

Mainly About People

N.S.W.

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

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

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

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

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

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

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

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

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

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

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

Elsewhere in Australia

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

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

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

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

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

The Federal Secretary of Scripture Union, Mr John

PRESBYTERIANS MAY CHANGE

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

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

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

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

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

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

ITALIAN MINISTER FOR MELBOURNE

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

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

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

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

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

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

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

—The Victorian Baptist

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The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.
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GOVERNOR OPENS FAMILY CLINIC

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

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

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

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

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

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

Breaking up

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

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

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

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

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

No. 1337, MAY 6, 1965

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney

PRICE 9d.

ACC ISSUES STATEMENT ON VIETNAM CONFLICT

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

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

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

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

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

CLERGYMAN TO SING GOSPEL IN N. ZEALAND

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

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

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

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

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

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

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

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

Military

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

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

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

"They believe that moral considerations must be constantly

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

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

Hopeful

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

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

CHILE MISSION DAMAGE



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

"DO-IT-YOURSELF" CHURCH BUILDING



and contemptuous rejection of the American offer. It has snubbed the United Nations by also rejecting out of hand the idea that the Secretary-General U Thant, should come to Peking on a mediation mission. Britain has also been rebuffed by the Chinese Government, which point blank refuses to allow Mr Gordon Walker, Britain's special emissary on Vietnam to visit Peking for talks.

"So it looks as if this horrible war will go on. Those in this country who have been quick to blame the Americans in one-sided public protests might stop to ask themselves who is now most to blame for the continuance of the fighting."

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

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

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

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

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

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A WOMAN'S PLACE IS NOT ALWAYS IN THE HOME

THE Bishop of Tasmania, the Rt. Rev. R. E. Davies, commented favourably in a recent issue of the diocesan paper, Church News, on the growing number of trained women workers in the Church in that State. Bishop Davies urged Church people to "honour and encourage this ministry in every way."

The Bishop's remarks were prompted by a number of moves in the diocese involving deaconesses who were, said the Bishop, exercising a ministry in the Church "which only women can fill."

Three of the women mentioned specifically by Bishop Davies—Sisters Mary Newman, Judith Wain and Rosemary Perrott—trained at Deaconess House, Sydney. The other—Miss Jean Hyland—is a graduate of St. Christopher's College, Melbourne.

Sydney's Deaconess House is the largest of the two Anglican training centres for women in Australia and a great proportion of the women passing through the Sydney institution are going to other dioceses or to overseas missionary work.

In this article we take a look at just what some of these women are doing and where they are working.

A brief look at a list of graduates and where they are going will soon dispel any idea that most deaconesses spend their time on a round of parish work—visiting, secretarial, schools and meetings.

A run-down of graduates of Deaconess House during the years 1959 to 1963 shows that of 153 women doing the full period of training 51 went into parochial work and the rest—about two-thirds—went into non-parochial work.

How was this large non-parochial group deployed? About half the number went into missionary work or into further training for missionary work.

Twelve women went to homes or hostels, 10 to schools or organisations in Sydney diocese, 10 to other Christian organisations such as the Bible Society, 14 married clergy, five married laymen, one returned to the Department of Education, and one

was engaged in secretarial work. At the present time in Sydney diocese about 60 per cent of graduates of Deaconess House are in non-parochial work. These include women working as Divinity mistresses at SCEGGS, Moss Vale; St. Gabriel's, Waverley; Redlands, North Sydney, and Meriden, Strathfield.

One is working with the diocesan Board of Education, and one is G.F.S. director. Others are in homes and hostels, such as Pallister Girls' Home, Greenwich; the International Friendship Centre; the G.F.S. Hostel; the Home of Peace Hospital; Braeside Hospital; Chesalon Homes and in the Trade and Industrial Mission.

Co-director

What of the other dioceses? Graduates of Deaconess House are working at the present time in Brisbane, Perth, Carpentaria, Gipsland, Melbourne, Bendigo, Bathurst, Newcastle and Armidale.

Not all these women are in parochial work. Of the three graduates working in Brisbane, Sisters Margaret Jarrot, Ursula Toon and Yvonne Smyrrell, two are in parish work. One, Sister Margaret Jarrot, is in charge of St. Mary's Home for Unmarried Mothers.

Some brief facts

- The minimum age at which students are accepted for training at Deaconess House, Sydney, is 21.
- After training a graduate becomes, in Sydney, a Parish Sister.
- The minimum age for ordination as a deaconess is 28.
- Different rules apply in other dioceses.
- Parish sisters and deaconesses receive stipends somewhat under those paid to deacons.

In Perth, Sister Joyce Polson has recently been made co-director of the Youth Department. In Bathurst, two graduates are in charge of St. Michael's Children's Home, where their services are greatly appreciated. Another graduate is in charge of the Coventry Children's Home in Armidale, N.S.W.

These are some of the jobs being done by women workers at the present time, but the field is a very wide one and much more work could be undertaken with adequate funds and personnel trained for the task.

There is a great need to develop chaplaincy work in

homes and hospitals and prisons and rehabilitation centres cry out for such workers. In Sydney, in particular, more trained women with the Social Welfare Diploma are needed for engage in social welfare work. Funds to develop such work are needed.

Funds needed

Funds are also needed to develop the work of women in the great sprawling new housing areas where the minister's efforts are spread so thinly. Trained women could also be used much more in religious instruction work in schools.

Many classes are going begging at the present time because of lack of suitable people to teach children.

Speaking about the opportunities open to trained women workers, Deaconess Mary Andrews, of Sydney, told us that at that time she had before her requests for the services of deaconesses from four dioceses, for parochial work, hostel work and work in children's homes.

Other requests come from time to time wanting women for parish work where the positions cannot be filled and trained staff for homes and hospitals. One unfilled position at the present time is for a diversional therapist needed in a Church hospital.

Many parishes and districts would have women workers if they could afford them.

One hopeful sign that such needs will be met comes from the decision by the North Shore parish of St. Stephen's, Willoughby (ACR, November 19, 1964) to set aside a sum of £150 per year for the specific purpose of helping in these situations. Other parishes might follow this lead.

It is left to the discretion of Deaconess Andrews as to how the money is used.

Many teachers

Where do the women entering Deaconess House come from? Of the 57 students there this year, 33 come from Sydney diocese and 24 from other dioceses.

They come from all types of backgrounds. By far the greatest single group is made up of teachers, 23 in all. Office workers number 16, nurses 6. The remainder come from a variety of occupations, including a journalist, an artist, a pharmacist and a biochemist.

We asked Deaconess Andrews about some of the problems facing graduates as they go into the work they are called to do. She told us that most Church

people reacted warmly to them and held them in high regard. They found great satisfaction in their work and enjoyed working in a team.

In the parish situation one of the problems encountered is that of Communion Services.

Deaconesses are licensed to assist at services and to speak on occasions and very few would feel that acting as "ministers" would enhance their work in any way.

Deaconess Andrews makes the point that where there are sufficient clergy to man parishes there is no need for women ministers.

(She adds, however, that when she was in China she was at one time in charge of a parish,

assisted by a retired Chinese clergyman.)

Perhaps the real ministry of the deaconess is best summed up in words occurring in the regulations laid down by Sydney diocese for Deaconesses.

"A deaconess," says the statement, "whose title means 'servant,' will find her pattern in the ministry of Christ. 'It is enough that the servant be as his Lord.'"

"The ministry of the deaconess, like that of her Lord, is a personal one, and is concerned with the spiritual and material welfare of those to whom she is sent . . . who will try to be 'simply the servant of Jesus Christ, in the place to which He sends her.'"

EDITORIAL

ONLY ONE ANSWER TO ROME'S NEW LOOK

Two news reports appearing on page 3 of this issue make sad reading for Bible-believing Protestants.

One tells of a "Mass of Unity" at which half the congregation were Anglicans. And let us note here that they were not there as individuals but "with their clergy, from practically every parish in Portsmouth."

In similar vein are comments reported to have been made by the Archbishop of Canterbury, during his New Zealand visit.

Dr Ramsey said that union with Rome could mean acceptance of the Bishop of Rome as a "presiding bishop of the Christian world" without accepting the Catholic doctrine of infallibility.

How Dr Ramsey reconciles the two we fail to understand. The Pope of Rome claims supreme authority over the Church. He is, according to the Vatican Decrees, "Vicar of Christ" with divinely given power to rule, feed and govern the universal Church, to whom all are bound to submit and obey.

We welcome the liberalising influences at work in the Church of Rome today, but if what has happened at Portsmouth is the fruit of greater contact between the Churches then we want nothing of it. If the Pope of Rome is to become "presiding bishop of the Christian world" then we want nothing of that either.

It is, of course, easy to sit back in a stupor of spiritual lethargy and say all this. The days ahead will see ever-increasing occasions of contact between the Churches and we must make ourselves ready for this.

In many subtle ways, such as the dropping of Latin from a large part of her worship, the Church of Rome is making herself more attractive to those outside her fold. A few years ago it would have been beyond belief that someone could write of the service of the Mass as did the Portsmouth Anglican.

There is only one answer to the growing challenge confronting evangelical Christians—the Word of God. Only as we take ourselves to this Book will we become workmen not ashamed, able to give an answer for the hope within.

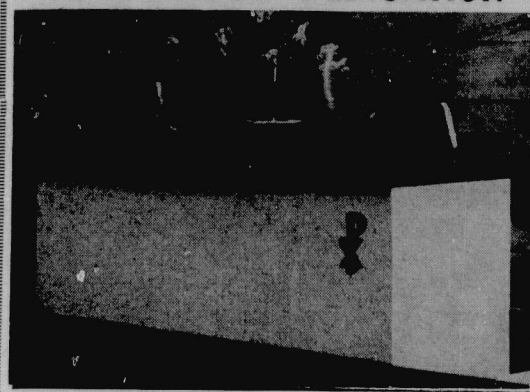
For the layman this means more active participation in parish study groups and in the excellent courses offered by such bodies as the Dept. of External Studies of Moore College and the Church of England Bible College.

For the clergyman this means more thorough instruction of his people in not only the sincere milk of the Word but the strong meat also.

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ABBOTSLEIGH DEDICATION



• Communion Table in new chapel.

Several hundred parents and friends attended the dedication by the Archbishop of Sydney of the new chapel at Abbotsleigh Girls' School, Wahroonga, on Saturday, April 24.

The chapel, which is 127 feet long, will seat approximately 450 girls, and is the third of a three-part development scheme for the school. The sections previously completed are a new hall and a block of classrooms.

At the dedication ceremony an address was given by His Grace, and he took as his text the tenth verse of Psalm 111.

The Archbishop said that

"Fear of the Lord" could be termed "reverence and respect," that in so many cases these were absent today, and he appealed to the girls of Abbotsleigh that as they heard the Word of God proclaimed in this new chapel, as they are taught, they may let the "Fear of the Lord be the beginning of their wisdom."

The chapel should be the centre around which life at the school revolves, said the Archbishop, not relegated to once a week services. Dr Gough said that he hoped the reverence and respect that the girls developed might help them to enjoy God.

Croydon College to welcome new staff man on Missionary Day

AT its annual Missionary Day this Saturday, May 8, the Sydney Missionary and Bible College, Croydon, will welcome its new vice-principal, the Rev. Howard C. Green, and his family.

Mr Green arrived in Sydney early last month, just one year to the day since he accepted the appointment as vice-principal.

For the past 11 years he has been a full-time lecturer at the Bible Institute of South Africa, Capetown. During the latter part of this time he was the institute's vice-principal.

The Greens have three children—Carol (7), Janice (3) and David (4 months). Mr Green holds a B.D. degree and his wife a B.A. Both are Associates of the London Bible College.

The Missionary Day will start at the College, 43 Badminton Road, Croydon, with a meeting at 3 p.m. Speakers will be: Alan Checkley, Africa Inland Mission (Kenya); Audrey Neale, O.M.F. (Thailand) and Don Richter, Gospel Recordings (N.G.).

A basket tea will follow at 5 p.m. and at 6.15 a program entitled "Missionary Journey," a tape-slide insight into Africa and the Middle East.

At the 7 p.m. meeting a welcome will be extended to the Rev. Howard Green and Miss Jean Scrimgeour, from Dr Graham's Homes, India, will speak.

"Mass of Unity" PATTERN FOR THE FUTURE?

A foretaste of things to come is seen in the following letter which appeared in the "Portsmouth Evening News" (UK):—

"I feel that the attention of your readers should be brought to an act of worship which was, to me, the most moving and impressive service I have ever witnessed in my life.

"On Wednesday evening a packed congregation completely filled St. John's Roman Catholic Cathedral for a Mass of Unity.

"The evening was historic, since half the congregation was made up of Anglicans, with their clergy, from practically every parish in Portsmouth.

"The great similarity of the Roman Catholic Mass with the Anglican Eucharist

drew the faithful of both Communions together. Well-known hymns were sung and the recent introduction of English assisted in cementing the feeling of solidarity.

"I know that I speak for many Anglicans when I say how grateful we are to the Roman Catholic authorities for inviting us to take a part in their worship.

"May this be the beginning of more frequent meetings and a glimmer of light pointing to an even greater unity between two Churches who share in outward expression and belief the full Catholic Faith.

Grateful Anglican."

CHILD MINUTES FROM DEATH IN CHILE 'QUAKE

THE baby son of the Rev. Gregory and Mrs Blaxland was taken from his cot minutes before the Chilean earthquake sent several heavy objects flying into it.

In the same earthquake one of the children of the local Chilean pastor had to be hospitalised after part of a wall fell on him.

Writing from the scene of the disaster the Rev. Gregory Blaxland says:—

"We praise God for his protection in that there were no casualties among the missionary staff either in Santiago, Vina del Mar or Valparaiso. However, one of the children of our local Chilean Pastor was hospitalised after part of a wall fell on him, but he is now making satisfactory progress.

"We personally suffered no more than a severe shaking up and a rather anxious time. I was asleep when it struck, but was awakened by the terrific din and movement all around me. Only minutes before, by wife had taken our younger son out of his cot. This was the protection of the Lord as several heavy objects fell into the cot during the quake.

"The tremors continued through Sunday night and although we who knew Christ also knew that our Heavenly Father cared for us, nevertheless it was quite a harrowing experience.

"Although the church structure itself did not suffer extensive damage, an inspection of the adjoining hall, including our own residence, revealed that the structure had been seriously weakened in several places, together with the fact that a considerable amount of plaster and the interior facing of the walls had collapsed.

Collapsed

"Nearly all the homes of our members were damaged, two families having to vacate their premises. One of these moved into the church hall. Six days after the quake we are still without water apart from what is carried here.

"Here at St. Paul's School, Vina del Mar, where I have been convalescing, the damage is even worse than in the church hall at Valparaiso, and there have been no school classes during this past week.

"Naturally to repair all this damage will cost several hundred pounds, an amount which is far beyond our field resources.

"I recall that following the 1960 earthquake, that brought death and destruction to the Southern Zone of Chile, a fund was opened in Sydney diocese to assist the Chilean Anglicans in their rebuilding and repair program.

"I am bold enough to think that a similar project may be undertaken this time and that Australian Christians will want to extend the hand of fellowship in a practical way, by financial aid.

"It would truly be wonderful if it proved possible to help the worst hit families in our congregation in re-establishing their home life as it was before last Sunday. Surely this is a classic opportunity for demonstrating M.R.I.

"I might add that some other Protestant congregations suffered far more than ours did."

(Readers are reminded that, as reported in ACR, April 8, a fund has already been opened to assist the Chilean Christians. Gifts should be sent to the Rev. Harry Bates, 73 Gannons Road, Caringbah, N.S.W.)

6,000 HEAR GOSPEL AT DRUMMOYNE CLUB

A 6,000 were registered at the eleven meetings of the Drummoyne-Five Dock Christian Crusade, from April 2 to 11.

The Crusade, planned by a committee of 43 laymen and nine clergy (see ACR, February 11), was a good example of inter-church co-operation.

Chief speaker was Major William Cairns of the Salvation Army. Major Cairns set the tone of the meetings with his opening address, entitled "Does it matter what a man believes?"

Music for the meetings was provided by a mass choir, drawn from members of churches in the area, under the leadership of Mr Dick Shipway.

As well as the main mission meetings a series of children's meetings was also conducted.

Climax of the mission was the meeting on Sunday, April 11, when 900 people were present. Altogether 1,000-odd responses to the appeals were registered during the period.

An interesting feature of the mission was the location. Meetings were held in the brand new building of the Drummoyne R.S.L. Club, loaned, free of charge, for the period. The normal youth program of the club was suspended during this period so that the hall could be used.

The ministers in the area were assisted actively by Campaigners for Christ. Counsellor training

was conducted by Mr Jack Griffin, under the supervision of Mr Alex Gilchrist, of Campaigners.

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—R. B. ROBINSON.

New book on broadcasting

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This book is a comprehensive manual designed for all who take any part in Christian broadcasting. Every aspect of broadcasting receives detailed and helpful discussion, from a person's objects in broadcasting through subjects such as preparation and presentation to an examination of the background of radio and its organisations.

The book is intended primarily for training those who conduct or speak on radio programs of a Christian nature. However, it will also prove of interest to the general reader and some chapters on matters of a technical nature will prove the value to all using equipment of the kind mentioned (tape recorders, microphones, etc) in Church work.

STRESS ON FAMILIES

A survey of New York boys found recently that cohesiveness of the family is one of the decisive factors in delinquency.

The importance of the family is emphasised in the annual observance of National Marriage and Family Week.

Starting on Mother's Day, May 9, the week will this year emphasize children in the home. Organisers ask the questions: What are we doing with our children? Are we giving them the love, security and guidance they need?

Both Protestant and Roman Catholic Churches are taking part in the observance, together with the Jewish community.

On Mother's Day families are being urged to go to church together.

Other activities in connection with the Week include special mention on radio and TV and a display by national groups in Sydney's Hyde Park, at 1 p.m. on Monday, May 10 (near St. James' Station entrance).

CONFERENCE FOR LAYMEN

THE 1965 Autumn conference for churchwardens will be held at "Gilbulla," Menangle, on the weekend of May 21-23.

The main business will be a discussion of the report of the Archbishop's Commission, which was the subject of the special session of Synod in March. Those intending to come should obtain a copy of the report from their diocesan Synod representatives, as this will be the textbook for study.

Rectors and other clergy sometimes remark that they have to shoulder too much of the administration of a parish, because their wardens just do not possess the necessary knowledge of what is required and do not rightly understand their rights, duties and powers under the Sydney Ordinance.

How true — but how many rectors take the trouble to see that their wardens receive some training by urging them to attend the "training sessions" which have been held every six months at Gilbulla since 1952 for this very purpose.

Please act quickly to rectify this position by phoning the chairman of conferences—Mr Trevor Moon (St. Anne's, Ryde) at 85-3714 to make the necessary reservations, which must be made by May 8. Incidentally, Mr Moon tells us that there are still some vacancies.

The Conference commences on Friday evening and concludes during the Sunday afternoon.

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Notes and Comments

Criticism of Billy Graham

Our remarks about Baptists in a recent issue should not be taken as indicating that we think any less of them as brothers in Christ. On the great essentials of the faith Anglican evangelicals find themselves at one with most Baptists. In many interdenominational bodies, such as C.S.S.M. and I.V.F., the two work side by side in the cause of Christ.

These afterthoughts are prompted by an editorial in *The Australian Baptist*, drawing attention to what that journal calls a "disparaging comment" made about Billy Graham by a columnist in *Presbyterian Life* (Vic.).

The columnist, *Geneva Gown*, questioned the decision to invite Billy Graham back to our country. He referred to the fact that most of those "converted by him" were already church-affiliated. He also said that "a return to one-man mass evangelism would be putting back the clock."

As the Baptist journal rightly points out there are many in our churches today (and, we would add, in the ministry and on the mission field) who found Christ during the first visit of Billy Graham.

The fact that so many of them had church backgrounds only emphasises the need for a Billy Graham to proclaim the Gospel, long absent from many so-called Christian pulpits.

Most of us can remember winning here and there at something Mr Graham said during the last Crusade (your columnist did not like his dispensationalist views for one thing, but what are these few differences measured against the great fact that God has raised up Billy Graham to proclaim, under the authority of the Word of God, the unsearchable riches of Christ? We think they pale into insignificance. We look forward to another visit from God's servant.

CORRECTION

A typographical error occurred in the item dealing with criticism of Sydney diocese, which appeared in this column in our last issue. The comment should have read: "C.M.S., S.A.M.S., H.M.S. and B.C.A. (bodies with emphasis on evangelism)." We apologise to the societies concerned for this error.

Indonesia and West New Guinea

Many Australians doubted seriously whether Indonesia would honour its pledge to give the right of self-determination to the people of West New Guinea. Their doubts have now been fully confirmed by the latest statement from Dr Sukarno on the subject.

With Indonesia now out of the United Nations it will be interesting to see what action, if any, the world body will take over this arrogant and irresponsible attitude on the part of Indonesia.

The United Nations has been quick to criticise Australia for slow progress in preparing our half of New Guinea for inde-

pendence. Will it be so quick to censure Indonesia for trying to keep the people of West New Guinea from ever attaining independence?

Combined service on Good Friday?

A Sydney report suggests that discussions are being held with a view to holding a combined Good Friday service at next year's Royal Easter Show.

From the sketchy reports to date it seems that the service would be one in which both Protestants and Roman Catholics would take part. It is not clear whether this would mean abandoning the regular Procession of Witness, but it is quite possible that this would be done.

Whilst it is as yet somewhat premature to form any judgment on the question, it is well that we keep in mind two aspects of the plan. We must ask ourselves if we believe it is right to join in an act of worship with Roman Catholics. Many Christians would think otherwise.

And we must ask ourselves what the motive of the R.A.S. is in this matter. Is it (we do not say it is) just an attempt to silence opposition to Good Friday opening by putting on something religious?

We will be waiting with interest the outcome of discussions.

Town Dwindles, Church Goes On

The town is dwindling. The Post Office closes, shops go, so does its policeman. The school shuts its doors, the fires go out in the smithy's forge, but the church remains.

Faced with this sort of situation eight parishes in Dorset (U.K.) have combined to help one another for Evening Prayer. One parish acts as host for the other seven on each of seven consecutive Sundays for a 7 p.m. service.

A bus company has contracted to visit the other seven parishes and bring worshippers to the host parish.

Total attendance at the first service was 600, drawn from an area where 7,000 people live.

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DAY OF PRAYER FOR INDONESIA, MALAYSIA

MEMBER churches of the Australian Council of Churches were asked to observe Sunday, May 2 as a day of Prayer and Giving for Indonesia and Malaysia.

The Roman Catholic Church was also involved in the Day of Prayer.

In a letter sent to Protestant and Orthodox Churches throughout the nation, the President of the A.C.C. (the Most Rev. F. Woods, Archbishop of Melbourne) said:

"We are all perturbed by recent events in South-East Asia. Rapid political changes, the growth of literacy and education, vast population growth, pressures of various sorts exerted on the different countries from all round the world — these make for difficult times for our brethren in these countries."

"I hope that all of us remember in our prayers those who are involved in these difficult circumstances — the political leaders, those who are responsible for the moulding of public opinion, and particularly for our fellow Christians as they strive to live out the meaning of the Gospel in their own lands."

The Primate of Australia commending the observance, said, "It is by Christian fellowship of this kind that we can do so much to alleviate the tension in South-East Asia."

Contributions received as a result of the observance will be

Melbourne mission

Bishop Geoffrey Sambell, Coadjutor Bishop of Melbourne, was missionary at a parish mission in Fernree Gully (Melbourne diocese) earlier this month.

The mission, at St. Bartholemew's, Fernree Gully, ran from April 4 to 11, with evening meetings on both Sundays, April 4 and April 11, and on Tuesday, Thursday and Friday.

The Rev. John Williams, vicar of St. Mark's, Forest Hill, conducted children's meetings each weekday afternoon at 4 p.m.

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Letters to the Editor

The Northern Territory

Agnostos writes that the Church of England did not arrive officially in the Northern Territory until after 1900, and that the first resident clergymen was a Wesleyan Methodist who arrived in Palmerston (Darwin) in November 1873.

May I be permitted to correct Agnostos and point out that Dr Milner was a licensed lay preacher of the Anglican Church, and conducted the first service in the first place of worship (The Congregational Chapel) in 1870, and that he also took services in Barclay's Assembly Rooms (Goyder's old store).

In 1872 the Rev. C. W. Hawkins arrived and also took services in the assembly rooms.

One of Goyder's surveyors, G. R. McMinn, was a lay reader, and although the service register of Christ Church only starts in 1885 (his entries are recorded there) it is in all probability that he took services on his arrival with Goyder in 1869.

Records show that services were held in the Residency between 1876 and 1883.

Agnostos writes that the Kelsey Diary states categorically that from 1873 to 1900 a succession of Methodist clergymen conducted evening services according to the Book of Common Prayer, and that no record can be found in his copies of the residents' reports between the years 1870 and 1900 of any spiritual ministrations being given to Protestant members of the community, save by the clergy of the Methodist Church.

Call for resident

If Agnostos infers non-conformist members of the community then he is possibly right. If he includes Anglicans then he is definitely wrong!

As already mentioned the existing Vestry Record Book of the diocese of Adelaide started on June 14, 1885, with the entry of Canon S. French, a Missionary Chaplain, who held services in the Town Hall, up country on the Gold Reefs, Southport and Daly River. In his absence services were taken by three Lay Readers—G. R. McMinn, F. C. Ward and M. C. Copinger. As a matter of interest, the congregation referred to themselves as Christ Church, Palmerston, even though the church was yet to be built in 1902.

In 1886 the Rev. Tom Ward was resident for nearly two years and took the services in the Court House; he mentioned the fact that he took the commemorative service of Queen Victoria's Jubilee.

Lay Reader Parkhouse took services in 1889 and 1890. The Bishop of Adelaide wrote to the Rev. J. Gilbert in Somerset, England, of the necessity "of an able and earnest man for Palmerston" in 1895. Obviously the Anglicans were not happy with the arrangements of such a ministry of visiting missionaries, for they were negotiating with the Church Office in Adelaide for a resident priest, and they assured the bishop that the people of Palmerston could support one.

In July, 1899 a public meeting was called for the purpose of confirming that the Palmerston Anglicans wanted a resident priest and could support one. Those attending the meeting consisted of many of the original settlers. A motion was overwhelmingly carried that a

resident Anglican priest be sought for the community.

The Bishop of Adelaide obtained the permission of the Archbishop of Sydney to ask the S.P.G. in England to select a suitable priest and for a renewal of their grant.

Agnostos states that no Episcopal visit was paid to Alice Springs before 1927, but Bishop Gilbert White was there in August 1901 and was the first minister of any religion to hold a service there.

The first rector of Alice Springs arrived there in 1933 and the church and rectory were built in 1936.

No mention has been made in the article of the splendid and sacrificial work of the Brotherhood of the Good Shepherd, that provided the priests so badly needed for the Territory, or the work that was so well done in helping to put Darwin on its feet again in the post-war years. In fact no mention is made of the PIONEER of the diocese of Carpentaria—Bishop Gilbert White, who spent fifteen years in laying the foundations and building up this largest of all dioceses.

As mentioned in the article of February, 1965, Darwin is expanding rapidly, but too rapidly for local resources to keep pace. Another of the major problems is the fluctuating population, which consists in the main of public servants on short term periods of service in the north.

However, the writer having disagreed with the historical facts of Agnostos, must agree with his remedies for the Territory's ills and that of the diocese in general, in principal, although not in detail.

Supported by the National Church, a separate diocese for the N.T. or north Australia has long been the aim of the people here—with, of course, the bishop resident at the seat of government, Darwin.

Yours Faithfully,
PETER SPILLET.
Warden, Christ Church, Darwin, N.T.

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The Ecumenical Movement

The Ecumenical Movement offers so much to those of all denominations who hope for a reunion of the Church that the practical difficulties in the way are often overlooked.

It is hard to imagine for one moment that the theologians will let their pet theories be set aside in the cause of unity without a fight, nor will the ecclesiastical politicians or hierarchs willingly relinquish power in order that their authority may be shared with other leaders.

Reunion is regarded as something which lies very far ahead, and many theological conferences, starting with the Malines, have indicated insurmountable obstacles on the doctrinal level.

Yet it is a fact that most of the things which divided the Western Church at the Reformation and earlier are now gone or else of academic interest only.

The Latin Church has adopted a vernacular Bible, which the laity are encouraged to study, with a vernacular liturgy, whilst the Anglican communion has moved out of the limitations, which Protestants imposed upon it, until now its doctrine of Church and sacraments has largely reassumed a Catholic nature.

There are many points of controversy which are now dead, although unresolved (e.g. the sale of indulgences), and many which are losing public interest (e.g. the theories of transubstantiation, consubstantiation, etc.) and so are on the way to death. These controversies and disagreements do not constitute a practical difficulty to most laity whilst they are actually engaged in corporate worship, and in themselves are of no importance or interest at all.

Yet once the controversial theological side of Church life is relegated to the background Christians of all varieties find themselves side by side pursuing the same goals.

Chaplains in the courts, the armed services, the universities find themselves all doing precisely the same work; this is

Continued on Page 6



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MEETINGS

The Australian Church Record ANNUAL MEETING

Notice is hereby given that the Ordinary General Meeting of the shareholders of The Church Record Ltd. is duly called for Tuesday, May 18, at 4.45 p.m., at the Company's office, 511 Kent St, Sydney.

The Annual Balance Sheet will be presented at the meeting and the election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

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OFF THE RECORD

TV CHRISTIAN

It was during one of those rare meal-time moments in our household when everyone had his or her mouth full and conversation had lapsed temporarily. The silence was broken by the piping voice of our four-year-old daughter. "I've got a tiger in the tank and Jesus in my heart," came the words.

★ ★ ★

WELL SAID
350 million in five years! Not the profits of A.C.R. but the number of people UNESCO is planning to teach to read. With this staggering figure in mind we were interested in a recent comment by the Archbishop of York, Dr Coggan. "It is an astonishing fact, it's a frightening fact," said the Archbishop, "that the world literacy rate is actually increasing more rapidly than the world population rate. That's frightening because tons of cheap books and papers, many of them harmful or anti-Christian, are being poured into these countries. I believe that this material can lead to a world divided by hatred instead of being united by understanding."

It is indeed a frightening fact, especially when one learns that Russia is now exporting annually 30 million books to former British colonies, mostly in English. At Fulking, Sussex, there is a spring and nearby the inscription: "He sendeth springs into the valleys which run among the hills. Oh! that men would praise the Lord for his goodness." Alongside the local council has erected a notice which reads: "This water is unfit for drinking."

★ ★ ★
MURKY SPRINGS!

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FIFTY YEARS AGO
From "The Church Record," May 7, 1915: "A monster meeting, under the auspices of the N.S.W. (Temperance) Alliance, was held in the Sydney Town Hall last Monday evening, in favour of the early closing of liquor bars. Archdeacon Boyce, N.S.W. (Temperance) Alliance, was in the chair, and said that they were making the moderate request that liquor shops should be shut at the same time as other shops..."

★ ★ ★
A FINAL THOUGHT
"Taking the line of least resistance makes rivers and man crooked."

GOOD FRIDAY SERVICE?

A MOVE is afoot to hold a combined Good Friday service at the Show-ground next year.

R.A.S. officials said last week that they had been holding discussions with Church leaders, including the Anglican Archbishop of Sydney and Cardinal Gilroy.

Secretary of the R.A.S., Mr G. P. Alexander, said that discussions had reached a fairly advanced stage.

There is no information available as yet as to what form the service would take. Observers point out that there has been a gradual change in the character of the Sydney diocesan Procession of Witness in recent years, with less emphasis on the march and more on the service. It is thought that the march might give place to the combined service.

Letters

Continued from Page 5

necessarily so because it is the job their Master gave them to do—He didn't waste much time encouraging theological controversy.

I believe that it may be possible to set up interdenominational committees to handle some aspects of social work on behalf of all the churches, and that a sense of corporate unity may develop from this unity of purpose. This is probably the only practical grounds on which the future reunion of Christendom can be built.

—E. C. B. MacLAURLIN, Sydney.

Freedom from hunger appeal

The 1965 National Freedom From Hunger Campaign Appeal, May 23-31, with the door-knock on Sunday, May 31, has been announced and inaugurated. The Australian Council of Churches Division of Inter-Church Aid and the Roman Catholic Overseas Relief have food production projects on the £1,500,000 F.F.H. program.

Inter-Church Aid's projects are: Extension of Dairy Education, India, £23,000; Rehabilitation of Solomon Islanders, Fiji, £20,000; Agricultural Training Centre, Thailand, £35,750; Agricultural Training Centre, Tunisia, £32,000; Total, £110,750.

Congregations have given generously to the 1963 F.F.H. Appeal—£142,223—to 25 food production projects in 21 countries.

We ask congregations in our State to act in three ways: 1, be represented on local F.F.H. committees; 2, encourage young people to help in the door-knock on Sunday, May 31; 3, ask members to make a donation to the F.F.H. Appeal.

This is an opportunity for the churches in our State to join with the community in meeting human need through the Freedom From Hunger Campaign.

Information on F.F.H. is available from Inter-Church Aid, 511 Kent Street, Sydney.

(Rev.) C. R. SPRACKETT.

AUTHORITY IN THE CHURCH

THE following are extracts from an address given at a conference organised by the Anglican Church League, Sydney. The speaker was the Rev. E. D. Cameron, newly appointed CMS Federal Secretary. Mr Cameron dealt with the subject, "What is our Authority?" In our next issue we will reprint extracts from a second address given at the same conference by Dr A. M. Bryson.

The Church, as the people of God, did not begin as would be asserted by some, at Pentecost, but rather at the call of Abraham as recorded in Genesis 12. There God, by His call of Abraham, began the creation of a people that were to be called by His Name, and Abraham took his role as the first father of God's people in response to God's word coming to him.

So, in the beginning, God's people was first constituted by God speaking unto man by God's word, specific and verbal, constituting a people of God. The mode employed in Abraham's call is repeated in the Exodus events.

As Israel began an independent life for itself in the promised land, she was a people, and though "not reckoned among the nations" Num. 23:9, she lived under law and under authority.

We must say very clearly that Israel, as a nation, was constituted and lived under the Word of God, and that that was her authority, her life and her service and her worship.

New Testament

If we now turn to the life of God's people in the New Testament, we shall find ourselves faced with a new situation.

Although not one jot or tittle shall pass from the law and that the Scriptures remain for Jesus and the Apostles, as authoritative as ever, the Scriptures of the Old Testament are to be seen in a new way, and more importantly, a new source of authority is present on the scene.

God has become Incarnate in the Person of His Son, the Word has been made flesh and the source of authority, Himself, is present and at work amongst men.

Therefore, the Words of Jesus during the time of His life, come before us with authority equal in every way to that of the Old Testament.

To turn immediately from these thoughts to the Church, in the N.T. sense, again, we may say, in analogy with the Exodus, that people of God under the new Covenant, are constituted by the mighty acts of God, explained and confirmed by His Word.

The Death and Resurrection and the Ascension of Jesus and the Giving of the Holy Spirit, are part of the great cycle of Divine acts which bring the New Testament Church into its being and give it its new Covenant, and with it, a new form whereby it is constituted and whereby it shall live.

The Words of Jesus, were, as we have seen, the authority in the beginning for the New Testament Church, but there were others, who, in their own way, had authority given to them by God.

The Apostles, in their actions and in their writings, had full authority in the New Testament Church, and their words were seen to be the fulfilment of the promise to them by Jesus, that the Holy Spirit Himself would lead them into all truth.

Thus, in answer to our original question, we may say that under both the Old and the New Covenants, the people of God were constituted directly by Him.

He is responsible for their creation, their calling out, and their continued existence, and that they are a people not left to do as they may choose, but are a people under authority.

One question then remains to be answered, where does authority in the Church now lie?

We do not have the Incarnate Lord of the Church present and visible at our right hand, we believe that there is no on-going person to take the place of the Apostles in the life of the Church, and we are forced to the residual answer, that authority in the Church now lies in the Scripture, the surviving written record of the authorities of previous times in God's dealings with His people.

One must immediately at this point, go on to say that it is not the Bible that is the Lord or the Governor of the Church.

Christ Himself is the only Head, but that the Scripture remains the means whereby He has chosen to exercise His authority, and that whilst Christ is the Lord of the Church that that Lordship is exercised in and through the Bible.

Now all that we have said to this point is an exposition of the traditional Protestant view point of authority in the Church. However, it is not one that has always commended itself to others.

Whereas the Roman Catholic concept of authority is complex in detail, it is moderate simple in its overall picture.

Certainly, authority would lie within the Scripture, but also in the on-going life of the Church in its Credo and Doctrinal pronouncements, and in the late Patristic period, in the Pope.

Others would see the charter for the Church's life and worship to be found in the Bible, but also in the on-going life of the Church in her Creeds and her worship as well as in later Confessional statements, such as those of the Reformation.

Contradictory?

A viewpoint, such as this may be seen, very relevantly today, in the document issued by the Joint Commission of the Presbyterian, Methodist and Congregational Churches in Australia, where an attempt to articulate the Faith of the Church is made after an examination of a very wide area of Christian expressions of faith.

Another point of view, not wholly dissimilar, may be seen in the position of some Anglo-Catholics, who would like to speak in what might be defined as "areas of Canonicity." Here several things are authoritative for Christians, the Bible, the Creeds, the Liturgy, the Words of the Saints, are all sources of authority for Christian life and Faith.

Now it may be helpful to pursue this line of thought a little further. If, for example, the Church, as a visible society, can make authoritative statements on life and Faith, how would authority in this area compare

Cont. page 8

WORLD REPORT

GREAT PROTESTANT CONGRESS IN ROME

FROM May 26 to 30, 1965, over 250 representatives of Italian Protestantism will meet in Congress in Rome. It will be the first time for nearly half a century, and only the second time in the history of Italian Protestantism, that such a Congress has been held.

The Congress will bring together representatives of almost all the Protestant Churches and societies of Italy for discussions on the possibility of closer co-operation in their work.

The work of the Congress will be done in four main sections, respectively dealing with: "Our calling in the religious situation in Italy today"; "Our calling in the social and political situation in Italy today"; "Our ecclesiastical positions"; and "The proposed federation."

Two major addresses will be given. Professor Spini will speak on "The Protestants in Italy" and Professor Subilia on "Relations between Protestantism and Catholicism."

At the opening service in the Waldensian Church in the Place Cavour on Wednesday evening, May 26, the President of the Federal Council of the Protestant Churches of Italy, the Rev. Mario Saffi, will preside, and the sermon will be preached by Prof. Valdo Vinary.

The closing communion service in the same church will be conducted by the Moderator of the Waldensian Evangelical Church, Dr Ermanno Rostan, and the sermon will be preached by Pastor Paschetto of the Italian Evangelical Missionary Society (Spezia Mission).

Participating Churches and bodies include: Waldensians, Baptists, Methodists, Pentecostals, Adventists, Apostolics, Salvation Army, and the Italian Evangelical Missionary Society (Spezia Mission). Non members of the Federal

REGULAR.—In order to provide more regular communication with parishioners, Holy Trinity, North Terrace, Adelaide, has begun production of a duplicated news-sheet, to appear three times every two months. The bi-monthly "Trinity Times" will still be published.

Council have accepted invitations to attend the Congress.

In the words of one of those responsible for the organisation of the Congress, the representatives of Italian Protestantism who will gather in Rome in May will "study in brotherly fashion the possibilities of walking together, forgetting the mistakes of the past, refusing to be tied to an extreme conservatism yet avoiding the dangers of a mere passion for novelty, and seeking to bring to the work of Italian Protestantism the vital experience of Churches conscious of their God-given calling and of their common responsibility for evangelism in Italy today."

PAPAL DECREE ON MIXED MARRIAGES!

Vatican sources report Pope Paul VI will issue a "motu proprio" or personal administrative decree revising the Roman Catholic Church's laws on mixed marriages.

Press reports quoted a Vatican official as saying, however, the decree would not be published for some time. He said a committee assigned by the Pope to study church laws on marriage was still at work reviewing the section on marriage of the 46-year-old code of canon law.

It was indicated one of the chief revisions would be the elimination of the signed pledges by the non-Catholic partner to create no obstacles for the Catholic in his or her practice of Catholicism and to raise and educate the children as Roman Catholics.

Under the pending changes the non-Catholic would make no promises. Instead the Catholic would promise orally to see to the Catholic rearing of the children and remain steadfast in his or her beliefs while respecting the religious convictions of the non-Catholic spouse.

(EPS, Geneva.)

KENYATTA CATHEDRAL

BISHOPS of the African Independent Churches in Kenya have agreed to build a cathedral in the name of President Jomo Kenyatta, "to ensure the incarnation of his name forever."

Commenting on the move the English Churchman says that this would be "a dangerous step towards the deification of nationalism."

The paper goes on: "Moreover, in view of Kenyatta's career as a former head of Mau Mau, with its incredibly bestial initiation ceremonies and horrible record of brutality and murder, the proposal to erect a cathedral in his name can but give occasion for Christ's enemies to blaspheme."

★ ★ ★
BIG STAFF.—Coventry Cathedral now has 27 full-time employees. Ten of these people are engaged in secretarial work resulting from the million visitors who come to the Cathedral each year. It now costs £44,000 (Stg.) per year to run the Cathedral and the task has become so big that a full-time accountant has been appointed to control finances.

★ ★ ★
CHURCHILL AGAIN.—Another interesting sidelight on the great man comes from a letter in the London Daily Telegraph. A man working in the Ministry of Works during the war years was summoned to Churchill's bedroom late one night in the dark days of 1940. He knocked at the door and thinking, mistakenly, that he had been asked to enter, went in. He found Churchill kneeling by his bed in prayer.

★ ★ ★
MANY DOLLARS.—Members of the Christian and Missionary Alliance in the U.S.A. and Canada gave a record amount to overseas missions during 1964. The denomination's 75,000 members gave nearly 4,500,000 dollars, representing about 60 dollars per head. The Alliance has 375 missionaries in 24 overseas fields.

★ ★ ★
SWEDISH REVISION.—Revision of a ceremony used to induct new recruits into the Swedish Armed Forces is under study. The present ceremony, involving certain prayers, is claimed by some to infringe religious liberties.

★ ★ ★
FIRST WOMAN.—The Lutheran Church Synod in Germany has named its first woman president. The woman, Mrs Hilde Lewerenz, is a practicing attorney.

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