

Mainly About People

N.S.W.

The Rev. R. G. Robinson, rector of Holy Trinity, Erskineville, has accepted nomination to the parish of St. Matthew's Bondi (Sydney).

The Rev. M. C. Lee, previously with CMS in Sabah, has been appointed curate of the provisional district of St. Ives.

Two Sydney men have been honoured for their work in the educational field by being elected as Members of the Australian College of Education. They are Canon M. C. Newth, who has been headmaster of St. Andrew's Cathedral School since 1941, and the Rev. A. A. Langdon, Director of Education in the diocese of Sydney since 1952. The College is a professional body of educators concerned with research into aims and methods in education.

The Rev. Doug McGraw, an Anglican clergyman from Sydney diocese who has been serving as a pilot with the Missionary Aviation Fellowship in New Guinea, will be back in Australia until the end of this year. Incidentally, Mr McGraw is looking for furnished accommodation during this period and anyone who can help should ring 61-2975 (Sydney).

The new rector of St. Paul's Chatswood (Sydney), is to be the Rev. R. W. Hanlon, at present serving as a C.M.S. missionary in the diocese of Nakuru, Kenya. Before going to Kenya, Mr Hanlon was rector of St.

Stephen's, Mittagong. It is expected that Mr Hanlon and his family will be back in Australia at the end of August.

The Rev. S. W. Gissing, who has been rector of St. Paul's, Lithgow (Sydney), since 1960 has accepted nomination to the parish of St. Columba's, West Ryde. It is expected that Mr Gissing will take up his new work about September.

Victoria

The Archbishop of Melbourne inducted to the parish of St. Luke's, Vermont, on June 22, the Rev. C. J. Cohn. Two days later, on June 24, the Archbishop inducted the Rev. J. B. R. Grinrod to Christ Church, South Yarra.

The Rev. Howard Hollis, temporary Domestic Chaplain to the Archbishop of Melbourne, will be returning to England in August to become vicar of St. Mary's, Primrose Hill, London.

Brother William, S.S.F., a Franciscan Friar, who has recently arrived from England to assist in the establishment of the Brisbane headquarters of the Order, is at present visiting Melbourne, and undertaking varied deputation work. Brother William is well known for his guitar playing, and has also published many songs which he has written.

The Rev. Noel Stone has been appointed curate to the parish of St. Luke's, East Frankston (Melbourne).

AUSTRALIAN CHURCH AID TO VIETNAM REFUGEES

THE Australian Council of Churches has announced that it is giving £3,000 on behalf of Australian churches to aid refugees in Vietnam.

The secretary of the Council's Inter-Church Aid Division (the Rev. Harvey L. Perkins) said in Sydney that an emergency appeal for assistance had been made to churches throughout Asia by the East Asia Christian Conference, of which major Protestant churches in Australia are members.

The appeal, initially for a minimum of £10,000, would allow the Protestant Church in Vietnam to undertake strategic services in pockets of acute suffering beyond the reach of government relief programs.

Mr Perkins said that churches in some Asian countries, which still have relations with North Vietnam, would be able to help the churches in that part of Vietnam to serve their congregations rendered homeless by the war. Australian contributions would serve the same purpose in aiding the churches in South Vietnam.

He said that despite the political divisions of the country, the Protestant Church in Vietnam, both north and south, was still organised as one branch.

The Vietnam emergency appeal was the third responded to by the Council in the last fortnight.

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Emergencies

In addition to direct relief operations, 44 homes are being built as a pilot scheme for a project that will eventually involve the building of at least 1,000 homes in different centres. Last week the Council also granted £500 for the rebuilding of a farm training school in Ceylon. The school was extensively damaged during severe floods in Ceylon earlier this year.

Contributions to these emergencies may be sent to Inter-Church Aid Offices in capital cities.

- U.S.A. in Vietnam, for and against, p.3.
- Miraculous intervention in Vietnam, p.5.

Waratah float

The N.S.W. Council of Churches has decided to enter a float in this year's Sydney Waratah Festival, scheduled for October 9.

A committee has been appointed, the members of which would like to hear from interested church people who may have suggestions to offer. A particular need is for people with talent in the floral art field.

The pageant, this year under the title "Pageant of Progress," will receive wide coverage from Press, TV and radio and the Council feels that it offers an excellent opportunity for Christian witness.

Persons interested in assisting should contact the convenor Mr L. W. Hutchinson, 4 Alkoomie Street, Beverly Hills. Phone 75-5580.

South India Service

On July 4, at 9 a.m. in St. Mark's, Forest Hill (Melbourne) there will be a united service for Anglicans, Presbyterians and Methodists.

Bishop Samuel of the Church of South India, at present visiting Australia, will take part in the service which will be the Lord's Supper according to the use of the Church of South India.

Prayer for Armidale

BI-MONTHLY meetings are being held in Sydney to pray for the diocese of Armidale and especially for Bishop and Mrs Kerle.

Following Bishop Kerle's Enthronement it was felt by some of his Sydney friends that opportunity should be given for others to gather with them from time to time to pray in this way.

The first meeting was held in St. Bede's Rectory, Drummoyne, in May when folk from many parts of the diocese attended. Bishop Kerle sent special prayer points to this meeting.

It is planned to hold the gatherings every second month on the third Friday and the next one will be on July 16, again at St. Bede's Rectory, beginning at 8 p.m. The rector of St. Bede's, the Rev. Kenneth Roughley, would welcome any who care to attend.

Ecumenical scholarships

THE Geneva office of Inter-Church Aid is offering scholarships for ecumenical studies during 1966 and 1967.

Places are available in Canada, U.S.A., Asia, Africa, Switzerland, Britain and other European countries.

Applications must reach the Australian Committee by October 1. The committee is made up of heads of Melbourne theological colleges, with the Rev. Dr Alan Watson as chairman.

Further details are available from the Secretary, the Rev. Frank Byatt, 6th floor, 37 Swansont St., Melbourne.

900th anniversary

A LEADING Anglican scholar and expert on Westminster Abbey, Dr E. F. Carpenter, has been visiting Australia during June.

Archdeacon Carpenter is Chairman of the Publicity Committee responsible for celebrations of the 900th anniversary of the foundation of Westminster Abbey.

The year-long schedule of activities commencing in December, 1965, will mark this important anniversary.

Since its foundation by Edward the Confessor in 1065, the Collegiate Church of St. Peter, to give Westminster Abbey its proper title, has witnessed some of the most important events in British history.

A program of cleaning and restoration was completed last year and the fabric of Westminster Abbey is now revealed in all its medieval splendour.

SYDNEY'S NEW YOUTH CHAPLAIN

THE new Chaplain for Youth and director of the Church of England Youth Department in the diocese of Sydney is the Rev. Geoffrey Taylor, at present rector of St. John's, Wallerawang.

Mr Taylor, who is married, was ordained in 1960. His first curacy was served in the parish of St. Thomas, Kingsgrove (where the former Chaplain for Youth, the Rev. John Turner, is now rector).

In 1961 Mr Taylor became curate at St. Paul's, Lithgow, with oversight of Wallerawang. He became rector of St. John's, Wallerawang, in 1962.

Mr Taylor has had wide experience in work amongst young people.

CHURCH of ENGLAND MARRIAGE GUIDANCE CENTRE

Established 1947. Director: The Reverend G. R. Beatty.

COUNSELLOR TRAINING COURSE

The Church of England Marriage Guidance Centre is now calling for

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Applicants are to be between the ages of 30 years and 50 years and willing to undergo a selection procedure. For further information phone 61-3946 or 61-3214.

Applications close 2nd August, 1965. Training course commences September, 1965.

THE AUSTRALIAN CHURCH RECORD

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TORRENTIAL RAIN BUT CHURCH OVERFLOWED



THE men who had laboured so hard and so long to build the new church of St. John the Baptist, Sutherland (see full story in A.C.R., May 6) were thrilled to see the crowds jammed into the new building at its opening and dedication on June 24. The 40ft x 48ft main area was supplemented by the cry room and large narthex but still there was insufficient space to hold all who came. And all of this was on what must have been the wettest night of the recent period of wet weather. Gutters overflowed with water as car after car stopped in the streets around St. John's. The overflowing gutters were matched by the overflow of people who, as the service started, were still trying to get a toe-hold in the new building.

JOHN STOTT ON UNITY

THE great majority of Anglican Evangelicals do desire a visible unity of God's Church in England, said the Rev. John Stott, Rector of All Souls', Langham Place, London, when he addressed the annual gathering of the Church Society in London.

"We genuinely believe that this is the Will of God," he said. "The only divisions of the Church in the New Testament were geographical divisions, not denominational. We believe that visible disunity is a powerful hindrance to the spreading of the Gospel."

A visible unity, Mr Stott continued, would not necessarily lead to the immediate conversion of hordes of non-Christians, but it would remove a great stumbling-block which tended to stall the Church's work.

"Every Christian conscience must view with dismay the spectacle of Christian Churches along a High Street competing with one another like so many departmental stores."

On the other hand they had to be sure of finding ways which would lead to the greatest possible unification of Christians in England.

The present scheme for the reunion of the Church of England and the Methodist Church, for example, would prevent rather than encourage this larger reunion.

There was, he said, wide feeling of dissent in both Churches over the proposed scheme. And Dr. John Huxtable, a leading Congregationalist, had said that no other Free Church would ever agree to reunion along the lines proposed for Anglicans and Methodists.

"We do desire reunion," Mr Stott reaffirmed, "but the proposals that have so far been made are disappointing and indeed unacceptable. This is not a negative, dog in the manger, attitude. We must submit these

first set of proposals to the most thorough scrutiny."

The objections put forward by Evangelicals were based on sound theological principles.

If unity were to be achieved, then it must be Unity in Truth. The present proposals, on the other hand, seemed to have been designed on grounds of expediency.

Bewildered

Evangelicals were bewildered by the continuing doctrinal indifference shown by supporters of the scheme and by statements of naive optimism voiced by Ecumenical leaders in the Church of England on differences within the Church which would be difficult to reconcile.

"It is easy to tolerate the theological principles of others if you have no theological principles of your own," he said. But Evangelicals were quite clear in the views they held.

"I am weary of the accusations of narrow partisanship levelled at Evangelicals. Evangelical is not a partisan word. An Evangelical is a Gospel man. He is loyal to the Gospel of full grace."

In future discussions on reunion proposals with the Methodists, and in any other reunion discussions, Mr Stott hoped that Evangelical opinion would be fully represented. And he urged that Evangelicals must call on Church leaders and others responsible for formulating reunion schemes to be loyal to the first principle of the Church — the supremacy of the Gospel.

"But in our zeal for biblical truth, we must not require of others what is not required by scripture."

SALVATION ARMY MARKS 100 YEARS OF ITS EXISTENCE

IN St. Paul's Cathedral, London, in St. Andrew's Cathedral, Sydney, in St. Paul's Cathedral, Melbourne, and in churches of many denominations across the world Salvationists have been gathering for services marking the centenary of their movement.

Queen Elizabeth II and a distinguished gathering of church leaders, government and diplomatic representatives and civic officials attended the inauguration of 10 days of celebrations marking the 100th anniversary of the Salvation Army.

The ceremony was held in the Royal Albert Hall, immense 100-year-old oval in West London. There the Queen was welcomed by General Frederick Coutts, eighth leader of the international movement founded on an East London slum street corner on July 2, 1865, by William Booth.

Church leaders attending included the Anglican Archbishop of Canterbury, Dr Michael Ramsey, and Cardinal Heenan, the Roman Catholic Primate.

Prime Minister Harold Wilson was represented by the Home Secretary, Sir Frank Soskice, while the diplomatic world was represented by London envoys of the 70 countries in which the Salvation Army is today at work.

Altogether, some 2,500 Salvationists from all parts of the world have assembled in England for the centenary.

On behalf of the World Council of Churches, its general secretary, Dr W. A. Visser 't Hooft, cabled congratulations to General Coutts. The cable read: "Remembering gratefully the Salvation Army's world-wide work of evangelism and service and rejoicing in the Army's participation in the ecumenical movement, we send you warmest congratulations on this memorial anniversary. May the Army be blessed in the future as in the past."

In 1878 the name of this organisation was changed to Salvation Army and its chief executive was known as General. In 1880 the Salvation Army commenced work in Australia and came to Newcastle in 1883.

PRIMATE TO ASIA
THE Archbishop of Sydney, Dr H. R. Gough, will visit Australian troops in South-East Asia, accompanied by Canon A.E.S. Begbie, in November.

Canon Begbie is Anglican Chaplain-General to the Australian Military Forces.

The visit, first made by an archbishop or primate to Australian troops on active service, is expected to include Malaysia.

The Church Roundman of "The Sydney Morning Herald" comments that the Government "is not likely to grant visas to senior churchmen to visit Australian troops in South Vietnam."

"The Government view is believed to be that the troops can be best served by chaplains already there."

AUSTRALIAN FRONTIER RECEIVES MAJOR GIFT

From Page 1
Manship of Dr J. J. Mol of the Department of Sociology at the Australian National University and including personnel widely experienced in the field of the social sciences, had been nominated to take charge of this work.

The Committee would sponsor and conduct research in the fields of sociology, including religion. This was clearly of vital importance to the community and to the Church if it was to operate effectively in the development of a responsible society.

Funds to enable Frontier's work to be carried on over the next three years were being sought privately. It was hoped that by the end of this period Frontier would have a sufficient subscribing membership and would be sufficiently endowed to enable it to meet all running costs without further special appeal.

Dr Darling explained that Frontier was incorporated in Canberra in 1963. Initiative in its formation had been taken by the Australian Council of Churches.

Dr Darling said: "Reflecting the spirit of reformation which had been evident in the World Council of Churches and the Vatican Council, the Churches of Australia felt a responsibility to serve the community in ways more appropriate to the world of today."

Management of its affairs is vested in a Commission currently comprising ten prominent educationalists and businessmen. It operates through a Director, Mr Peter Mathews, whose headquarters are at Canberra.

Regional advisory panels have Adelaide, Sydney, Brisbane, Newcastle, Parramatta and Bordertown, and others will be established as practicable to give Frontier representation in every important centre in Australia.

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THE CHURCH OF ENGLAND IN SOUTH AFRICA

-an "unrecognized sect"?

WRITTEN just prior to the death of Bishop G. F. B. Morris (see report elsewhere in this issue) the following article is a thoughtful appraisal of the situation of the Church of England in South Africa. It appeared in the June 18 issue of "Christianity Today," the influential evangelical fortnightly published in the U.S.A.

In 1934, Msgr. Ronald Knox's father, a former Anglican Bishop of Manchester, protested strongly against the omission from "Crockford's Clerical Directory" of clergy serving in the Church of England in South Africa. The names were quickly restored.

In 1962, the first issue of the directory after Dr Michael Ramsey went to Canterbury, they were omitted again.

Justifying this, the anonymous author quoted extensively from "Episcopi Vagantes" by H. R. T. Brandreth, who was at that time chaplain to the British Embassy in Paris.

This book gives a bizarre and distinctly unedifying account of a motley assortment of itinerant prelates.

In the process, Brandreth made some misleading statements about the CESA and its senior bishop, the Right Rev. G. F. B. Morris, for which he was compelled to publish a complete apology. The offending edition was withdrawn from sale.

As Crockford has not yet followed with an apology, a number of leading evangelicals in England and Australia have asked that their names also be omitted until those of the CESA clergy are restored.

Behind all this is the anomaly that South Africa has two Anglican churches.

The Church of the Province

of South Africa has more than a million members, is predominantly Anglo-Catholic, and is "recognised" in Canterbury.

The CESA has 25,000 members, adheres firmly to the Prayer Book and the Thirty-nine Articles, and (like a large part of Christendom) is not regarded by Canterbury as being "in communion."

Anglo-Catholic

The CESA cannot be ignored, however, for at its head is a bishop whose episcopal credentials are indisputable: G. F. B. Morris was consecrated by Archbishop William Temple on June 3, 1943, and was Bishop in North Africa until 1954, when he incurred the wrath of Temple's successor, Geoffrey Fisher, by going to the CESA and thus putting himself "outside the fellowship of the Anglican communion."

In the course of some confusing public statements, Dr Fisher found it necessary to say that he had not excommunicated Bishop Morris—which was perhaps as well, for none of the canonical grounds for excommunication was present.

"Under current regulations and practice," continued the primate, "he, like other Non-conformists, may be admitted to communion under certain circumstances..." It became apparent that the archbishop had a curious conception of the Anglican communion, a body which, as the CESA pointed out,

has "no constitution, no doctrinal basis, no governing body and no legal status."

The only test of membership, avers the CESA, is historical connection with the Church of England.

If this be the norm, then the CESA claim is undeniable, and Fisher's action is seen to be entirely arbitrary. He brought no charges, gave Bishop Morris no opportunity to defend himself, and offered no right of appeal.

However misguided his reaction at the time, Lord Fisher is known to hold views that throw no doubt on the validity of Bishop Morris's episcopal status.

Evidence suggests that the present Archbishop of Canterbury may have a different opinion.

A former CESA rector, ordained by Bishop Morris and now in England, has been "conditionally reordained" by the Bishop of London. When "Christianity Today" inquired about official policy in these cases, the Church Information Office at Westminster, after some delay, stated: "Conditional reordination is very rarely used, but in this instance the Metropolitan advised that it was desirable in order to remove any shadow of doubt concerning the validity of this clergyman's orders."

Apart from the fact that the term "reordination" is surely by Anglican standards an illogical one, the Bishop of London's action could have far-reaching implications ecumenically.

Coexistence

A burning issue in England at present is the process by which Methodist ministers will be accepted into the Church of England if the current merger proposals are accepted by both sides.

"No doubt," comments a CESA layman, "The Methodist will be interested to see that an ordination by Bishop Morris is not adequate for the Bishop of London."

Meanwhile, no policy of peaceful coexistence is followed by the C.P.S.A., for its Ven. W. V. Gregorowski in June, 1964, made a violent written attack on the CESA, during which he said: "It ought therefore to be clearly stated that any member of the Church of the Province, or for that matter, any member of the Church of England or of the Anglican Communion, who joins in worship with the body concerned, is breaking fellowship with and being disloyal to the church to which they belong. That means being disloyal to the part of the family of God to which He has called us, and so to our Lord Himself."

No commentary on this pronouncement is necessary.

Unrecognized?

Last March the Bishop of Johannesburg (C.P.S.A.) made reference to the CESA as an "unrecognized sect," but the facts and the bishop are at variance.

The validity of the CESA's position was upheld by the Privy Council as far back as 1884.

Far from being an unrecognized sect, this church is a member of the Reformed Ecumenical Synod and of the Evangelical Fellowship of the Anglican Communion; it broadcasts regularly over the South African Broadcasting Corporation and figures on official government census forms.

In 1963 the CESA erected six new churches for its work among Africans, and the following year it organized a month's evangelistic campaign in Pretoria, Johannesburg, and Cape Town, conducted by the Rev. A. W. Rainsbury, a prominent Anglican evangelical from England.

In Johannesburg, the venue was the City Hall; in Cape Town, it was the Groote Kerk, the mother church of the Dutch Re-

formed Church in South Africa. Two incidents at the CESA annual synod last fall show wherein lies the true strength of this valiant little body.

Right at the beginning of the meetings there were 90 minutes of corporate prayer, "a continuous stream of intercession as one immediately followed another in bringing the needs of the Church to the throne of Grace."

The synod was later told that all the CESA's African clergy had taken it upon themselves to teach their people the meaning of Christian giving by tithing themselves.

One-tenth of a minister's stipend equals about 3.30 dollars a month. From this is might be assumed that the C.P.S.A. has good cause for alarm.

J. D. DOUGLAS.

EDITORIAL

PRAYERS FOR RAIN

During a disastrous drought, such as has been experienced in recent months, calls are made from time to time exhorting people to pray for rain. A recent issue of "Outreach," the magazine of St John's, North Ryde, carries some provocative comments on these oft-repeated calls.

We reproduce these comments and leave our readers to judge for themselves their merit or otherwise:

Do some of you read the Letters to the Editor in the "Herald"? If so, you will recall a recent letter which suggested that the best time for Christians to pray for rain is when there are sufficient clouds in the sky to allow the scientists to "seed" them.

Despite the protests of one or two readers, we must be prepared to concede that this would be a most satisfactory time to put prayer to the test. It is even possible that there is more than a fifty-fifty chance of rain falling as a result, and so our confidence in prayer need not be shattered in any way.

In fact, it is difficult to understand why Christians continue to make such assertions about the need to pray for rain. Do we really believe that God is going to answer these prayers when we are most reluctant to pray to God about our spiritual needs?

Do we expect God to send rain in answer to our prayers, when, in fact, secretly in our hearts we doubt whether rain will come? And if it does, we more or less assume that it would have come anyway.

We are dealing with a holy and righteous God. He is also gracious and full of loving kindness and mercy toward us. We are like spoil children and act as though we have personal rights which should force Him to answer our prayer.

Let's not get side tracked on this matter of rain. We ought to be praying for restored fellowship with Christ, not simply for blessing. Most Christians will readily admit that God is able to send rain. But why He delays, they are not able to understand so easily.

In Lionel B. Fletcher's book, "Kneeling to Conquer," there is a delightful account of an incident during a drought in Queensland. All the adults had met to pray for rain, and were asking God to send three inches.

Some of the children decided to have their own prayer meeting, and because the adults were asking for three inches, they decided to pray for three and a half inches. Soon the rains came, and when the measure was taken, three and a half inches of rain had fallen.

You see the best time to pray for rain is when the answer seems most unlikely. The best time to pray is when we are prepared to confess our own helplessness before God. And the best time to pray is when we believe that God is still God.

HISTORY AT DEACONESS HOUSE

HISTORY was made at Deaconess House last Friday night when for the first time the main speaker at the Annual Youth Night was the Senior Student of the College, Sister Ann Bishop.

Sister Ann spoke to a crowd of over 400 young people reminding them as Christians, whether women or men, they were "Ambassadors for Christ" (2 Cor. 5:20). Their task was to come to Christ and go to serve with a message of love, hope and decision proclaiming Christ as King of Kings and Prince of Life.

Clergy finish studies on sexual development

"The Course was a great help in giving me insights especially in the realm of youth work and sharing experiences with other clergy."

This was the comment made by one minister, after the completion of the recent six-week course of seminars on "Understanding Psycho-Sexual Development" conducted by the Father and Son Welfare Movement.

Forty-two ministers, representing the main Protestant denominations, took part in the seminars, which were addressed each night by experts in the relative fields. Group discussion was an important feature of the sessions.

Among subjects covered were "Normal and Abnormal Developments in Childhood and Adolescence," "Biblical Teaching on Sex" and "An Approach to Pastoral Counselling."

The course will be repeated in March, 1966.

An Advanced Course on "Preparing Couples for Marriage" will be held in October and will be open to 24 Clergy who have already completed one of the Movement's courses as outlined above.

Sister Ann pointed out that primarily we should be ambassadors in the place God puts us whether in Offices, Hospitals, Schools or Universities.

This message was the climax of a most enjoyable night of folk and chorus singing (with audience participation). A skit of the life and purpose of the students of Deaconess House was presented showing that many avenues of work could be followed by the Students on completion of their period of study.

Testimonies were given by two of the students who told of God's faithfulness and providence in guiding and keeping those he has called into College for study.

After the program supper was served and the College opened for inspection.

Once again through this night many people went away with many of their pre-conceived ideas about Deaconess House dispelled and found that even though there was a diversity of personality and occupation within the College the students were ordinary girls who had their assurance of God's calling and that their lives were exciting, satisfying and full.

Graham on TV

DURING the month of July Billy Graham is being seen on Australian TV stations in all States.

In Sydney the programs are being shown on Channel 10 each Tuesday from 10 to 11 p.m. They are also being shown in Albury, Coff's Harbour, Lismore, Newcastle, Orange and Wollongong.

Subjects, which have a special emphasis on the teenager, are: Forgiveness, A World in Crisis, Teenage Rampage, and The Heart of Man.

The Hour of Decision Ltd., Caltex House, Sydney, would be pleased to have the financial support of Christians in meeting the heavy costs involved in putting on these programs.

Volunteers Abroad wanted

IN the last two years 41 young Australians have worked overseas as members of Australian Volunteers Abroad (A.V.A.)

At present volunteer tradesmen, youth leaders, teachers, nurses and graduates are serving under this plan in seven different areas—New Guinea, Malaysia, the Solomon Islands, Noumea, Tonga, Nigeria and Tanzania.

A.V.A. is organised by the Overseas Service Bureau, a community organisation which was established in 1961 to encourage



A photo of the late Bishop G. F. B. Morris, taken in the latter part of the Bishop's life (see story, p. 6).

Pre-marriage course capacity enrolment

The Father and Son Welfare Movement's current "Thinking of Marriage" course has been booked out. Forty couples are undertaking the course in the Harvey Sutton Memorial Hall at the Movement's Headquarters, 15 Goulburn Street, Sydney.

The course, which continues for five consecutive Tuesdays, is the second of four City courses being conducted by the Movement this year. Other five-week courses will be held in September and November.

The course is under the supervision of a Doctor, a Minister and a Marriage Counsellor. A panel comprising a Lawyer, an Architect and a Home Economist will be featured on the final night of the course.

The director of the Father and Son Welfare Movement, Mr John Robson, indicated that many of the couples attending the course had been recommended to do so by clergy and doctors.

HUNGER APPEAL RAISES £260,000

The chairman of the N.S.W. Freedom from Hunger Campaign Committee, Professor J. R. A. McMillan, has announced that the current appeal being held in N.S.W. now totalled almost £260,000.

Professor McMillan said that he hoped the immediate target of £300,000 would be greatly exceeded to enable N.S.W. to contribute its share towards the Australian target of £1,500,000 required for the 1965 program of food producing projects.

He appealed to all those who had been missed during the recent State-wide door-knock collection, to hand in their donation to a branch of any bank in N.S.W.

Contributions could also be forwarded to the Campaign office, 310 George Street, Sydney.

OFF THE RECORD

ETERNAL TRIANGLE.

A recent issue of the weekly journal of another denomination carries the interesting piece of news that "The minister, and Mr X. and Miss Y. were married at Kaniva in June..."

WELL SAID. From a sermon given recently in a Sydney church: "We like to make Jesus Christ the Son of the not-so-bads. We like to class ourselves in this category..."

FIFTY YEARS AGO. From "The Church Record," July 15, 1915: "Rev. Frank Lynch, who earned a good deal of notoriety at St. Paul's, Malvern (Melbourne), over the belling case, is making a name for himself at Williamstown. He is nothing if not original, and his latest exploit has amused more people than it has shocked: 'I cannot go to the Front,' he told a recruiting meeting at Williamstown last week, 'but by gum! I can fight!' He had stronger language still for the men who disturbed the meeting. The young man who interjected that the Australian Navy was a 'tin-pot' navy received correction on the tip of the nose from Mr Lynch's fist. 'If the Sydney can sink the Emden, surely the champions of our navy may sing its traducers with a sledge-hammer blow.' Thus, argued Mr Lynch after he did the deed, for those who know him best said he did the deed and thought about it afterwards.

"Oriel, in Passing Show, says: 'He thought it his duty, and so he did not flinch. That militant patriot, Reverend Lynch. It seems we must all be prepared, at a pinch, To deal with our foes, a la Reverend Lynch...'"

RANSOM FOR CURATE. We presume the appeal for money was connected with the impending departure of the parish's curate. Perhaps it was ransom? The appeal followed a heading which read: Shall we loose our curate? Oh, well, even St. Paul was "an ambassador in chains."

A FINAL THOUGHT. "Hardest servitude has he, That's jailed in arrogant liberty; And freedom, spacious and unflawed, Who is walled about with God." (Francis Thompson.)

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CONFERENCE

For the first time in Australia, lawyers will be gathering together to discuss the Christian faith and its principles in relation to important fields of law with which they often come in contact. The members of the Australian Lawyers Christian Fellowship are holding a Conference at the Anglican Sydney Diocesan Conference centre, "Gilbulla" at Menangle, near Sydney, over the weekend of the 13th to 15th August, 1965. This fellowship, whose membership is in fact drawn from (although not confined to) the major Protestant denominations, was formed in 1959 and is "open to all members of the legal profession (and law students) who accept the principles of the Christian faith as taught in the Scriptures particularly faith in Jesus Christ as Saviour and Lord."

Personalities attending the Conference and speaking include The Chief Justice of New South Wales (The Honourable L. J. Herron), The Honourable Mr Justice Richardson, of the New South Wales Supreme Court, Mr E. H. St. John, Q.C. (President of the Australian Section of the International Commission of Jurists, Mr G. Polson, Q.C. (from England), Mr Norman Jenkyn, Q.C., The Right Reverend J. S. Moyes (formerly Bishop of Armidale), Rev. Dr E. Roberts-Thompson (formerly Principal of the Baptist Theological College, Sydney), and the Rev. Ted Neffs (Minister of the Wayside Chapel, Kings Cross, Sydney). Subjects discussed include: "The Christian Imperative in Family Law," "The Christian Emphasis in Law and Punishment," "The Christian Content of the Rule of Law" and "Conflict between Christian Obedience and Secular Law."

Ministers are requested to draw the attention of this Conference to their parishes, through their parish journals.

Further enquiries and a brochure containing further details of this Conference may be obtained from the Hon. Secretary of the Fellowship, Ian J. Harvey, Esq., 4 O'Connell Street, Sydney (BW 5987).



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Books

A secret revealed

THE SECRET OF COMMUNION WITH GOD, by Matthew Henry, edited by Elisabeth Elliott, Marshall, Morgan and Scott, 120 pages.

Matthew Henry is best known for his massive commentary on the Scriptures. He was also acknowledged in his own day as a preacher and this volume consists of three sermons delivered in 1712, and the title plainly describes the purpose of the contents.

Mrs Elliott, widow of the missionary martyr, and one who knows well the "secret" herself, has edited this volume, reducing the prolixity of the original and up-dating some of the archaic expressions.

However, the message remains constant and the words of her introduction are apposite: "The Twentieth Century is intensely preoccupied with the idea of communication. . . . There is a clear distinction between the words 'communication' and 'communion.' The first implies interchange of opinion, the second an intimate sharing. Perhaps in our eagerness to establish communication we have come to regard the far deeper and more personal need of communion as beyond our reach."

We would recommend this book as one of value to those who seek to commune more closely with God and who are prepared to give the time in following its guidance to make the "secret" their own.

—J. E. JONES



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Applied theology

ROYAL THEOLOGY, Our Lord's Teaching about God, by R. A. Ward, Marshall, Morgan & Scott. 218 pages, 18/6 Eng. price.

Dr R. A. Ward, rector of a parish in the diocese of Norwich, was Professor of New Testament Studies in the University of Toronto when this book was first published.

There has been scholarship at times devoted (one trusts unconsciously) to the spreading of doubt; here is highly qualified and competent scholarship devoted to the strengthening of faith.

In his foreword to Dr Ward's earlier book on preaching, "Royal Sacrament," the Archbishop of York wrote, "Dr Ward knows his classics, he knows his New Testament, and he has read widely. . . . But, above all, he knows his Lord and has a passion to proclaim the message which has laid hold of him."

What did our Lord Himself teach about God? Was His teaching so different from St. Paul's after all? It is Dr Ward's purpose in this study to draw out from the Gospels Christ's theology, and this he does in three parts.

Dealing firstly with the Severity of God, he treats such themes as God as Creator, as Giver of Scripture, as the One who is Angry. Then the Kindness of God in which the Kingdom, the Sovereignty and Restraint, and the Gospel are treated. Finally, the Reconciliation of God in which there is a study of our Lord's teaching about His passion and death, followed by synthesis and conclusion.

Dr F. F. Bruce, in his foreword to this volume, says, "In Jesus' revelation of the Father we have indeed Royal Theology; and this is the theology which His servants are charged to proclaim."

Dr Ward concludes his study with some observations on what is involved in this proclamation today. For Royal Theology is nothing if not Applied Theology. Everyone who is concerned with the communication of the essential gospel of Christ will profit by the reading of this book; I have done so myself. To which your reviewer would add, me, too.

—J. E. JONES

CHURCHMEN TO VIETNAM

EN ROUTE: An eleven-member committee of churchmen and women is en route to Vietnam from the U.S.A. to try to re-establish communications in the hope of reaching a cease-fire agreement.

The delegation comprises six Protestant ministers, a Roman Catholic priest, a rabbi, and three Protestant women.

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Peter passes on some odd views

The columnist Peter, writing in the Southern Cross on the subject of unity, says that he finds it "disconcerting to hear that those most conservative in their theology and Bible based in their beliefs, do not seem enthusiastic about the emphasis of Christian unity in the Bible."

It would be interesting to know where Peter heard such a ridiculous thing. Of all Christians those of Conservative persuasion are surely most enthusiastic about "the emphasis of Christian unity in the Bible."

But perhaps Peter's un-named informant has never attended meetings such as the Belgrave Heights or Katoomba Conventions. He certainly can have had no contacts with movements such as Scripture Union, I.V.F. or the thousand and one missionary bodies in which Conservative Christians step across denominational barriers to live out the unity spoken of in Scripture. Evidently Peter's informant is one of those who merely talk about it!

The Rev. John Stott's statement (reproduced on page 1) is apposite.

(Incidentally the eminent church historian, Professor H. M. Gwatkin, doesn't agree with Peter's view that "little mention is made of continuing differences in the New Testament." In the Professor's view (stated in his "Early Church History") the Church "showed as much variety in the apostolic age as at any later time.")

Blood transfusions and the Witnesses

The J.W.'s were in the news again recently over the question of blood transfusions. In this connection we cannot do better than quote extracts from a comment made by the Rev. W. R. McEwen in "Evangelical Action":

Jehovah's Witnesses have again succeeded in bringing the authority of Scripture into public disrepute by invoking God's Word to justify the refusal of necessary blood transfusions.

The portions of Scripture quoted are relative to a dispensation, the ordinances of which have been nailed to the Cross.

But even if we accept their relevancy for the New Testament Church, it is difficult to see that restrictions imposed in any way



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Notes and Comments

envisaged the modern practice of blood transfusion.

"Evangelical Action" does not want to be associated with those who would persecute men and women who are prepared to face death rather than sacrifice a principle, but when the principle is not based on Scripture and when it is applied in such a way that children and adults suffer and die then it is time for every Christian to speak out.

Contrary to the laws of God

In Australia the Constitution provides for a complete separation of the State from the Church.

The merits and demerits of this constitutional arrangement are matter for debate, but it should be clear to every one that the separation does not suggest that the Church should follow courses in conflict with good order and government.

To follow such courses would be contrary to the laws of God and man.

This possible conflict is mentioned here because it has a particular relevance to the subject of Jehovah's Witnesses and their strange doctrines. In 1943 a constitutional case involving the Adelaide Company of Jehovah's Witnesses and the Commonwealth was heard before the High Court of Australia.

In the Court's findings it was made very clear that the constitutional guarantee of freedom in matters of religion did not permit anyone either individually or corporately to jeopardise the public safety in time of war.

In one report on the case it was said that subversive teaching is not to be permitted simply because the subversive teaching was given as part of a system of religious instruction.

The principle expressed by the Court is one which would not be approved from the most ardent voluntary or the most rigid adherent of established religion.

"Evangelical Action" believes that Jehovah's Witnesses represent the deceptions which are to be current in the last days, and as such they impinge on the true witness of God's Word.

Putting back the clock in Hobart

It will come as disturbing news to those who cherish their 1662 Prayer Book to learn that a Solemn Eucharist according to the 1549 rite was conducted in

St. David's Cathedral, Hobart, last month.

It is true, of course, that the occasion was the annual general meeting of the Australian Church Union and the service was conducted so as to "provide students of the liturgy with an interesting example of one of the earliest attempts to render the Medieval Latin Mass into English."

The Australian Church Union seems to have become more active of late in promoting its particular (unreformed) views. The Hobart service may have been intended merely as a study but we cannot help feeling uneasy about this turning back to things that the Church of England left behind long ago.

TWO BISHOPS ON BAPTISM

TWO English Bishops have commented on recent controversy in the Church of England over infant baptism.

The Bishop of Southwark, the Rt. Rev. Mervyn Stockwood, writing in the June issue of the diocesan review "The Bridge," said that whenever a child of unbelieving parents was baptised the Church was presented with a potential source of weakness and failure.

The Bishop of Chelmsford, the Rt. Rev. John Tiarks, writing in the current issue of his diocesan review, said that clergymen who feel bound in conscience to say that they will in no circumstances administer infant baptism should resign.

He said that "by tradition at least as old as the third century and virtually universal to the Reformation, children born to Christian parents have been baptised in infancy and that the Church of England had always retained infant baptism as most agreeable to the institution of Christ."

However, he said, clergymen are free to try to persuade Christian parents to postpone the baptism of their infants until they are able to answer for themselves.

Y.E.C.L. in City

THE CENE Centre, 511 Kent Street, Sydney, is the venue for the next Half-Day Conference for Men organised by the Young Evangelical Churchmen's League.

The meeting will be held on Saturday, July 24, beginning at 10 a.m. and finishing at 2 p.m. Speaker at this conference will be the Rev. J. R. Reid, B.A., rector of Christ Church, Gladsville, who will speak on the subject "Authority and Lordship."

Time will be given during the program for discussion and questions and duplicated copies of the talk will be available. Further inquiries to: The Rev. Paul Barnett, Moore College, Newtown, N.S.W.

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On the sawdust trail with Billy Sunday

ONE of the films recently released in Australia by Gospel Film Ministry Ltd. is "Billy Sunday", a colour and black-and-white film dealing with the life and work of the famous American evangelist.

The film makes use of old clips from newsreel and other films of Sunday's day and weaves these between fascinating personal portraits of the evangelist brought to the screen by the famous musician who worked so closely with him, Homer A. Rodeheaver.

The estimated total attendance of Sunday's meetings, held during the early part of this century, ran to 100,000,000 people. Billy Sunday claimed that one million of these people "hit the sawdust trail" to profess their conversion.

Sunday played a prominent part in the prohibition movement and was a vivid, if at times near-vulgar, speaker.

Prominent part in prohibition

The film traces this period in an interesting fashion and would prove worthwhile as a second item on a film night.

A recent issue of "The Australian Christian" carried an extract from one of Billy Sunday's colourful speeches, originally printed in an issue of that journal published in 1915. Said Billy:

"Come on, you forces of evil in Philadelphia, that have made the church a doormat to wipe your dirty feet upon!

"Come on, you triple extract of infamy! Come on, you assassins of character!

"Come on, you defamers of God and enemies of his church! Come on, you bul-necked, beetle-browed hog-jowled, peanut-brained, weazel-eyed four-flushers, false alarms, and excess baggage! In the name of Almighty God I challenge and defy you! I'm here for the next nine weeks. Come on, and I'll deliver the goods, express prepaid!"

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Letters to the Editor

Funerals and the Church of God

At a recent meeting our parish council was asked to comment on the proposed Funeral Directorship to be set up under the auspices of the Sydney diocese. The findings of our particular committee were favourable to the scheme being implemented.

This decision was reached solely on the argument that it would provide cheaper funerals for the people and, because of a full agenda on the business paper, I feel that insufficient thought was given to this matter.

As a church member who would doubtless benefit at some time, should an ordinance be passed to set up such a body? I have no quarrel with the sentiments expressed by our P.C., neither do I see any reason, in principle, why this innovation would not be beneficial to the church.

However, I do have very grave fears as to whether this new organisation could control the inevitable opportunity for abuse such a scheme would present.

One has only to look at the way in which the "Solemnisation of Matrimony" services are conducted in some of our churches to see how easily funeral services conducted from church buildings could be profaned, if we are to cater for all nominal members of our church.

For instance, how much would the minister charge for allowing the pall-bearers and mourners to use the carpet, or what fees would he impose for playing a dirge on the P.A. system or tolling the bell? Perhaps he would also sell tape-recordings of the service.

It occurs to me that one of the main reasons for setting up a funeral directorship could be that the church is dissatisfied with the religion being sold by various undertakers and dished up by sacerdotal funeral parlours.

If this is so, the diocesan authorities have indeed a worthy object, but let us remember that this is the type of religion the people want and for which they are prepared to pay.

I do not think the remedy lies in trying to take over this lucrative business, for we will only commit, in the name of Christ, that which we shun others for doing.

Nearly 2,000 years have passed since Jesus cleansed the temple; still we permit commerce in the name of religion to desecrate "the house of prayer." In these matters would not all the people still be astounded at His (Jesus') teaching?

PETER F. PIKE
Liverpool, N.S.W.

The students at Deaconess House

Mr J. Gordon Boutagy is to be congratulated for the suggestion made in his letter to the Church Record issued on the 1st July, 1965, that Deaconess House be re-named "Women's Theological College."

It may be of interest to your readers to know that when on the staff of Deaconess House in 1963, I suggested to the Principal that:

(1). The name Deaconess House be replaced by "Archdall Women's Theological Training College," after Canon M. Archdall who founded the Church of England Deaconess Institution at the end of the Nineteenth Century.

(2). To avoid the obvious confusion in most people's minds about the relation between the students at Deaconess House and the Deaconess Order, the women students wear a form of academic gown when attending attending lectures and retain a uniform only to be worn when absolutely necessary for certain types of parish work.

The Principal, who gave me a most courteous and sympathetic hearing, later told me that these suggestions had been rejected by a meeting of the Council of the Church of England Deaconess Institution.

May I once more renew the plea I made in a letter to the Church Record in December, 1964, that the time is ripe for a Commission to be set up by the General Synod of the Church of England in Australia to investigate the whole question of the ministry of women, particularly the question of "ordination" of deaconesses and the role professionally trained lay women can play in the church.

The hard fact remains there is no mention or suggestion of a ministry of women in the Book of Common Prayer or the Thirty-nine Articles, and the official attitude of the church is that of Sixteenth Century England and not of Twentieth Century Australia.

MISS P. J. NELSON,
Turramurra, N.S.W.

BAPTISM PRACTICE

New regulations governing infant baptism have been introduced in English parishes of Walthamstow and Chingford in the wake of controversy which has developed over the issue in several parts of England.

Agreed to by clergy and laity of the area, the new rules require that: every baptism take place in the presence of the regular congregation; that baptism be preceded by preparation in the home and/or church; that baptism take place in the parish in which the applicants live or regularly worship; and that the parents and godparents be regular worshipping members of the Church of England.

Good Friday Procession

I agree, completely, with Mr Milton Myers' letter of June 3 and feel that the criticism of Mr R. Adams of June 17 has missed the mark badly.

The correction of the misprinted word "efficacy" by Mr Myers in the June 17 issue focuses the truth of the whole point of his original article about the procession.

What efficacy of witness has the procession?

Mr Adams says: "Surely, by wearing robes, badges and uniforms and by carrying banners and crosses these people are bearing witness to the outside world that they are serving their God and His Church in a very real way through the various parochial organisations?"

Do they? What is the "very real way" they do?

Very seriously I regard these outward embellishments as something akin to para-pious theatricals which anaesthetise the mind of the users and supporters into a condition of difficulty to find an answer to the perennial question — "What's wrong with the Churches?" (Why their inefficacy?)

There is much in this association with the attitude of those who broadened their phylacteries. In this regard — and this must be said openly by someone sooner or later — I recall reading an article by one of our Bishops about the job of the Bishops; he said that while Bishops wore the purple we must not forget they also bore the crown of thorns.

My observation is that, so very often the purple is more decorative than a cluster of thorns — and less painful!

What is a "committed person" and how does he "bear witness to the outside world?"

Does he witness by carrying about "symbols of our faith" or, rather, by "demonstrations of the Spirit and power" (1. Cor. 2:4) of the FRUITS of faith — for "by their FRUITS shall ye know them."

This is where the Churches have gone wrong and many, actually, inside and outside the Churches know it.

Five thousand

No, Mr Adams, for too many centuries the Churches have "kidded" themselves (but not others) by these symbols and expedients whereas the Early Church was a true witness — its committed members observed and taught others to observe "ALL THINGS WHATSOEVER I HAVE COMMANDED YOU" (Matt. 28:20) not just some of these things as we have been getting for a long, long time.

Because of the Early Church's obedience to the Lord Jesus it

witness was followed by "signs and wonders" which "symbols" were efficacious! For instance, the witness of Peter and John at the gate Beautiful and at Solomon's Porch in "the faith which is through Jesus" (Acts 3:16) added about five thousand to the Church.

Has any procession, scarlet robe, genuflection or even a biretta added five thousand believers?

When the Churches obey the clear unambiguous command to Preach the Word AND Heal the Sick then all bystanders will see POWER in witness — and the "accolade" of Blessing in signs and wonders again NOT before. (I do not for a moment mean that only the clergy should heal the sick but all believers, BUT FIRST, this must be preached with inspiration by the clergy).

As we declare we believe in "the mystical washing away of sin" in the Sacrament of Baptism then we MUST equally believe in the mystical "washing" away of sickness in the sacramental acts of Holy Unction or the Laying on of Hands — or in Holy Communion ("preserve thy body . . .") for "WHICH is easier to say — Thy sins be forgiven thee or rise and walk?"

Are we HONEST to GOD enough to confess that we have "stepped around" this difficult one?

To "serve God and His Church in a very real way through the various parochial organisations" we will, first, have to obey "in a VERY REAL way" Jesus' command "that ye love one another."

Stephen Verney in his "Fire in Coventry" declares this to be the number one problem in the Church of England. It took the clergy of one deanery best part of fifty-two meetings to meet it at a "point" of brotherly love.

Thus! So, until we start "bearing witness" to one another in "demonstration of the Spirit and Power" in our own parishes we will convert very few onlookers by processions, symbols, embellishments and what have you.

R. RETALLICK

Glenunga, S. Aust.

Good Friday — another view

The recent correspondence regarding the Procession of Witness has been interesting, and as an Anglican who is not very greatly in favour of holding the Procession at all, I think the following points are relevant to the discussion. My own reasons for not attending the Procession are contained in these points.

First, Mr Myers' objection to robes and crosses is well founded, if principles of Scripture are being kept in mind. It might be interesting to some to find out where the symbol of the cross really came from in the beginning.

Second, where in Scripture do we find Christians "witnessing" by grouping themselves in a large mass, holding

Continued on page six.

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CHURCH CRICKET

THE 63rd Annual Meeting of the New South Wales Churches Cricket Union will be held in the C.E.N.E.F. Memorial Centre, Corner Kent and Bathurst Streets, Sydney at 7.45 p.m. on Thursday, July 29. The President, Rev. W. N. Rook will preside.

The 1964-65 season proved to be one of the most successful ever enjoyed by the Union with 170 teams from churches situated within the city and suburbs of Sydney participating in its competitions.

A feature of the past season was the playing of a series of Interstate Church Cricket Fixtures in Melbourne over the Christmas-New Year period with teams from Queensland, Victoria, South Australia, Tasmania and this Union participating. This Union did particularly well in that it was not defeated but Queensland on the other hand scored one more point than did New South Wales and therefore won the honours.

Any church wishing to have further particulars about the Union is invited to telephone either the Assistant Secretary, Mr V. R. Hind, tel. 649-9752, or the Secretary, Mr Stacy Atkin, tel. 86-3069, or write to Box 404, P.O., North Sydney, N.S.W.

The Premiers and Divisional winners in the various grades are: "A" Grade: St. Alban's, Epping, Premiers; St. Stephen's, Hurlstone Park, Runner-up.

"B" Grade: Padstow Baptist, Premiers; St. Alban's, Epping, Runner-up; Newtown Methodist; Toongabbie Baptist.

"C" Grade: Punchbowl Congregational, Premiers; St. George's Marsfield, Runner-up; Holy Trinity, Peakhurst; St. Aiden's, Annandale; St. John's, Campsie; St. Mark's, Granville; St. Paul's, Dellwood.

"D" Grade: St. David's, Haberfield, Premiers; Newtown Methodist, Runner-up; St. Luke's, Regents Park.

"E" Grade: St. Luke's, Concord, Premiers; Wiley Park Church of Christ, Runner-up; Parramatta Y.M.C.A.

"F" Grade: St. John's Strathfield, Premiers; Guildford Methodist, Runner-up; St. David's, Haberfield.

LETTERS

Continued from page five
up the normal traffic in the streets, and then holding a service which is really just for themselves, and with no real evangelistic purpose?

From my reading of the New Testament I can find nothing to indicate that this is the way we should witness. Witness is by preaching and personal living.

Third, what is the real purpose of the Procession? If it is an attempt to "convert the world," it is against Scripture; we are told quite plainly that things will become worse and worse and that ungodliness will increase till Jesus comes, and then He will do the job of putting things right.

If the purpose is to make "a protest against the worldly use of this Holy Day," as the Rev. E. J. King says (A.C.R., July 1), let us ask ourselves what right have we to compel a secular and pagan society to keep our "Holy Days," even if we can justify the keeping of such a day which has no Scriptural warrant.

This very brief outline of points for discussion is not meant to condemn any person or organisation, nor do I doubt the sincerity of those who walk in the Procession, many of whom I know (having watched the event on TV this year).

My purpose is simply to ask that all such activities be compared with the Bible, in order to find the truth, and not be bound by tradition, as the non-Reformed churches always have been.

DAVID MORRISON,
Wahroonga, N.S.W.

Good Friday — a third view

Recent criticism of this year's Procession of Witness seems indicative of much of the attitude we evangelicals are encouraging in the worship life of our parishes today.

There seems to be within the Church a significant trend towards a relaxing of the discipline of our type of worship. In some cases with anything which suggests or hints at the liturgical nature of the worship of our Church, an apology is almost offered.

Processional crosses, coloured cassocks and even a personal pride in the appearance of robes are in some cases viewed with suspicion.

The sanctuary is often treated with careless indifference and the Holy Table as an ordinary piece of furniture. (What has happened to the awe and reverence once associated with the sanctuary?)

We no longer insist on folk kneeling for prayer or devotions (some churches no longer supply kneelers). Indeed, we are becoming quite used to folks chatting in church before service.

It would seem to me that in our zeal to point folks to Christ we are neglecting the deeper things in the Christian life. Evangelistic meetings and services are used to God, but they cannot take the place of the worship of God.

Let us not apologise for our way of worship but rather let us use our liturgies to deepen our worship of Him whose love and grace made our salvation possible.

KENNETH R. WEBSTER,
Sydney.
(If, as our correspondent asserts, the "sanctuary" is often treated with careless indifference and the Holy Table as an ordinary piece of furniture then we

rejoice to know that reformed doctrines and practices are spreading. A church building, together with its contents, is simply a convenient place in which Christians, the real building of God, can meet together for worship. Why should a special part of that building, known to some as the "sanctuary," be treated with "awe and reverence?" We fail to see why, unless one holds erroneous views about the nature of the Lord's Supper. — Ed.)

Moore College Library

The new library of Moore College has been opened and all the books are now housed in this magnificent new building.

We would very much like to open the library to lay people and clergy much more widely than we are able to do at present. If any of your readers feel that they would be able to help us in this matter by providing us with assistance (particularly any who have been trained as librarians) we would be very pleased to hear from them.

(Rev.) N. S. POLLARD,
Librarian.

Death of Bishop Morris

THE death has occurred, in Nairobi, Kenya, of Bishop G.F.B. Morris, Bishop of the Church of England in South Africa.

Bishop Morris was 82 at the time of his death. He was in ill health for some time prior to this and a recent prayer letter sent out by Bishop Stephen Bradley had requested prayer for both Bishop Morris and his wife.

Bishop Morris served the Church of God in Africa with great distinction for more than half a century, both as a missionary and as Bishop, first in North Africa and then of the Church of England in South Africa. The late Archbishop Howard Mowl of Sydney was a close friend of the Bishop.

In 1954 Bishop Morris was asked by the Church of England in South Africa to become their Bishop. When he accepted the then Archbishop of Canterbury, Dr Geoffrey Fisher, claimed that his action had put the Bishop "out of communion with the see of Canterbury and outside of the fellowship of the Anglican communion."

The Church of England in South Africa replied that the election of Bishop Morris was entirely legal and that the Archbishop was "attacking something which the Crown has already defined and acknowledged in South Africa."

Further details about this controversy and the position of the Church of England in South Africa will be found in an article on page 2.

Contributions to the mission work of the C.E.S.A. among Africans can be sent to Canon D. W. B. Robinson, vice-principal of Moore Theological College, or to Bishop Stephen Bradley direct.

Please mention "Church Record" when replying to our advertisers.

Sydney men to join this work CHAD CHIEFS WERE PUZZLED BUT STILL THE CHURCH GREW TWO Sydney Anglican clergy, the Revs. Hugh Voss and Allan Laing, left Sydney for Switzerland twelve months ago.

Accompanied by their families, they were sent to Switzerland by the Sudan United Mission to study French before taking up missionary work in Chad, West Africa.

Their language courses will be completed shortly. The nature of the work to which they go is described in this article.

It was in 1927 that the first missionaries of the Sudan United Mission went to the Logone area of the Chad Province of former French Equatorial Africa. They were well received.

Some gave themselves to the Lord, were baptised and went to tell others. Then more came to hear the message and in turn they believed and were baptised.

Now the believers gathered together regularly to worship and from their number elders were chosen. In those days, the missionaries played the leading role. They evangelised, taught and led in the Church.

Jealous

Chad chiefs were puzzled then provoked by the new movement. Jealous for their prestige, they sought to stamp out this offensive "thing" by persecution.

For several years the Church knew no peace. Nevertheless, gradually the number of believers grew. Then during the war years, 1940-1950, there came a great increase in those being brought into Christ's kingdom.

For the Church leaders and the missionaries, it was a time of praise, a time for prayer and a time of hard work.

RECENT CHAD CHURCH REPORT	
Number of places holding regular services	361
Total weekly attendance	39,038
Number of Church members	14,486
First-time decisions for Christ last year	3,320
Ordained Pastors	7
Assistant Pastors or Evangelists	328

Bible schools were formed, Sunday schools were organised, a literature ministry started, the New Testament was printed in the language of the people. Pastors were called and ordained. Young men went out and evangelised further and into other tribes.

In postwar Africa, Chad Province had its share of problems created by the rising tide of nationalism. The years 1950-1955 were extremely critical for the Church.

Politicians infiltrated all its congregations and in many cases deceived the very elect. That recovery from such a deadly blow was so swift, and progress afterwards so remarkable, is evidence

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WORLD REPORT Episcopalian Evangelicals in USA form fellowship

EVANGELICAL Churchmen of the Episcopal Church met for the first time in recent history at Pawling, New York, on June 21-25 and decided to form an Executive Committee which will be directly linked with the Evangelical Fellowship of the Anglican Communion.

Forty-five clerical and lay members of the E.F.A.C. voted the following members on to the Executive Committee:

The Rev. Philip Hughes, Decatur, Ga., president; the Rev. Peter Moore, New York, secretary; the Rev. Edward Mohr, New York; the Rev. Peter Doyle, Leesburg, Virginia; the Rev. Harry Harper, Atlanta, Ga. The

LUTHER'S 450TH.—Preparations are under way for the celebration of the 450th anniversary of the Reformation in Germany. To mark the anniversary of Luther's 95 Theses (October 31, 1517) special events will be held on an interchurch basis from October 28 to November 3, 1967.

STRANGERS IN.—For every man planning to attend a convention banquet in Columbus, Ohio (U.S.A.), August 21, there will be an extra table setting—not for the man's wife, but for a stranger to be brought in from the "highways and byways" of Ohio's capital city. The unusual banquet, called "the Feast of the Lord" (Matthew 22), will be a featured event at the triennial convention of the American Lutheran Church Brotherhood scheduled August 19-22.

600 YEARS.—July 4 saw the conclusion of nine days of services and special events to mark the 600th anniversary of the first parish minister in the English parish of Chorley, Lancashire. The church itself has no known foundation date but one of its three fonts is of Saxon origin.

DUTCH MONEY.—Eight churches in Holland have raised £117,000 Stg. towards a goal of £150,000 Stg. in a campaign for Christian literature. The money is in support of a W.C.C. Christian Literature Fund and some smaller projects of Dutch churches in Africa, Asia and South America.

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'Institutionitis' — a new problem?

"Institutionitis" — the maintenance in foreign lands of impressive schools, hospitals, and other institutions — was described by a world missionary executive as one of the chief problems of the American Methodist Board of Missions.

Mrs Porter Brown, general secretary of the Board, told a conference of 400 new and furloughed missionaries and mission executives here that "no topic strikes fire with both missionaries and nationals faster than the suggestions that the Board of Missions rid itself of some of its institutions.

"Now that Governments everywhere are showing white-hot interest in education and welfare, should we in the Board be moving from our position of great land-owners and institution builders?"

She said one missionary had held that the Board pays a "price in loss of spiritual authority" in order to own property in another country. The same missionary, she reported, had raised the question as to whether a missionary could "serve both as an official representative of his Board of Missions and as a 'gift' to the receiving church."

Dante "rehabilitated"

A papal encyclical dedicated to the poet Dante Alighieri is now being translated into Latin for publication this month.

It will serve as the final act of "rehabilitation" of the thirteenth-century Florentine, one of whose works was on the index of forbidden books and whose "Divine Comedy" has been banned by Church authorities in some Catholic countries.

This year marks the 700th anniversary of Dante's birth and every Italian public figure, including the Pope, has paid homage to the great antipapal poet.

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Mainly About People

N.S.W.

Dr Paul White was the speaker at a Scripture Union rally held in the Mount Gambier City Hall (S.A.) on July 12 in connection with Scripture Union Week. Late last year Dr White made an "unofficial" visit to Mt. Gambier while en route to Melbourne. It happened to be the occasion of the Sunday School Anniversary of the Salvation Army and when Dr White was recognised he was asked to speak. During this present visit Dr White is to autograph his books at the Christian Bookshop.

Miss Anne Richards, who has been serving in Iran with the Church Missionary Society, arrived in Melbourne by plane at the end of June for furlough. Miss Richards has been visiting the East Africa field on her way home to Australia.

At a service in St. Andrew's Cathedral on Monday next, July 19, at 7.30 p.m. the Rev. E. D. Cameron will be commissioned as Federal Secretary of C.M.S. The preacher will be the Archbishop of Sydney. Another C.M.S. activity in the near future is a Chapter House Rally on

Friday, August 20, at 7.45 p.m. when the Rev. David Hewetson will be the speaker.

The Council of the Home Mission Society (Sydney) has recently approved the appointment of an Assistant General Secretary and a representative of the Society in the Archdeaconry of Wollongong.

The Rev. R. E. Evans, the present rector of Christ Church North Sydney, has accepted the position of Assistant General Secretary and will probably commence his duties in August.

The Rev. N. E. Hart has been appointed to represent the Society in the Archdeaconry of Wollongong as from July 1. He replaces the Rev. P. E. Kitchin, who has been appointed Chaplain on Norfolk Island.

The Presiding Bishop of Nippon Siki, the Holy Catholic Church of Japan, who is the Bishop of Kobe, Bishop Michael Yashiro, will visit Sydney on August 13 and 14, as part of a short Australian itinerary.

Other visiting Bishops are the Bishop of Kuching, Bishop Nicholas Allenby, who will be in Sydney for eight days from July 14; and the Bishop of Polynesia, Bishop John C. Vockler, who will spend ten days in Sydney from July 13. Both Bishops formerly held appointments in the diocese of Adelaide.

Victoria

The Archbishop of Melbourne, Dr F. Woods, left Melbourne for overseas on July 1. He is to attend a meeting of the Executive Council of the World Council of Churches, of which he is a member. The meeting will be held in Geneva during July.

The following Melbourne appointments have been announced: The Rev. J. T. Currie, as curate at St. Luke's, North Fitzroy; the Rev. N. A. W. Stone as curate at St. Luke's East Frankston; the Rev. C. M. Duns to the parish of St. James', East Thornbury (as from August 26) and the Rev. W. G. A. Tooth to the parish of St. Clement's, Elsternwick, to date from September 28.

Efforts of South African Church to crush Church of England there

SOME of the means by which the Church of the Province of South Africa (CPSA) is seeking to crush the Church of England in South Africa (CESA) are outlined in a recent letter from Bishop Stephen Bradley, Bishop of the CESA.

The Bishop writes:—

About 27 years ago the Church of the Province of South Africa contrived to have our churches removed from the roster for church broadcasts on Sundays.

This year the privilege has been restored to us and we have one service each month, from one or other of our churches.

So far services have been from St. Paul's (Pretoria), Christ Church (Johannesburg), St. Stephen's (Cape Town) and Holy Trinity (Bramley, Johannesburg). We thank God for the opportunity and rejoice that already we have heard that the messages have borne fruit to life Eternal.

I know that some people overseas feel that we make much ado about very little — but we continue to give warning. Catholicism — Roman or Anglo — has only one plan for evangelicals — total suppression.

Here the Anglo-Catholic Church of the Province of South Africa is numerically and financially and organisationally strong; in comparison we are very weak. See what has happened just since I wrote to you last.

(a) There is a small farming community about 40 miles south of Johannesburg called Henley-on-Klip. There is one church building there, that is used by all the denominations, but the land was registered in the name of the C.P.S.A. for practical reasons.

Dutch Reformed, Methodists, etc., ministers have married their own people there for years, and there has never been any hitch.

However, a few weeks ago the Rev. R. J. Tyser (one of our ministers) was asked to conduct a wedding there and on application was with a blank refusal.

It was made quite clear that the reason was because Mr Tyser (and the bride's family) is C. of E.

(b) Bishop Leslie Stradling (C.P.S.A. Johannesburg) publicly attacked us — calling us a "sect" and stating that we had cost his church a great deal of money.

I wrote to him personally offering to supply him with literature that would enable him to come at the facts, but he replied very shortly declaring his lack of interest in the said facts.

(c) In 1910 the Church Properties Act (Natal Parliament) took from the C. of E. most of its churches, schools, missions, assets and gave them to the C.P.S.A. It is important to note that all three Natal papers of the day condemned it as the "Church Robberies Act."

We were left with four churches in the whole of Natal — two for whites and two for Africans.

One of the churches for whites was situated in Tongaat, 25 miles north of Durban. Over the years the whites have moved away from Tongaat and the church fell into ruins, and the land lay derelict.

Church youth bodies to attend festival with Communist links

SEVERAL international Church-connected organisations will send an observer for the first time to the Ninth World Festival of Youth and Students for Solidarity, Peace, and Friendship scheduled in Algiers, July 28-August 7, under sponsorship of the World Federation of Democratic Youth and a committee appointed by the Algerian National Liberation Front.

These organisations have declined invitations to be present at previous festivals because of their one-sided Communist orientation.

Represented this year will be the World Student Christian Federation, the Youth Department of the World Council of Churches, the World Council of Christian Education, the World Alliance of YMCAs, and the World Young Women's Christian Association.

The Rev. Albert van den Heuvel, director of the WCC's Youth Department, said the organisations decided to send observers this year because for the first time a Festival is being held in a "neutralist country."

He said that Algerian officials have given assurance that every effort will be taken to make the meeting truly international in character and free of domination by any one political ideology.

He said they further believed that "the Christian voice should be clearly heard in the search for the true meaning of solidarity" and that the organisations have a pastoral responsibility to the large number of young Church members who will attend as members of national delegations.

When I arrived in South Africa before World War II, I visited the place to see if we could use it for African services, but the place was quite unsuitable, and we had no money then to put it into repair.

Church sued

Four years ago I decided to sell the property to Indians (who have now taken over the town). Bishop Inman (C.P.S.A. Bishop of Natal) heard of this and sued me for the Title Deeds.

We took legal advice and were assured that he had no lawful claim on our land whatever, and we decided to defend our rights. Just before Christmas there was a preliminary hearing when points of procedure were argued by learned Counsel. Then we heard that Bishop Inman's attorneys suggested a settlement out of Court. We agreed on this in principle.

But when I returned from the Cape I was astounded to learn that our attorneys had handed over the Title Deeds to Bishop Inman, without any instruction whatever from us, and without any recompense. (Bishop Inman has sold the property to an Indian for £1500.)

Things like this sound completely incredible to you; but let me remind you of the late Canon Robinson of the C.P.S.A. (Natal) who welcomed me to South Africa with the advice that he would never rest until we were crushed out of existence.

"Where you cannot afford £10 for legal expenses, we can afford £1,000s — we will bring action after action until you are starved out."

Hitherto the Lord has graciously preserved us — but how much we could have done with the money that we have lost, or have had to pay out!

IRISH CHECK-UP. — The Presbyterian Church in Ireland is to conduct a two-year investigation into religious discrimination in both Eire and Northern Ireland. A spokesman said that if the charges were false they should be refuted, if true they should be admitted.

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"ROAD TOLL IS A MORAL PROBLEM"

LEADING a deputation to the N.S.W. Minister for Transport, Mr Milton Morris, earlier this month, the president of the N.S.W. Council of Churches, the Rev Canon D. B. Knox, said that the problem of the road toll "is not only one which affects every citizen, but it particularly concerns Christians, for mutual consideration on the road is a moral problem of Christian concern."

Comment by
N.S.W.
Council president

Members of the deputation told Mr Morris that, whereas everyone expressed concern at the condition of the roads and other engineering factors, very few people were willing to direct attention to the part which alcohol played in the continuing civil war which raged on the highways.

Mr Knox told the Minister that the toll of the road "has now assumed the proportions of a terrible and continuing civil war the magnitude of which can be realised when we remember that twice as many people have been killed or injured on the roads of Australia since 1901 as have been killed or wounded in all the wars in

which this nation has engaged. "As a community we must do more than contemplate the terrible statistics, for behind them is the incalculable anguish of tens of thousands of families into whose circle has come the sorrow and loss which is the human equation of this great continuing national and economic calamity."

The situation was a complex one and such factors as bad street lighting and excessive speed all played their part but alcohol was not always conceded to be the strong factor it was.

Mr Knox said that it was now possible, through the advance of modern science, to de-

Continued page 4

BAND MUSIC FILLED ADELAIDE CHURCH



THE ringing strains of brass band music were an unusual accompaniment to hymns sung at Holy Trinity Church, North Terrace, Adelaide, on Sunday, July 4.

The band of the Fourth Battalion, R.A.R., playing for the first time in a church, marched down North Terrace to Holy Trinity before the service.

Battalion members with their wives and families attended and the sermon was preached by the Battalion chaplain, the Rev. J. R. Doust.

He took as his text Paul's plea "Pray for us."

The Commanding Officer, Lt.-Col. D. S. Thomson, M.C., and the Medical Officer of the Battalion, Capt. D. M. Salmon, read the lessons.

The rector, the Rev. Lance Shilton, assured the battalion of the continuing prayers of the congregation. Its members will leave shortly for service in Malaysia.

The band revived a piece of colonial history as they sat in the side gallery (the Dillon Gallery) at the church.

In 1846, at the suggestion of Governor Robe, garrison troops used to march along North Terrace each Sunday morning and fill the church galleries.

GAOLED NEPALESE PASTOR RELEASED

MR. and Mrs. Brian Richards, of the Bible and Medical Missionary Fellowship, in an airmail letter from Shanta Bhawan, Kathmandu, Nepal, dated June 13, report the release of the

faithful pastor, Prem Pradhan.

Prem Pradhan has been imprisoned for four years because of his Christian testimony.

Christians throughout the world have prayed for Prem Pradhan and other believers who were imprisoned (the others were released some time ago), and this devoted pastor's courageous testimony while in prison has resulted in some of his fellow prisoners coming to know the Lord.

Mr and Mrs Richards state:

"From time to time you have published in 'New Life' news of Pastor Prem Pradhan who was imprisoned in Nepal for the 'crime' of baptising Christian believers.

Imprisonment

"We now wish to share the glad news of his release from prison after only serving four and a half years imprisonment instead of six years!

"Last Friday, June 11, there were elaborate celebrations in honour of His Majesty King Mahendra's birthday. As is customary on this day several prisoners were released, among them our brother-in-Christ.

"It is not known yet whether he must leave Nepal or whether he will be permitted to remain. ("New Life.")

NEW BOOK



This is the front cover of a new Scripture edition published by the British Bible Society. See p. 4.

NO DENOMINATIONAL BARRIERS AT GYMEA WOMEN'S MEETING

THE Sutherland Shire Women's Christian Convention, meeting at GyMEA, south of Sydney, this year marked its third anniversary. Mrs Gladys Dillon (wife of Canon Rudolph Dillon), the movement's Publicity Officer, reports on the convention:—

"First In Everything" was the theme chosen for the one day convention to celebrate the third anniversary of the Sutherland Shire Women's Christian Convention held in the GyMEA Baptist Church, where some 350 women of all ages and denominations met to praise God for His bountiful goodness toward them.

Many children were cared for in a creche voluntarily supervised by the Local Committee giving the younger women an excellent opportunity to sit at the feet of our God-inspired servants, Miss V. Sullivan and Mrs Chambers.

The carefully prepared program flowed smoothly from 9.45 a.m. to 2.45 p.m., giving ample opportunity for fellowship together at morning tea and the basket lunch break. Mrs Betty Long, from Central Committee as Song Leader, conducted the praise service and warmed our hearts in preparation for the day's session.

Mrs Grace Collins, chairman of the Central Committee presiding over the convention, emphasised the purpose of the convention movement. Women minister to women helping each other

to go back to their homes better wives and mothers and enthusiastic Church members.

Miss Sullivan based her heart-stirring message on two Biblical phrases: "Is thy heart right? If it be, give me thy hand." (2 Kings 10:15). Our King will not have divided loyalties. Love and obedience go together.

Purpose

The God of all Grace (1 Peter 5:10) was the theme of the second message. Mrs Chambers defined "grace" as favour beyond anything we could expect. Outstanding illustrations of the grace of God were seen in the lives of Job, David and Elijah.

Messages in song were beautifully rendered by the Rainbow Trio. Many interesting questions were answered by the "Woman to Woman" Panel.

Expectations are high for a similar time of blessing at the next two conventions. The Northern Beaches Convention will be held in St. Matthew's Church of England, The Corso, Manly, commencing at 9.45 a.m. on August 5, 1965 (creche provided), and the Brisbane Waters Convention planned for August 20 to 22, 1965, at Lutanda, Toukley.

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