A., graduated from St. John's, Morpeth and St. Paul's, University of Sydney. He will take up his duties in July of this year.

On April 8 the Archbishop of Melbourne, **Dr Woods**, left for England, where he will attend the World Episcopal Fellowship Conference and the Lambeth Consultative Committee.

The **Reverend A. Singleton** became Chaplain of Deaconess House, Fairfield, on April 1.

Mr and Mrs **Jack Langford**, working with CMS in Darwin, are due in Melbourne on April 26 on furlough. Mr Langford is Field Superintendent of the stations in Arnhem Land.

Interstate

Following the taking over by the diocese of Adelaide of former BCA work at Minnipa a new mission district comprising the station area of the former Minnipa Mission plus the railway line along the Nullarbor formerly attached to the Ceduna Mission has been formed. Known as North West Line Mission the work will be under the **Rev. John Wyndham** who will have his headquarters at Tarcoola. The new district has no rectory, church or even big town. It will be supported entirely by BCA.

Overseas

The **Rev. Brian Higginbotham** and his wife **Gwen**, working with CMS in Tanganyika, are rejoicing in the birth of a daughter.

The **Rev. Derek Kidner**, of Oak Hill Theological College, London, has been appointed to succeed **Dr Leon Morris** as Rector of Tyndale House, the IVE Residential Library at Cambridge. Mr Kidner has contributed a volume on Proverbs to a series of Tyndale commentaries on the Old Testament, to be published soon.

Adult Education

DURING the months of May and June (with one meeting late in April) clergy in Sydney diocese will be meeting in a series of special conferences dealing with adult education.

Special study material has been prepared by the Board of Education for use at these conferences. The studies are essentially Scripture-based and will be on the areas of thinking arising from Toronto under the topic headings: The Listening Church, The Obedient Church, The Uniting Church, The Serving Church and the Sacrificing Church.

The conferences will be presided over by Bishops Kerle and Loane, together with Archdeacons Begbie, Delbridge and Fillingham. They will be conducted by the Director of Education (the **Rev. A. A. Langdon**) and the Adult Education Officer (the **Rev. K. McIntyre**).

"Destructive" accusation against Kenya churches

A ROMAN Catholic students' seminar in Nairobi has been told by a Kenya government official that the Christian Churches must abandon a role "destructive to African personality and society" which he charged they had played in the past.

"If the Churches remain conservative and dogmatic, people might be forced to make a choice between Africanism and Christianity," said **Mwai Kibaki**, Parliamentary Secretary for Economic Planning.

He complained that the Churches had "uprooted the African from his past by brand-

ing African customs, beliefs, dances, and songs, and the whole African social system as sinful and irrelevant to the modern Christian world."

It is now time for the Churches to change their teachings so as to fit the new Africa," he declared.

Mr Kibaki praised the people of Russia, Mainland China, and Cuba for their political revolution and their leaders for "inspiring them with a new political ideology."

He said the people of Kenya needed an ideology to inspire them to carry out social and economic revolution, but stressed that "they should develop their own ideology and not just borrow one from the West."

(E.P.S. Geneva.)

Darling Point Centenary

APRIL 26 marks the Centenary of the consecration of St. Mark's, Darling Point (Sydney), mother church of most Anglican churches in Sydney's Eastern suburbs.

The first service in the area was held in an old coach house on October 24, 1847. The area was then part of the parish of Alexandria, known today as Cook's River.

The foundation stone of the church was laid by Bishop Broughton in 1848. The architect was Edmund Blackett, also responsible for the rectory. The first service was held in the new church in 1852, the area having been declared a separate parish the previous year.

It is interesting to note that the first church service to be broadcast over the then infant radio was from St. Mark's—on Good Friday, 1925.

During its history, St. Mark's has been closely associated with the development of private schools. A parish school was in existence as far back as 1847, on the edge of Rushcutters Bay. A larger and later parish school is today being used as a Sydney Grammar Preparatory School.

Other schools linked with the parish are Ascham, one of the best-known girls' schools in the Commonwealth, and Cranbrook School for Boys. Cranbrook conducts a pre-school kindergarten in the parish hall.

Centenary services will be held on Sunday, April 26, at 7 a.m., 8 a.m., 10 a.m., 11 a.m., 3 p.m. and 7.15 p.m. Bishop Kerle will be preacher at the 11 a.m. service and Bishop Loane will administer Confirmation at 3 p.m. The rector, Archdeacon Goodwin, will preach at 10 a.m. and 7.15 p.m.

One of the Lessons at the 11 a.m. service will be read by Sir Kenneth Street. Representatives of the National Trust and the Church of England Historical Society will be among those attending.

Revised Lectionary

April 26: 4th Sunday after Easter. M.: Deut. 4: 1-24; or Isaiah 60; Luke 16: 19-end; or Acts 3.

E.: Deut. 4: 25-40; or Deut. 5; or Isaiah 61; Luke 7: 1-35; or Revelation 2: 18-3; 6.

May 3: Rogation Sunday. M.: Deut. 6; or Isaiah 62; Luke 20: 27-21; 4; or Acts 4: 1-33.

E.: Deut. 8; or Deut. 10: 12-11; 1; or Isaiah 63: 7-end.

May 10: Sunday after Ascension. M.: Deut. 26; or Isaiah 64; John 14: 1-14; or Ephesians 1: 3-end.

E.: Deut. 30; or Deut. 34; or Isaiah 65: 17-end; John 16: 5-end; or Acts 1: 1-14.

NO COMPROMISE

WRITING in "Christianity Today" on the "new look" in Protestant-Roman relations, Professor Norman Hope, Professor of Church History at Princeton Theological Seminary, declares that "Protestants have a distinctive testimony to bear, on which there can be no compromise."

"To dilute this testimony would be for us Protestants a repudiation of our heritage and a betrayal of the trust committed to us."

"And, since Roman Catholicism, for all its friendliness, does not seem in the least ready to accept this interpretation of the New Testament, any union between Romanism and Protestantism is not on the horizon in the determinable future."

Dr Hope singles out three elements in the Reformation interpretation of the Christian Gospel: 1. Justification by grace through faith "which means that in Christian salvation all is of God, and that the only thing man can do is gratefully and humbly accept the salvation that God freely offers in Jesus Christ."

2. The Priesthood of all believers, "which means that all Christians are created in the same sacrifice, and called to the same divine destiny; that all have equal standing in the sight of God, and therefore have equal responsibilities and privileges in the Christian life."

3. The final authority of the Bible as the only rule of faith and life.

50 YEARS AGO

(From an Editorial): "The position that women occupy at the present time is unique in the history of the world. First and foremost, ordained from the beginning, there is the Divine calling of wife and mother. What a beauty there is in the old Bible expression, 'A helpmeet for him.' Truly if a woman carry out that ideal her occupation is full indeed."

"No man, however capable, can fulfil this work. It is related of a well-known Australian professor, that in his old Scotch home his father once gently rebuked the mother for reproving the boys so often on the Sabbath. It was agreed that for one such day the father alone should be responsible, with the result that before the close of that Holy Day the sons had received the severest thrashings of their lives, and were sent to bed weeping, by an exasperated father. Truly a mother's patience needs to be inexhaustible."

(From "The Church Record," April 17, 1914).

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BIG LINK BETWEEN CRIME AND ALCOHOL

Psychiatrist addresses symposium

SPEAKING at a symposium arranged by the N.S.W. Temperance Alliance the well-known Sydney psychiatrist, **Dr John A. McGeorge**, said that it was the individual who has just had enough drink to be reckless who is the real danger more than the heavy drinker.

"The heavy drinker," said Dr McGeorge, "may give vent to an explosive burst of anger resulting in serious bodily harm or even death to another person, but it is the individual who has just had enough to be reckless and whose judgment is impaired who is the real danger."

"An investigation of 770 people who were interviewed, having been convicted of crimes of violence, showed that 40 per cent had been drinking at the time of the crime."

"The actual percentages were: assault 50 per cent (usually an unfortunate spouse was the victim); grievous bodily harm 30 per cent; actual bodily harm 70 per cent; malicious wounding 41 per cent; assault and robbery 13 per cent; manslaughter 52 per cent; and murder 35 per cent. An imagined slur, a joking taunt, an over-friendly wife can all lead to violence of varying degree."

Investigated

"1,279 cases of sex offences were also investigated and it was found that alcohol was present in 41 per cent of rape; 12 per cent of carnal knowledge; 35 per cent of indecent assault on females; 45 per cent of indecent exposure; 50 per cent of indecent assault on male persons; 32 per cent of sodomy; and 53 per cent of bestiality. Actually the numbers were 38 per cent of the total of sex offences."

"Many a sex offence would not have been committed had the person not been under the influence. This particularly applies to indecent assault on a male person and exposure."

"Many young fellows who have pulled girls into cars, taken them to quiet spots and raped them have had just enough drink to make them reckless of the consequences and that is quite a common excuse: 'We wouldn't have done it if it hadn't been for the booze.'"

"Now alcohol and vagrancy might be connected. Fifty per cent of all vagrants are alcohol addicts. Next to come to insanity delirium tremens as a form of insanity is an

alcoholic confusional state and that, in itself, is self-explanatory, but also there are states in which delusions of persecution are developed, so-called paranoid states, and these too very often result from excessive indulgence in alcohol. The final stage, of course, is alcohol dementia from which there is never any recovery."

"In 259 cases of admissions to mental hospitals it is found that alcohol addiction was a very powerful and potent cause of the mental breakdown, this is 5 per cent of the total admission rates. It may be interesting also to note that inebriates admitted during last year were 786."

Rapidly Regaining

"What was briefly a statement which was made recently that the figures for 'drunk and disorderly' behaviour are lower now than they were in 1955. I would like to draw attention to the fact that last year's figures for 'drunk and disorderly' behaviour were 644 higher than the previous year's. This indicates that whatever may be the difference now as compared to 1955 we are rapidly regaining the same position in which there will be a large proportion of people arrested for being 'drunk and disorderly.'"

"But the main factor from the psychiatric point of view is not the man who drinks immoderately who is the danger and who gets into trouble, it is the man who drinks just enough to be reckless whether he is driving a motor car or whether he suddenly decides that he is going to steal something or someone else's motor car or break into a house. It is the recklessness engendered by alcohol that leads to very many crimes."

Mboya on Sudan

Mr Tom Mboya, Kenya's Minister of Justice and Constitutional Affairs, has said that if the expulsion of missionaries from the Sudan is "no more than an attempt to persecute the church — to refuse the people of this country the right to worship—then it is wrong and it doesn't matter whether it is done by an African Government or Verwoerd's (Republic of South Africa) Government."

Mr Mboya, who is a Roman Catholic, continued: "The mass dismissal of missionaries on account of their preaching a religion which some State does not want is wrong and must be condemned. It is not for the State to say what church I shall worship in."

(E.P.S., Geneva)

PROTESTANTS JOIN IN ROMAN MISSION

A THREE-DAY mission in Melbourne's Festival Hall, sponsored by the Catholic Evidence Guild, has gained the support of Anglicans, Methodists and Presbyterians.

The mission, which has been widely publicised, will run from May 11 to May 13. Principal speaker is a distinguished Roman Catholic leader, Archbishop Leonard Raymond, of Nagpur (India).

In arranging the mission, the theme of which is "The Christian in the Modern World," the Catholic Evidence Guild invited participation by other denominations.

The Anglican Archbishop of Melbourne, **Dr Frank Woods**, is to chair one of the sessions and the Bishop of Wangaratta, **Bishop McCall**, is to be one of the speakers.

Although some Protestants have not supported the mission individual members of the Presbyterian and Methodist Churches are participating, as well as Jewish leaders.

Participants include **Dr J. R. Darling**, Chairman of the A.B.C., who will chair one of the sessions; **Professor J. D. McCaughey** (Master of Ormond College, Melbourne University); the **Rev. J. Westerman**, a Methodist minister; Group Captain Cheshire, and the **Rev. Frank Byatt**, Secretary of the Victorian Committee for Inter-Church Aid.

"Jesuit spirit"

The chief speaker, Archbishop Raymond, studied at the Gregorian University in Rome and gained Doctorates in Divinity and Canon Law. The Archbishop has particular interests in four organisations in India: The Sodality of the Blessed Virgin Mary, the Association of Marthas, the Legion of Mary and the "The participation of the

Dr Ramsay's visit here confirmed

The Archbishop of Canterbury, **Dr A. M. Ramsay**, is to visit Australia next March at the invitation of the Primate of Australia and Archbishop of Sydney, **Dr Gough**.

An announcement was made last August of the proposal to invite Dr Ramsay to Australia. The Confirmation of this was given by Dr Gough speaking on his return from England last Friday.

Dr Ramsay will be in Australia for three months. He will visit all States as well as New Zealand. This will be the Archbishop's first visit to Australia.

A DEGREE issued this year by the Cuban Government designated Good Friday and Holy Saturday as national holidays. This was a reversal of the stand the Government took last year against traditional Holy Week observances.

On other pages...

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CRUSADE'S EXTRA WEEK p. 3

BLACK AND WHITE IN AFRICA p. 7

Papal infallibility essential says head

SPEAKING on an A.B.C. television program on the subject of Church unity, aired on Sunday, April 26, the Roman Catholic Archbishop of Hobart, **Dr Guildford Young**, affirmed that belief in papal infallibility was essential for members of his Church.

In any dialogue with other Christians, the Archbishop said: "I would have to make it quite clear that I could never throw into the discard" the doctrine of Papal Infallibility proclaimed in 1870 by the Vatican Council.

"This doctrine," the Archbishop continued, "is as deeply implanted in the teachings of the Church as is the doctrine of the Divinity of Christ."

Asked by the interviewer whether he meant that such dogmas could not be abandoned, but could be enlarged and developed, the Archbishop answered in the affirmative.

Dealing with the question as to whether the Roman Catholic Church was sincere in its dealings with other Christians or whether it is really expecting the return of all the other Churches to Rome under the leadership of the "Chief Shepherd," the Archbishop, weighing his words carefully, answered: "We cannot, of course, discard the truth that the Pope is the Chief Shepherd and Chief Teacher."

Undervalued

Earlier in the program, Lord Fisher, of Lambeth, said: "We have all realised that all baptised Christians are members of the Catholic Church by virtue of their baptism. Baptism is the first great sacrament and we have undervalued it."

Lord Fisher also referred to the new emphasis on Biblical

Anglican bishops suggests totalitarianism, for, by reason of their office, they involve their Church, many members of which will be unhappy to be found in such association. They are not consulted in a move which vitally affects the future."

Theology as one of the contributory factors in the new spirit. Another speaker, the **Rev. Dr E. Roberts-Thomson**, Principal of the Baptist Theological College, N.S.W., stressed that there was a very real difference between unity and uniformity. "I don't think it is easy," said the speaker, "to get uniformity, but we ought to get something that approximates to it."

"Any spiritual unity there is must be demonstrated to the world."

Public Relations Officer resigns

THE Deputy Registrar and Public Relations Officer of Sydney diocese, the **Rev. Kenneth Roughley**, is to resign at the end of July.

Mr Roughley has accepted nomination to the parish of St. Bede's, Drummoyne, where he succeeds the **Rev. K. N. Shelley**, now Chaplain of the Royal Prince Alfred Hospital.

Mr Roughley was appointed Deputy Registrar and Public Relations Officer in July, 1956. For part of this period (1956-61) he was Chaplain of St. Catherine's School, Waverley, and (1958-59) diocesan Immigration Officer. He is also Editor of the diocesan magazine, "Southern Cross."

Ordained in 1949, Mr Roughley served a curacy at St. Anne's, Ryde. He was then appointed Curate-in-Charge of St. Luke's, Miranda, following which he became Rector of St. Stephen's, Mittagong, in 1953.

At the time of going to press no announcement had been made as to a successor.