

Mainly About People

N.S.W.

The Rev. Philip Kitchin, curate of St. Michael's, Wollongong, and H.M.S. representative on the South Coast since 1963, has accepted appointment as Archbishop's Chaplain on Norfolk Island for a two-year term. Mr Kitchin came originally from Melbourne diocese. While he and his wife go to their new work (they leave just after Easter) their son, Kenneth, will remain in Wollongong where he is working.

Present Chaplain at Norfolk Island is the Rev. Owen Weaver, who went there in 1963 and is to return to Australia.

The Rev. Jim and Mrs Taylor are rejoicing in the birth of a daughter, Pamela Robin. Mrs Taylor has been in Wollongong Hospital. The Taylors are C.M.S. missionaries stationed at Groote Eylandt, N.T.

The engagement has been announced of the Rev. James Le Huray, curate of St. Martin's, Killara (Sydney), to Miss Helen Devine of Punchbowl.

Seven people were farewelled at a Communion Service in St. Andrew's Cathedral, Sydney, on March 16. They were the Rev. James and Mrs Taylor, going to North Australia with C.M.S.; Mr and Mrs R. B. Dent, also going to North Australia with C.M.S.; Mr and Mrs J. Sheppard, going to Tanzania with C.M.S.; and the Rev. Manasses Kuria, returning to Kenya after a period of work and study in Australia.

The N.S.W. general secretary of the Bible Society has announced the appointment of Mr George H. Johnson, who has been manager of the Scripture Union Bookshop in Newcastle for six years, as the area representative of the Bible Society for the Newcastle and Northern Area.

BEGBIE MEMORIAL

The late Archdeacon H. S. and Mrs Begbie are to be honoured by the provision of a Communion Table in St. George's, Stanwell Park (Sydney new diocese).

The Table will be dedicated by Archdeacon E. A. Pitt, Archdeacon of Wollongong, at the 11 a.m. service on Sunday, March 28.

The late Archdeacon, whose children have carried on their father's work both as ministers and missionaries, is remembered for his pioneer work prior to the erection of the church 52 years ago.

It is expected Mr Johnson who comes from the Boolaroo Methodist Church, will commence work with the Bible Society in April. He takes the place of Mr R. Wood, who is now in business at Coolongolok.

Victoria

At a Valedictory Holy Communion Service at Christ Church, Hawthorn, earlier this month Miss Ethel Clifford and Mr I. Pearce were farewelled. Miss Clifford left for Adelaide on March 14 on her return trip to take up work with C.M.S. in Malaysia. Mr Pearce left by air the same day to return to C.M.S. work in Tanzania via Europe.

The Rev. F. A. Keay will be inducted to the parish of St. Paul's, Ascot Vale, on Friday, May 14, by the Archbishop of Melbourne, Dr F. Woods.

Miss Peggy Evans, of CMS, was due to arrive in Melbourne on March 19 for furlough. Miss Evans has been working at Oenpelli, N.T.

Two resignations have been announced recently. The Rev. D. Williams is to resign from St. Michael's, North Carlton, as from March 21 and the Rev. J. S. Drought is to resign from St. Faith's, Burwood, as from November 21, 1965.

The Rev. E. A. Cooper, rector of Euroa (Wangaratta), has accepted the Bishop's invitation to become rural dean of Euroa. The Rev. R. G. Beal, from Brisbane, is the new incumbent of Holy Trinity Cathedral, Wangaratta. He is to succeed Archdeacon Dicker, who retires in May.

The Rev. Francis Foulkes, principal of St. Andrew's Hall, the newly established C.M.S. Federal Training College, flew to New Zealand earlier this month to visit his mother, Mrs Foulkes, Snr., who was in her 80th year and was fatally injured in a level crossing accident near Wellington.

The Rev. K. B. Mason has been appointed Assistant Chaplain to Trinity College, Melbourne.

KIRK GOES WEEKLY

Presbyterians in a suburb of Bristol, England, have upset a longstanding tradition of the kirk. They have adopted weekly Communion services.

Historically Presbyterians have generally held Communion services quarterly. However recent years have seen a trend to more frequent observances and in many churches the service is now conducted monthly.

Ridley Commencement

FAILURE "UNIVERSAL COMPANION" OF ALL

COMMENCEMENT DAY at Ridley College, Melbourne, was held on Saturday, March 13.

The Archbishop, as chairman of the College Council, presided at a gathering of 250 friends and supporters in the hall of the College of Pharmacy, which is next door.

He mentioned the satisfaction felt by so many that in the past year the establishment of St. Andrew's Hall adjacent to Ridley, with the Rev. Francis Foulkes of C.M.S. as warden, has greatly strengthened the academic and missionary life of both foundations.

The principal, Canon Leon Morris, drew attention to the satisfactory achievements of the college students in the examinations of the Australian College of Theology.

One student gained first-class honours and the Rev. David Williams, of the staff, gained the Melbourne M.A. degree.

Services

"The Sunday services have assumed a new place," said Dr Morris in his report. "The 8 a.m. Holy Communion is attended by all theological students except those whose readerships prevent this. In addition we now have regular services at 9.30 a.m. and 6.15 p.m."

"The morning service is meant specially for the theological students, and is a means of helping them learn to use the Bible devotionally. The evening service is directed rather to the needs of the secular students."

"These students plan the services and conduct them, leaving the staff only the responsibility of preaching. This has given our non-theological students a much greater interest in the life of the chapel."

Dr G. B. Bearham, chairman of the executive, emphasised the need of the current appeal which it is hoped will provide a new chapel in place of the old fast-decaying army hut, and a new library.

The commencement oration was given by the Rev. Donald Menzies on the subject of "Failure." He paid tribute to Dean Langley, who was in the audience, for his diligent pastoral work which had meant so much to many young people like himself.

As failure was a universal companion for all, clergy had to come to terms with it both in their own experience and in the lives of others, as a God-given test of character.

Failure and success are seldom complete, and we must understand what it is to live with the incomplete. Clergy must not only preach but also suffer with God's people. This was the sign of a minister's maturity.

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PERTH RIVER BAPTISM



LESLIE ROSS, 23, a convert from Judaism, was baptised by total immersion in the waters of Perth's Swan River recently. Mr Ross was baptised by the Rev. Bryan Hall, rector of St. Alban's Highgate. (See story in ACR, March 11). (West Australian Newspapers Ltd. photo.)

TRINITY HONOURS BISHOP CHAMBERS

THE late Bishop G. A. Chambers, who founded Trinity Grammar School, Sydney, in 1913, is to be honoured by the school.

A memorial window, in stained glass has been commissioned by the school's council.

The window will form one of four commemorative stained glass windows in the chancel of the school chapel.

The work is being carried out by Mr David Saunders, a young Scottish craftsman whose work already existing in the Trinity chapel, in the chapel of Knox Grammar School and at Grafton Cathedral, has excited comment. The council of Trinity Grammar School has opened a fund to meet the window's cost and would be pleased to receive donations. Gifts should be sent to the Bursar, at the Senior School, Summer Hill.



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PRIMATE'S REPORTED STATEMENT CAUSES WIDESPREAD STIR

A statement on Sydney diocese, said to have been made by the Archbishop of Canterbury, Dr A. M. Ramsey, during an "exclusive interview" with the Sydney "Sunday Telegraph," caused a stir throughout Australia.

Dr Ramsey's statement, in which he is said to have criticised Sydney's "low church" character, was republished in major newspapers throughout Australia and even in the London "Times."

Sudden death of Canon Nash

THE Church of England in Melbourne diocese, and beyond, has suffered a great loss in the sudden death of Canon Laurence L. Nash on March 30.

Son of the late beloved founder of the Melbourne Bible Institute, the Rev. C. H. Nash, Canon Nash left his own indelible mark on the life of the Church of England in this country.

Ordained in 1930, Canon Nash was active in many spheres of Church life, including a period of service with C.M.S. as general secretary of the Victorian Branch.

He served as a chaplain during the war and was editor of the Melbourne diocesan paper, "Church of England Messenger" from 1956 to 1964. He was closely associated with Ridley College and his warm support for the College is reflected in the request made that flowers should not be sent to the funeral service but donations made to the Ridley College Appeal instead.

See "Canon Laurence Nash — an outstanding evangelical," p. 7.

In answer to a question on his impressions of Sydney diocese, the Archbishop was reported to have said:

"That needs something drastic done about its partisanship, immediately. In fact, nearly all of the diocese of Sydney is 'low' church. That is very unhealthy because it is so partisan."

"Anglican schoolchildren should be taught that there are high, low and middling Anglicans in this world and each has something to offer of the church."

"I feel very strongly about this state of affairs within the church in Sydney. Now that I've seen it for myself I think something must be done as soon as possible."

"There can be no room within our church for wretched, narrow-minded, out-of-date partisanship."

Sydney bombshell

Asked by the reporter whether the Church in Sydney "could expect to see a lessening of regulations binding its ministers to practise 'low' church services" the Archbishop was reported to have replied:

"I most certainly hope so. They are something many of Sydney's Anglican ministers of religion must resent."

News of Dr Ramsey's reported comments dropped like a bombshell in Sydney. In the Sydney "Daily Telegraph" the next morning the rector of St. John's, Beecroft, Canon J. R. L. Johnstone, was quoted as saying that if the Archbishop did say

that Sydney diocese was predominantly Low Church "it was in very bad taste."

"I object to being called Low Church," continued Canon Johnstone. "I am an Evangelical. A Low Churchman takes a low view of the Church, a low view of the ministry and a low view of the sacraments."

"There may be a lot of Low Churchmen in Sydney, but quite a lot of parsons would call themselves 'middle' church, some 'high' church and there are a number of Anglo-Catholics."

"The diocese of Sydney is predominantly evangelical — not Low Church."

"It is quite false to say it is mainly Low Church."

A few days later, Dr Ramsey was reported to have said in the television interview that he had not used the harsh words attributed to him when talking about Sydney diocese.

He is reported to have said: "Let me make it quite clear to my friends in Sydney. I never used the harsh words attributed to me. I could never speak harshly of any diocese."

Dr Ramsey, according to the report, said that "Evangelical churchmen have so much to give to the life of the Church."

FOOTNOTE: As we went to press, it was reported from Melbourne that Mrs Ramsey was making good progress in recovering from her emergency operation.

• Comment, p. 4



Christopher Donaldson (left) and Jeffrey Smith (right) take a look out of the new St. Andrew's Cathedral School building.

SIX MONTHS' WAIT FOR STIPEND!

A clergyman once waited six months for his stipend to be paid by the central authorities.

The clergyman told Sydney diocesan Synod of this long wait during the debate on the Report of the Archbishop's Commission.

He was answering the statements made by other clergy that they had sometimes been forced to wait periods running into many weeks for stipends to be paid by their parishes.

The discussion occurred during the debate on that part of the Report which called for an investigation of a plan to pay clergy stipends from headquarters, parishes to remit their payments to the diocesan office.

Speaking during the debate Bishop F. O. Hulme-Moir said that a similar system operated in

New Zealand and had proved highly satisfactory. It had tended to produce better relations in those parishes where there were clashes between the rector and his people. It had avoided the long waits often experienced by clergy in receiving their cheques.

Synod decided to recommend the setting up of machinery to investigate the question further.

In general Synod gave the green light to setting machinery in motion for the next session in October to debate fully the Commission's proposals.

During a discussion of the vexed question of retiring ages Archdeacon R. B. Robinson (chairman of A.C.R.'s Board) fainted after delivering a strong speech opposing moves to "chop

The doorway they are standing in has a special interest for the two ten-year-olds. It is the main door of the new building and they opened it for the Archbishop of Canterbury during his visit to the School on March 13.

Christopher, an Aboriginal boy from Malabar, and Jeffrey, who comes from Regent's Park, are bosom pals. They sit alongside each other in class and share much of their school life with one another.

Their classroom is one of the many attractive rooms in the new building, which now houses an increased number of boys (although there are a few vacancies still left at the school).

(Photo: Ern McQuillan, Photographic Illustrators.)

(Continued on page 6)

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FAMILY PLANNING

A Christian Viewpoint

THE family is basic to our life in society. We are born into families, we grow up in families, and then form our own families, and so the welfare of the family is a very deep concern of us all.

The family is the school of life and the school of character.

Family relations bring to the surface our inmost personality, and the figure we cut in our family is sometimes not up to what we would like society in general to think about us.

On the other hand whether as a child or a parent, our relations with one another within the family should develop our Christian character.

Family life provides all sorts of opportunities to enable us to grow as Christians.

Of course, we will need God's help through daily prayer and meditating on His Word in order that our reactions to family situations should honour Him and reflect His character. But we will certainly have plenty of opportunities for practice.

Rich and noble

However rich and noble family life may and indeed should become, it is well to remember that "the family is rooted in the elemental processes of life itself."

"Human parentage is vastly more complicated than reproduction in plants or the simpler animals. Still, the human family is at one with all of nature in its function as the means by which new life is begun."

God's purpose of working through the family in the bringing into being of a people to honour and love Him is reflected in the basic command of Genesis I, "Be fruitful and multiply."

The Bible, however, does not limit the function of a family to the reproductive purpose.

Equally deep-rooted in Genesis is a second factor—the need of man and woman for each other to complement and fulfil each other and to establish a durable partnership.

As Genesis says, "It is not good that man should be alone," and it tells how God made a helpmeet for him, adding, "For this reason shall a man leave

his father and mother and be joined to his wife."

Thus, right from the beginning of the Bible these two great insights into the nature and purpose of the family find expression.

They are co-ordinate with each other and together they provide a third important area of family life—the provision of a home characterised by love of husband and wife into which children may be born and brought up in the fear and nurture of the Lord.

The extraordinary helplessness of the new-born baby and the many long years in which he needs the protection of a home show the importance of the family unit.

These three purposes are each intimately connected and react one on the other: the reproduction of the human race through the procreation of children; the completion of man and wife in each other; and the establishment of a suitable home through love within which the deepest truths about human relationships can be expressed and communicated and children can grow up into full personalities, so that by learning to honour and love God and their parents, and their brothers and sisters, they learn to honour and love all men and to be in a right relationship with them.

Selfishness

It is in the light of these considerations that the question of family planning must be considered.

In our modern society through the advance of knowledge, it has become fatally easy to divorce these three purposes from each other.

That is, to dissociate sexual pleasure from the procreation of children and to sever both from the third objective of family loyalty and home making.

To keep all three sets of relationships and duties together in one frame of moral reference is what Christians are called upon deliberately to undertake. This deliberation and reflection is forced on us these days through the development of contraceptives. Here, as in every other area of decision, the sin which so quickly rears its head is selfishness.

We must be on our guard

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By the Rev. D. B. Knox, originally broadcast in THE PROTESTANT FAITH program on station 2CH

based on the researches of a Japanese doctor. The trouble is that this method is so ineffective.

Modern medical science, however, has recently perfected a very simple method for effective family planning by way of the much discussed anovulant pills.

Of course, for Christians, the use of any method must always be controlled by the considerations I have mentioned about the duty of responsible parenthood and further it goes without saying for Christians that within the marriage relationship it is important that we be on our guard against selfishness.

But if used responsibly in the sight of God, the consciences of the majority of Christians outside the Roman communion do not condemn such contraceptive measures; and even within the Roman communion there are official voices raised in the favour of their use.

However, leading members of the Roman Catholic hierarchy in Australia have recently unequivocally condemned their use, basing this condemnation on the natural law.

Natural law, however, is a very tenuous concept.

All the law which controls human behaviour springs from God's will and His will is written plainly in Scripture, and is also written, less plainly, in the conscience of mankind. (See Note 1).

The very fact that so many Christian consciences both within and without the Roman communion see nothing wrong with this practice, shows that the matter is not clear by way of natural law, and of course it is not mentioned at all in the written law of Scripture.

Cannot be justified

Consequently Roman Catholic strict insistence on the prohibition of their use cannot be justified by Roman Catholic moral theology itself; for one of the most fundamental principles of Roman Catholic moral theology is, and I quote from Prummer (page 64) "a doubtful law has no binding force."

As we have seen, the so-called natural law which prohibits contraceptives is not so plain as to be free from doubt.

Hence Roman Catholic clerics on their own principle that a doubtful law does not bind ought

(Continued on page 6)

THE LOST ART OF LIVING TOGETHER

"Too many Australian families have lost the simple art of living together."

An extract from last Sunday's sermon? No, a statement by Mr C. S. Jardine, former Metropolitan Police Superintendent in N.S.W.

Writing in the second of two articles in "The Sydney Morning Herald" (24/3/65), Mr Jardine went on to criticise parents for taking little or no interest in their children's education and for making no attempt "to pass on the religious knowledge which they themselves acquired in their youth."

"The simple art of living together"—what a meaningful phrase this is. Many a Christian home has lost this art.

In a day when young people, to quote Mr Jardine again, "enjoy better nutrition, better housing, better recreational facilities and greater prosperity than their parents did" juvenile delinquency is at a frighteningly high level.

The teenager who steals a car "for kicks" or rips out the cord of a public telephone so often comes from a good home, judged by material standards.

Mr Jardine lays the blame where it ought to be laid—at the community in general and at parents in particular.

Status-seeking, possession-possessed adults, too busy to be bothered to know what their youngsters are doing after school or with whom their teenagers are going out at night, are the ones to blame.

Home for many has come to mean nothing more than a permanent motel with a cheaper tariff than the ones called by that name.

The trends operating against home life must be resisted by Christians. "Communication between parents and children seems to have broken down," says Mr Jardine, and then goes on to quote a policewoman as saying:

"Kids can't talk to their parents any more. You'd be surprised how many kids we have in here confessing things they should be telling to their mothers."

No wonder this happens when parents are too busy with their own self-aggrandisement to give the children the loving care and attention they need.

Those who have not read Mr Jardine's articles are urged to do so. So much of what he says will find an echo in Christian pulpits.

ROMAN CATHOLIC DILEMMA ON BIRTH CONTROL ISSUE

AN official plea for a moratorium on public discussion of the Roman Catholic Church's views on birth control is being ignored by many within that Church.

Criticism of the British representation on the Papal Commission on Family Planning has been made by two leading Roman Catholic medical consultants in London.

They complained that the single British representative on the Commission was not representative of British Catholic medical opinion and also took exception to the secrecy surrounding appointments to the Commission as being repugnant to the whole tradition of the medical profession. The two critics Sir Francis Walshe, a neurologist of University College Hospital, London, and Dr John Ryan, a London gynaecologist, have both declared their support of the general tenor of a report issued last week by a Roman Catholic group in Liverpool.

7,000-word document

The report argued that there was a radical inconsistency in the present Roman Catholic position on birth control, and that the use of contraceptives in marriage should be permitted by the Church.

The report, a 7,000-word document, has been sent to the Papal Commission. It speaks of "a serious crisis

Strong critics within Church

for the Church," gathering strength daily, one which cannot be settled by the efforts of theologians on traditional lines.

It called rather for a radical solution which, "permitting what the Church once condemned," would in fact represent "a much more real continuity with the Church's tradition" because involving a "fuller understanding of the reason why it was condemned."

A leading British Roman Catholic weekly, The Tablet, has published a review of the paperback Contraception and Holiness, a symposium by Roman Catholic authors on the theme of the current controversy.

The reviewer, Father Lionel Keane, says his purpose in the review was "to destroy the present position, the hard core of which is that nature requires sex to be used procreatively."

Once this centre had been dissolved, other distinctions became unnecessary. "It would then be irrelevant to distinguish between mechanical or chemical barriers to conception, and the temporal barrier created by the use of the safe period."

The official view of the Church of Rome is summed up in the encyclical, Casti Connubi, issued by Pope Pius XI in 1930.

In this encyclical the Pope wrote: Since the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious." The Pope described his views as the "most grave law of God."

The essays in Contraception and Holiness are unanimous in wanting a change in the Church's views. One of the chief arguments is to ask "what is this natural law (so-called) which forbids contraception, but which only Roman Catholic authorities can discern?"

The writers attack the notion that the primary function of married sexuality is procreation and the "unwisdom" of celibates making dogmatic pronouncements on marriage.

Protestant statement

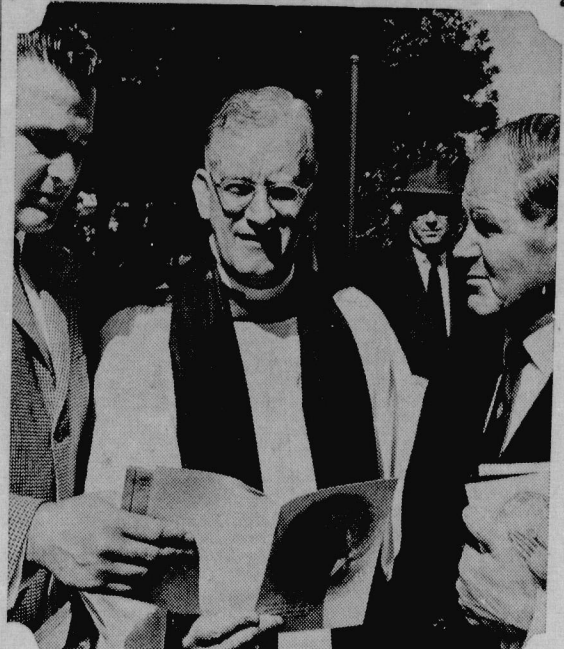
A spokesman for Cardinal Heenan, Archbishop of Westminster, had said that Father Keane's article is not to be regarded as authoritative.

Meanwhile, in West Germany, the Synod of the Evangelical Lutheran Church has said that the procreation of children should be the primary purpose of marriage.

Noting that Protestants are not forbidden to follow family planning methods the Synod went on to suggest that married couples "who do not desire children may well be motivated by reasons of egoism, or love of comfort" and are "sinning against the divine order of creation."

All couples, suggested the Synod, should use birth control devices only after they have seriously examined their position in the eyes of God.

The statement, the first ever issued by the Church on the question of marriage, condemned sterilization "as it can never be reversed and may alter the whole nature of marriage" and abortion "since all children, even in embryo, or whether deformed in some manner come under the divine commandment 'thou shalt not kill'."



Boxing referee Mr Ray Mitchell and wrestling commentator Mr S. Menacker read the lessons at the fourth annual service for the boxing and wrestling community, held at St. John's, Darlinghurst (Sydney) on March 28. Visiting U.S. wrestler Mark Lewin (left) and the manager of Sydney Stadium, Mr Harry Miller (right) discuss the service with the rector of St. John's, Canon A. W. Morton. ("Sydney Morning Herald" photo).

CAKES AND FLOWERS AT MOTHERS' SERVICE

YOUNG people at St Peter's, Neutral Bay (North Sydney) were set a mammoth task on March 28.

They had to cut up 500 pieces of simnel-cake and prepare 300 posies of carnations and easter daisies for the annual Mothering Sunday service in the church.

First begun by the former rector of St. Peter's, the Rev. A. W. Setchell (now at Hornsby) the service is traditionally held on the fourth Sunday in Lent. It is more widely observed in England than here in Australia.

Teenagers kept busy

At St. Peter's families were encouraged to attend and during the service the simnel-cake was distributed to the whole congregation and the posies of flowers presented by children to their mothers.

The acting-rector of St. Peter's, the Rev. R. P. Gee, spoke on the subject of Mothers in the Bible.

(At the end of last week the people of St. Peter's welcomed their new rector, the Rev. D. M. Douglass—see "People," p.8.)

ARCHBISHOP TAKES BLANKETS TO FIRE-RAVAGED WINGELLO

Visiting the Bundanoon area for the Diamond Jubilee of Holy Trinity, Bundanoon, the Archbishop of Sydney, Dr H. R. Gough, went to the fire-ravaged township of Wingello to present £200 worth of new blankets to the people there, a gift from Sydney diocese.

Dr Gough was accompanied by the rector, the Rev. R. B. B. Gibbs, who has been active with his church people in helping those made homeless by the fires.

Dr Gough spoke with many

of the 100 volunteers helping to clean up the town. Some of the women posed with the Archbishop for photographs.

Among those helping clean up the sites of razed houses were people from the Church of England at Moss Vale and Bundanoon. Catering for the volunteers was undertaken by a group of Presbyterian ladies and a donation towards the foodstuffs used was made by the Young Wives group at St. John's, Moss Vale.

During the service at Holy Trinity special prayers were offered for rain and thanksgiving offered for the safety of Bundanoon during the disastrous bushfires in the area.

GETTING TOGETHER AT ABBOTSFORD-RUSSELL LEA

FACED with the heavy costs of upkeep and the many inconveniences of running two church centres only a mile distant from each other the Sydney Parish of Abbotsford-Russell Lea has come up with the solution.

With the approval of the diocesan authorities the two original properties have been sold and a new site purchased.

On this site is to be erected a complete parish centre (pictured), comprising church building, hall and rectory. The church will be known as St. Andrews.

The Foundation Stone is to be laid by the Governor of N.S.W., Sir Eric Woodward, on May 2, at 3 p.m.

Visitors will be welcome on that day. Location is the corner of Sibbick Street, Bay Road and Byrne Avenue on Five Dock Bay. Further details from Mr C. Fairweather, 19 Seabrook Avenue Five Dock (83-7171).



ST. ANDREWS. Artist's impression from Sibbick Street, showing Entrance, Vestibule and Hall adjoining.

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Books

Anglicans and Methodists

PRIESTHOOD AND SACRAMENTS: A study in the Anglican-Methodist Report, by R. T. Beckwith. The Marcham Manor Press, Berkshire, 1964. 128 pages, Eng. price 12/6.

Mr Beckwith is Librarian of Latimer House, the Evangelical research centre of Oxford "committed to the ideal of creatively applying Biblical and Reformation theology to the ongoing life of the Church of England and the Anglican Communion."

This is the first of the *Latimer Monographs* to come from the House. Although related to the current Anglican-Methodist Report, its treatment is relevant to a much wider field. The author deals with the nature of priesthood and the nature of the sacraments, with special reference to Wesley's views thereon. He suggests that the views set out in the Report are those neither of the Church of England, nor of Wesley.

His strictures on this *tertium quid* method of settling differences are most salutary, as so many union schemes today try to by-pass the older formalities in favour of a (usually much vaguer) statement which does not really represent the views of either party.

This is a closely argued essay, with an excellent bibliography and many notes, which should be read by all who are concerned with church union.

"It would be regrettable if Methodists agreed to accept teaching (on the Holy Communion) of which they could not really approve, under the impression that they were agreeing to accept the teaching of Wesley, should it not turn out to be the teaching of Wesley at all."

Getting through with words

WORDS ON TARGET, For Better Christian Communication, by Sue Nichols. Victory Press, 90 pages, 9/3.

At over one penny per page, "Words on Target" makes fairly dear reading. Yet there is an economy of expression and concision which make it an attractive kind of book for reading in the train.

Modern man is categorised as sophisticated, free and distracted, influenced by an endless bombardment from radio, TV and periodicals. He has developed a built-in winnowing system to cast out anything irrelevant to his own self-concept.

The Christian communicator must be prepared to rethink the mechanics of written and spoken communication if he is even to have his message considered.

Miss Nichols suggests three essentials: economy, energy and subtlety. In support of the last-named the following is quoted: "A writer is the eyes, ears and nose of the reader—the reader is his own brain."

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—R. F. McDONALD.

Mormons and others

THE FOUR MAJOR CULTS, by Anthony A. Hoekema. London, Paternoster Press, 1964. 447 pages, Eng. price 30/.

Dr Hoekema is associate professor of Systematic Theology at Calvin Theological Seminary, Grand Rapids, Michigan, and he here discusses Christian Science, Jehovah's Witnesses, Mormonism and Seventh-Day Adventism. He deals with their history, and the authority they claim for their various tenets.

He has gone to a lot of trouble to give accurate and sound documentation. Each system is dealt with in the same manner, the doctrines of God, Man, Christ, and so on, being discussed in order.

Appendices deal with some of the more technical aspects, and there is a very full bibliography of eighteen pages, as well as a useful index.

This is a reliable and scholarly work, and can be recommended to any who may have close dealings with members of the cults in question. Two final chapters discuss "The distinctive traits of the cult" (including a discussion of whether Seventh-Day Adventism is rightly regarded as a cult), and "Approaching the Cultist" not only on the intellectual level, but as a person.

Scotch history

LIGHT IN THE NORTH, by J. D. Douglas, London, Paternoster Press, 1964. 220 pages, Eng. price 16/.

The sub-title is "The Story of the Scottish Covenanters," and the work takes its place as volume 6 in the *Paternoster Church History* under the general editorship of Professor F. F. Bruce.

"The problem of religious freedom," writes Dr Douglas, "is at least as pertinent to our own day as it was to seventeenth-century Scotland, yet Covenanting literature is now remarkably little known."

"This book seeks to show how the Covenanters reacted, especially in their writings, to the attack by the Stuart kings upon their ways of worship and living." The result is a first class piece of historical writing which brings the Covenanters before us through their own writings.

It is a piece of serious research, well documented, and composed in a readable and witty style. The author is a graduate of St. Andrew's and Hartford (U.S.A.). He was organising editor of the *New Bible Dictionary*, and at present is British Editorial Director of Christianity Today.

The Solemn League and Covenant is not well known at first hand today, and its adherents have often been misjudged. Scotsmen will particularly appreciate this book, but all serious students of Christian history will profit by its story.

—D.W.B.R.

RIDLEY HELP AT MISSION

A team of students from Melbourne's Ridley College will assist in a parish mission to be held at Boronia in May.

The mission, to be held at St. Paul's, Boronia, will have as its chief speaker the Rev. Kevin Curnow, formerly home secretary of C.M.S. in Victoria, now vicar of St. John's, Blackburn.

Guests of the parish during the mission, to run from May 23 to 30, will be Archdeacon and Mrs F. Chidosa, from Tanzania.

It is planned to hold a children's mission at the same time. The vicar of St. Paul's, the Rev. G. R. Wall, is anxious that Christians should pray for the mission and will be pleased to send a leaflet to anyone who would like to pray for specific needs. His address is: 1 Henry Street, Boronia, Vic.

He has gone to a lot of trouble to give accurate and sound documentation. Each system is dealt with in the same manner, the doctrines of God, Man, Christ, and so on, being discussed in order.

Appendices deal with some of the more technical aspects, and there is a very full bibliography of eighteen pages, as well as a useful index.

This is a reliable and scholarly work, and can be recommended to any who may have close dealings with members of the cults in question. Two final chapters discuss "The distinctive traits of the cult" (including a discussion of whether Seventh-Day Adventism is rightly regarded as a cult), and "Approaching the Cultist" not only on the intellectual level, but as a person.

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—D.W.B.R.

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Notes and Comments

Dr Ramsey's views on Sydney

If, in fact, the Archbishop of Canterbury did comment on Sydney diocese in the terms reported then we can do no better than quote the comment of the interdenominational journal *New Life*.

Under the heading "Conform, or Else," *New Life* said: "The diocese of Sydney has, by its steady adherence to reformed doctrine and practice, an almost unique standing in Anglicanism."

"It is one of the few areas where pro-Romanism ritualistic trends have been resisted and where, on the positive side, the pure Gospel of the grace of God is heard from its pulpits."

"Memory recalls many stalwarts who graced its Churches, men true to their ordination vows and faithful to the Word of God."

"Now this stronghold of evangelicalism is rather ruthlessly attacked and by none else than the visiting Archbishop of Canterbury, whose reference to 'wretched, narrow-minded and out-of-date partisanship' in connection with his strictures on the Sydney diocese will be regarded in many circles, as well as his unorthodox method of launching the blow publicly at a Press conference in Melbourne."

"He declared, too, that 'something must be done as soon as possible' to change this state of affairs in Sydney. With what result remains to be seen."

"Is not this pressure typical and prophetic of the insistence of ecumenicalism to conform to the set pattern, no matter how objected to, or else—?"

Anti-Western statements

The action of the Australian bishops (variously quoted as 11, 12 and 13 — the material sent to us carried the names of only 11) is but a reflection of a worldwide trend in some Church circles.

Similar statements have been made by many leaders in the ecumenical movement.

The desire on the part of Christian bodies to make their voice heard on important international issues is highly commendable.

One cannot, however, but notice that rarely, if ever, are these statements critical of the Communist Powers and almost always are they so of the Western nations.

Why is this? The West may have many faults but many Western nations have a long tradition of Christian influence, some even treating Christianity as a State religion. In contrast to this Communism is atheistic and materialistic. We are surely justified in expecting better actions from the West than from the Communists on these grounds alone, if on no others.

Pacifism not the answer

The Rev. Donald Gillies, in his book "Unity in the Dark," has pointed to the strong effect that the entry of Russian Orthodox members to the W.C.C. has had on that body's policies.

We do not doubt the sincerity of the Russian Churchmen but the Soviet leaders will stop at nothing to push their atheistic Communism on to the world and will use these men as they use the Peace Movement to further their aims for world domination.

The pacifism of many Christians is but a reflection of their abandonment of the Old Testament as the inspired word of God. It seems clear to this writer that as God's people of old were commanded by God to take up arms against evil-doers and to destroy the wicked, even down to the children, so there is a right place for the taking up of arms against evil men in this day.

This was the case when Britain stood against Hitler and his monstrous system — and when Australia had to face Japan. This is the case in supporting Malaysia against the belligerence of Sukarno and it is the case in supporting the people of South Vietnam against the Communist infiltrators and terrorists.

GRADUATES—Of last years' ordained deacons in England 39 per cent were university graduates. Candidates for the ministry numbered 656 in 1964 as against 737 in 1963.

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"THE finest furniture in any church is the people who are in its pews," said Bishop John Frewer, speaking at the dedication of the new church of All Saints', Sandstone, W. Aust.

The new building, with internal dimensions of 12ft x 36ft was converted from the former rectory. The conversion was made by removing a dividing wall between two 12ft by 12ft rooms and adding a small extension.

Furnishings came from many places. Local Methodists gave some of the pews used in the new church. Only the Communion Table came from the original church, destroyed by a cyclone in 1947.

In his address, Bishop Frewer commended the people for their energy in preparing the new place of worship. The Bishop welcomed visitors, which included a party of Methodists led by the Rev. J. Wilson, of the Methodist Inland Mission.

At an official welcome in the Council Chambers speakers expressed regret that the occasion would be the Bishop's last official visit to Sandstone.

American Lutherans query fund-raising

The Lutheran Church in America has called for investigation by congregations of "commercialism" in Church life.

Money-making projects such as card parties, bazaars, games of chance, dinners and sales of products come under scrutiny.

The Church's Commission on Stewardship has called on the Church "to move toward the development of other means of publicity and interpretation so that commercial activities can be abandoned as rapidly as possible."

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Letters to the Editor

The Bishops and Vietnam "not true voice"

Dear Sir,
When the press announced that a letter instigated by Bishop Moyes and signed by 10 other Anglican Bishops had been sent to the Prime Minister to urge him and his government to take "positive steps, with others, towards an honourable and peaceful settlement of the fighting in Vietnam," I wrote to the Prime Minister. I expressed my dismay at such balatant championing of the Communist line as it is being pursued in the Communist press and those various front organisations that the Australian and New Zealand Peace Congress.

May I quote from my letter, "As an active Anglican I must protest that such sentiments as expressed do not represent the true voice of Anglicanism in this country or in any other country."

"Anglicans as Christians can never compromise with Communism even under the pain of death. I believe there is no doubt in the mind of the South Vietnamese people that given the choice they would fight to the death to preserve their freedom against Communism."

"Convinced Christians know that such a fight could only end in victory, but they and ourselves must have the will to fight."

"Compromise on fundamentals is the only way. Christianity can be overthrown. It is a sobering thought that at this time when it is being pointed out that we are living in a 'post Christian' era paralysed by the vast expansion of Communist imperialism that policies of compromise and retreat should be advocated by Christian leaders."

That the sentiments advocated by Bishop Moyes and his fellow signatories were in line with Communist policy can easily be ascertained by referring to the advertisement in the daily Press by the Communist Party a few days earlier.

Also a similar line was adopted at the recent "Peace"

Congress sponsored by Bishop Moyes, Garnsey and others. The policy of co-existence pursued by the Communists to soften up for further inroads of Communist expansion is certainly paying dividends.

Evidently these Bishops have forgotten the truth of Christ's words that "He that is not with me is against me" in the context of "wo opposing and uncompromising religions, Christianity and Communism."

As a layman I share the confusion of so many other Christians in wondering why men who are probably theologically sound are unable to relate their learning to the realities of life.

We must thank God that men like Archbishops Strong and Gough refused to be bulldozed into this exercise designed to mislead the Government and the people.

E. ROCK

Greensborough, Vic.

The Archbishop of Canterbury

Dear Sir,—I read recently in *Southern Cross* an article by Archbishop Gough, referring to the Archbishop of Canterbury, in which he stated, inter alia, that Dr Ramsey was a man of deep spiritual insight.

I wrote to Dr Gough and referred him to three statements made by Dr Ramsey (which I have never seen denied):

● That he feels sure he would meet some of his atheistic friends in Heaven.

● A Christian does not have to believe in the Deity of God's Son.

● There is no Hell.

Now I read in your last issue of ACR that "Dr Ramsey has left behind him a breath of that kind of spirituality which is the hallmark of the true High Churchman."

I also read in the same paper that Dr Ramsey stated "that the concept of an infallible Bible is no longer held by Christians."

I must confess that these viewpoints leave me astounded. What worries me is that young Christians reading any of Dr Ramsey's books will be led to believe that he is an exponent of the truth, whereas in vital Christian beliefs he is completely ignorant.

Fancy saying that a person can attain heavenly citizenship without believing on the crucified Son of God. He has contradicted the fundamental teachings of the infallible Word of God.

All born-again sinners know exactly what the truth is, as revealed by the Holy Spirit given us, and there are not two truths on vital fundamentals.

H. G. SMITH,
Eden, N.S.W.

(We quite agree with our correspondent on the question of vital Christian truth and were quick to point out our differences with Dr Ramsey in

our last issue. However, the plain fact of the matter is that Dr Ramsey did impress many with his piety and devotion in Sydney who are conservative evangelicals to the backbone. That a person can hold and teach views which are at plain variance with the Word of God and yet at the same time reflect something of the Master Himself in his words and actions is one of those many mysteries we find hard to explain. We do not agree with many things the Archbishop has said from time to time but we would be failing in our duty to report fairly on the passing scene if we did not say what we did about him—Ed.)

"Hydra-headed" liquor monster

Dear Sir,—Two letters in your paper 25/3/65 help show how hydra-headed is the liquor monster.

As Mr Dowe points out, youth is a prey to its immaturities. Both they and our country's native population are being dealt harsh blows by the discipline of adults.

In Queensland our Government is following through with its educational campaign aimed at teaching youth to drink sensibly, and succumbing not by direct liquor-interest action but by Cafe owners wishing to make money for the extended hours.

Youth is being heavily penalised but the way is subtly prepared for more drinkers as they attain adulthood.

In N.S.W. the accent on the "sick" man arrested gives great play to "research" into the alcoholism problems. In a program on the proposed Act it had to be admitted that there needed to be some moral suasion to convince the alcoholic that he ought to want to be cured and blamed everything but liquor and the hotel for the alcoholic's plight.

One of the puzzling things about M.R.I. is that we don't need to pay any attention to moral tasks within our own borders, yet this is an aspect of living the Christian religion.

The parish of Wee Waa is facing one social issue. Where is the parish courageous enough to tackle the battle with liquor?

Yours faithfully,
W. TERRY,
Brisbane, Qld.

"Freedom riders" and the A.C.C.

Dear Sir,
May I express my appreciation and support of your realistic comments regarding the student "freedom riders" who went to "survey" the situation of aborigines in country towns.

Our survival as a Christian nation depends upon individuals who are prepared to voice their opposition to the propaganda issued by our secular news media and so-called "world opinion."

The group of inexperienced university youths who are busy playing with the fire of race relationship may not realise that they are serving the Communist cause, but there is no doubt that the members of the Communist Eureka Youth League who were in the group are well aware of what they were about.

They were simply following Lenin's directive of fostering and exploiting the differences between classes and races.

The support of the Australian Council of Churches is not surprising. The Rev. P. J. Dowe is to be congratulated on his

forthright statements about this "Dubious" organisation.

This body, together with W.C.C., are "ready-made" organisations for infiltration by the Communists; indeed, the W.C.C. since its founding in 1948 has never taken what could be called an anti-Communist line. Highly organised church union of this type can only serve to assist the Communists in their attempts to concentrate all power.

It is distressing, therefore, to hear our Church leaders supporting ecumenical movements and Church union as though Church union would be the solution to all our problems.

The fact is, of course, that we have so lost the sense of one real destiny that, in our desperation we are swerving to a man-made "tower of Babel" for our salvation.

"O my people, they which lead thee these to err, and destroy the way of thy paths," (Isa 3:12).

Yours sincerely,
J. C. BALL,
Ferntree Gully, Vic.

"Harsh comments" on Baptists

Dear Sir,—Your commentator's note on the Baptist position seems unnecessarily harsh. We doubtless agree that the other account of adult baptism from a member of the Jewish faith is proper and right. So let us look at this case.

First, Baptist ministers may not urge individuals to be baptised, as a central part of their rite is that it should be at the candidates' "own request" and this is observed in both spirit and letter. So the "absurd" aspect must be that a cripple is baptised.

A few hours spent in voluntary aid to Disabled Persons would soon arouse some understanding of these persons who wish to live and be treated exactly as normal people are, within limits of their disabilities.

Some onlookers are unfortunately, offended by the sight of a cripple so much as taking fresh air in the street or on a park seat.

The Baptist position, doctrinally, is similar to the Anglican's, weighing the Lord's command against the full salvation of the Penitent Thief.

Another larger group of "divided brethren" would seem to have a more extreme view, yet are courted ardently by some Anglicans.

Yours sincerely,
(Mrs) MARGARET HENDERSON,
Corrimal, N.S.W.

Sydney as "a walled diocese"

Dear Sir,
The fact of Sydney being "a walled diocese" has again been brought before our attention quite forcibly and rightfully so at our Lenten Conferences.

In my past experience the term has often been used against me by my brethren who differ from me and yet we are befriended with each other.

I do not deny nor do I doubt the existence of a so-called wall. What does concern me is the question, "Who is responsible for its mental erection?" Now again I do not deny that there are within Sydney those who throw it up in a distasteful narrow and fearful way; but let us be realistic and fair. Sydney is not altogether to blame.

It was my privilege and pleasure to spend 3½ years on the border of Sydney diocese where the wall bounded Wallerawang.

(Letters continued page 6)

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LETTERS

(Continued from page 5)

With my endeavours to befriend the clergy on the opposite side, even though we were poles apart in our Churchmanship, I found that I (representing Sydney) had not built a wall but through fear of contamination by (to use their term) a "foreigner" they had erected one.

This has also been borne out more recently when I was approached concerning a parish in another diocese. A solid wall of proposed stipulations was erected some of which I would not burn at the stake over, and some of which I could not conscientiously accept. Again, is not this wall?

Now the point is simply this. There has been a "Mutual Responsibility and Interdependence" within the Church in Australia for this wall around Sydney. Indeed not only for the wall around Sydney.

More simply put, and I do not mean it in a sarcastic way, when a diocese points the index finger at Sydney the thumb always points back to them. Surely this is what our Lord meant when He spoke about a splinter and a log of wood being in the eyes of two different people in St. Matthew seven.

As the wall must go, let the demolishing commence both inside and outside the diocese of Sydney.

With every best wish to the "Record" and all dioceses! Yours Sincerely, Rev. JACK DERRETT, Caringbah, N.S.W.

Primate's reported statement causes widespread stir.

(Continued from page 1)

off" clergy when they reached a certain age.

The Archbishop was attended to on the spot and was later reported to be "quite well."

During his Presidential Address the Archbishop of Sydney, Dr H. R. Gough, made reference to the question of dividing Sydney diocese. "It may have surprised you," said Dr Gough, "that this Commission makes no recommendation concerning the possible division of this diocese. . . . In theory such an idea may be right, but on my own judgement is entirely impracticable at the present time or indeed in the immediate or foreseeable future."

Dr Gough went on: "Ultimately, with the vast increase of population in the South and in the West, I imagine new dioceses will have to be formed in those two areas, but, quite frankly, when I visit them and study their problems the more I realise how completely unready they are financially and in other ways for such division."

"I am certainly not willing to be a party to the formation of new dioceses which would only be a financial burden upon the Province and a headache to the Metropolitan and I confess I am relieved that the Commission seems to take this realistic view."

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FAMILY PLANNING

(Continued from page 2)

to allow the faithful to use their own discretion in this matter.

The same conclusion also follows from the Roman Catholic moral system called probabilism which is a system widely advocated within the Roman Church and which has probably the largest number of supporters amongst moral theologians. (See Note 2.)

The whole Roman Catholic application of natural law in this matter is mistaken.

Everywhere man is frustrating so-called natural laws. Thus each time he shaves his beard, or chews gum, or spans a river or ploughs a field, he is thwarting a natural process, using responsibly his powers of reason and knowledge. The same is true when he takes steps to space his family.

Of course, in this, as in everything, he must act responsibly, in the sight of God, and not selfishly or from covetousness. So we should pray for God's help to act in the light of His will.

FAMILY PLANNING IN AUSTRALIA What are some of the considerations which guide the moral theologians which guide the moral theologians? 1. Statistics show that 3.3 children per family are required simply to maintain the numbers of the population. This is because some people die at child, before marriage, others do not marry, or are unable to have children, or for medical reasons are unable to have more than one, two or perhaps three children. Thus parents who are able to have a family and who deliberately restrict their family to less than four children are choosing to contribute to the shrinking and ultimate extinction of their own ethnic group.

2. Australia is in need of an expanding population. This is accepted by all political parties. . . . Australia's need is not therefore to be said that parents have an obligation to have at least one child more than they would have had if they had consulted simply their own inclination and the maintenance of their own ethnic group.

3. In the affluent Australian society with full employment, free education, child endowment, social services and labour-saving devices, the degree of sacrifice called for by having extra children in the family is not very great, consisting mostly of having to give time and attention to the family rather than to other ephemeral interests. However, this should not be taken as a wonderful investment in the long run as energy, producing dividends of happiness and usefulness.

Note 1: Natural law is defined by the Roman Catholic Dominican, Prummer, in his *Handbook of Moral Theology* on page 29, as that part of God's eternal law that "can be grasped by the natural light of man's reason, without the aid of divine or human authority."

Prummer goes on to classify natural law under three headings: primary precepts, which are easily recognised, such as that the good ought to be done; secondary precepts, such as the ten commandments; and remote conclusions, as he calls them. The prohibition of the contraceptive pill by the Roman Catholic Church falls under this third division of remote conclusions.

Now remote conclusions, as their name suggests, are not as certain as a part of natural law as are direct conclusions; and it is by no means certain that the use of these pills is condemned by natural law.

Note 2: Probabilism as defined by Prummer (on page 65) is as follows: "Probabilism maintains that in cases of doubt relating to the lawfulness of acts it is always lawful to follow the opinion in favour of liberty if the opinion is certainly probable even though the opinion in the favour of the law is much more probable."

He goes on to explain what is meant by probability. "An opinion is considered to be extrinsically probable when there are five or six note-worthy authorities in its favour, or at least one outstanding doctor like St. Thomas or St. Alphonsus."

Now there are a great deal more than five or six modern Roman Catholic authorities who think that these modern methods are permissible. Therefore we may say that the opinion which allows their use is certainly probable, and so it is lawful for the faithful to follow it without any cleric saying them "nay." The very fact that Cardinal Ottaviani has said that this matter should be referred to the Ecumenical Council shows that there is a division of opinion. So on Roman Catholic moral principles (principles which I do not myself approve of), firstly that doubtful laws do not bind at all, and secondly that an opinion that is supported by five or six authorities may be followed by the faithful with a safe conscience, shows that the stringent prohibition of these pills by the local hierarchy on the ground of natural law is inconsistent with the Roman Catholic system itself.

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THE CROSS AND THE RESURRECTION

An Easter meditation by the

delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried and that He rose again the third day according to the Scriptures; and that He was seen. . . 1 Corinthians 15. 3-5



Rev. John Stott

The Apostle is reminding his Corinthian readers of the gospel which he had preached and they had received, in which they stood and by which they were being saved if they held it fast and had not believed in vain.

WHAT IS THIS GOSPEL?

It is composed of two parts, the death of Jesus and the resurrection of Jesus. First, Christ died for our sins; secondly, He was raised on the third day. True, the emphasis is on His death, since it is by His death that He dealt with our sins. Nevertheless, the Christ who died for our sins was raised, and His resurrection illumines His death.

These two doctrines of the death and resurrection of Jesus were both biblical, "according to the scriptures," that is, foretold in the Old Testament.

They were also both historical. They really happened. Their historicity is vouched for in each case. The fact of Christ's death was proved by His burial, and the fact of His resurrection by His appearances. "Christ died . . . and . . . was buried." "He rose again . . . and . . . was seen."

We know that He died, because He was buried (and you only bury dead men); we know that He rose, because He was seen (and He could not have been seen if He had not risen).

How is our understanding of the death of Jesus affected by the fact that He rose from the dead? Or, more accurately, that He "was raised," for the common way of describing the resurrection in the New Testament is to ascribe it not to Jesus Himself ("He rose") but to God the Father ("He was raised"). Why did God the Father raise Jesus from the dead?

In answer to this question, let me bring you three propositions and commend them to you from the Epistle to the Romans.

1. GOD RAISED JESUS TO DEMONSTRATE THE DEITY OF HIS PERSON.

Jesus Christ was "declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4). Let us look at this historically.

As the three years of Jesus Christ's public ministry ran their course, the Apostles became increasingly convinced that He was the Messiah, indeed the Son of God. But when He warned them that He must suffer and die, they could not understand. They could not reconcile this dreadful prospect with their ripening faith in His divine Person. Then He was arrested, tried, condemned crucified, and all their hopes were shattered. How could Jesus be God's Messiah if, instead of reigning in His Kingdom, He suffered the appalling ignominy of crucifixion by the Gentiles? How could He be the Son of God, if men killed Him? These were the questions which tormented the disciples.

It is hard for us to conceive the greatness of their perplexity as the One in whom they had believed was shamefully done to death. The tears they wept were

not just of bereavement, but of bewilderment. When Jesus died, their hopes died with Him. They sank into black and bitter despair.

Then God raised Him! He was "powerfully designated God's Son by the resurrection." Jesus had never predicted His death without adding that He would rise, for He knew that His death would not be the end. Now they knew, too, and understood.

And the resurrection became the burden of their message in the early sermons recorded in the Acts. Again and again we read this kind of thing: "This Jesus you crucified and killed by the hands of lawless men, but God raised Him up" (Acts 2:23, 24 cf. Acts 3:15; 4:10; 5:30).

Exactly! On the cross Jesus may have seemed defeated by the combined might of Jewry and Rome, but God reversed man's sentence and by the resurrection publicly vindicated Him. It was the resurrection which convinced Saul of Tarsus that Jesus, Whom he had been persecuting as an impostor, was true after all, and Romans 1:4 is an echo of Paul's own experience.

Still today many seekers have come to faith in Christ through conviction that on the first Easter Day the great stone was rolled away, the tomb was empty, the grave clothes left, the body gone, and the Lord seen. Jesus had risen indeed.

2. GOD RAISED JESUS TO CONFIRM THE EFFICACY OF HIS DEATH.

He "was delivered for our offences, and was raised again for our justification" (Romans 4:25). Jesus was not content to foretell His death as a fact; He indicated its purpose as well. He said that He was going to give His life as a ransom for many, and that His blood would be shed for the forgiveness of our sins.

Well, He died all right. That is an irrefutable fact. But how could His followers be sure that the purpose of His death had been accomplished? How could they know that His life had been accepted as a ransom, that His blood could cleanse from sin and that through His death sinners could be forgiven?

The answer is by the resurrection. God confirmed the satisfactoriness of His Son's death by raising Him from the dead. The resurrection was God's own proof that Jesus had not died in vain.

This is the meaning of Romans 4:25, which should be translated that Jesus was "put to death because of our trespasses and raised because of our justification."

In other words, it is because we were sinners that Christ died for us, and because we can now be justified on the ground of His death that He was raised from the dead. But if Jesus had not been raised, we could never have known if His sacrifice for sin had been accepted.

Rather we would have known that it had not been accepted. "If Christ has not been raised, your faith is futile, and you are

still in your sins. Then those also who have fallen asleep in Christ have perished" (1 Corinthians 15:17-18 RV).

But Christ has been raised, to show that He did not die in vain. And since He did not die in vain, we have not believed in vain. We are no longer in our sins, but justified from them. And those who have died in Christ have not perished, but are with Christ in glory, which is far better.

3. GOD RAISED JESUS TO COMPLETE THE SALVATION OF HIS PEOPLE.

We turn now to Romans 6, and I must ask you specially to read verses 4, 5 and 8 to 11. These verses make it plain that God is concerned not only with the justification of His people, but with their sanctification, that is, not only to bring them into His favour, forgiven and accepted sinners, but to transform them into the likeness of Jesus Christ.

If we belong to Christ, because we have become one with Him by faith, then we have died with Him to sin and risen with Him to newness of life.

The merit of His death and the power of His resurrection have both become ours. And one day our bodies will rise too. We have already been raised with Christ spiritually from the death of sin; we shall be raised from physical death also and clothed with new, glorious bodies like His.

Thus each stage of our salvation is tied to the resurrection of Christ, our justification, sanctification and glorification, that is, our acceptance before God, our growth in holiness, and our acquisition of new bodies on the Last Day.

In the resurrection of Jesus Christ from the dead we have the proof of our justification, the power of our sanctification, and the pattern of our glorification. The resurrection of Jesus Christ is a vital foundation of the Christian religion. The Christian faith is not only "the faith of Christ crucified," but "the faith of Christ risen."

Let me apply this to my readers with some direct questions. First, are you doubtful about the deity of Jesus? Then do examine the evidence for the resurrection. God raised Jesus from the dead in order to demonstrate the deity of His Person. He was powerfully designated God's Son by the resurrection.

Are you doubtful about your own salvation? Whether you are accepted before God and your sins forgiven? Then do look at the empty tomb! God raised Jesus from the dead to confirm the efficacy of His sacrifice.

Are you doubtful about the possibility of victory? Then do remember that God raised Jesus from the dead in order to complete your salvation! You need to be convinced that Jesus is alive. If you belong to Him, you have risen with Him, and in the power of the resurrection you and I can be "more than conquerors."

WORLD REPORT

WOMEN CLERGY — Swiss Protestants in two cantons have approved by large majorities the legislation which will permit the ordination of women in the Swiss Reformed Church in those two cantons.

MOSCOW ATTACK — Moscow Radio recently introduced a series of English broadcasts to Southern Asia by describing Christian missionary activity as a "remnant of colonial domination." Moscow dubbed the Church and missionaries as a mask used by colonialists in a "strong, well-equipped, well-trained army," used as an instrument of neo-colonialism.

PENTECOSTALISTS — There has been nearly a three-fold increase in the number of Pentecostals in Canada in 10 years. The denomination now has over 150,000 members in 685 churches and maintains five theological colleges.

ATHEISM STUDIES — During a recent 12-month period

4,690 persons were enrolled in Bulgarian study groups dealing with "atheistic subjects." The Bulgarians are running a mobile exhibition around the country and this is reported to have brought about rising interest.

NICENE TALKS — The Nicene Creed will be discussed by a joint U.S. meeting of Lutheran and Roman Catholic theologians to begin in July. The talks mark the first formal conversations between the two Churches in the U.S.A. Later talks will examine "a wide range of theological questions of particular interest to Lutherans and Roman Catholics."

BURMA GROWTH — Christian Scriptures distributed in Burma during 1964 numbered over 150,000 copies—almost double the figure for 1963. Most of the Bibles and portions were printed locally. The Bible was salesmen reported "an extraordinary response from the people and a hunger for the Word of God."

Canon Laurence Nash — an outstanding Evangelical

THE unexpected home call of Canon Laurence Nash robs the Church of England of one of its leading Evangelicals.

The youngest son of the late Rev. C. H. Nash, Laurence Nash grew up with that same regard for learning which had characterised his father.

He studied at Cambridge University where he took second class honours in both the History and the Theology Tripos. He gained his B.A. in 1929, his M.A. in 1934 and B.D. (Melbourne) in 1940.

In 1929 and 1930, he studied at Ridley Hall and was ordained deacon in 1930 by the Bishop of Warrington. He then returned to Australia and served a curacy at St. Augustine's, Moreland.

From early years, Laurence Nash was concerned actively in the work of C.M.S. and in 1933 went, under the society's auspices, as chaplain and assistant master of the Diocesan Boys' School, Hong Kong.

He worked in Hong Kong until 1936, when he returned to Australia to take up the post of general secretary of the Victorian branch of C.M.S., a position he held until 1942.

Following work as a Naval chaplain during World War II, Canon Nash went to Tasmania, as rector of St. George's, Hobart, in 1944. He stayed there until 1952, when he returned to Melbourne as vicar of St. Augustine's, Moreland. In 1961 he became vicar of St. Matthew's, Prahran.

Canon Nash actively participated in a number of Evangelical bodies such as the Church of England Evangelical Trust (Vic.), C.M.S., the Evangelical Fellow-

ship, and Ridley College. He was often a spokesman for the Evangelical cause both within and without Synod.

He had a special interest in Ridley College and was secretary of the College Council. He wrote a history of the college under the title "Forward Flows the Time."

Canon Nash will be missed not only by his family (he leaves behind his wife, Gwen, and three children), but by many friends both in Melbourne and beyond.

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Mainly About People

N.S.W.

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

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

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

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

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

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

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

Elsewhere in Australia

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

YECL CONFERENCE

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

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Victoria

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

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

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

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

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

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

Overseas

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

FIRST ACL CONFERENCE

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

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

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

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

"CINDERELLA STAGED AT GYMEA BAY



Roman concern over joint services

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

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

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

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

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

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

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

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

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

(Photos: Christian News Service.)

THE AUSTRALIAN CHURCH RECORD

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Armistice against "bandits"

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

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

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

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

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

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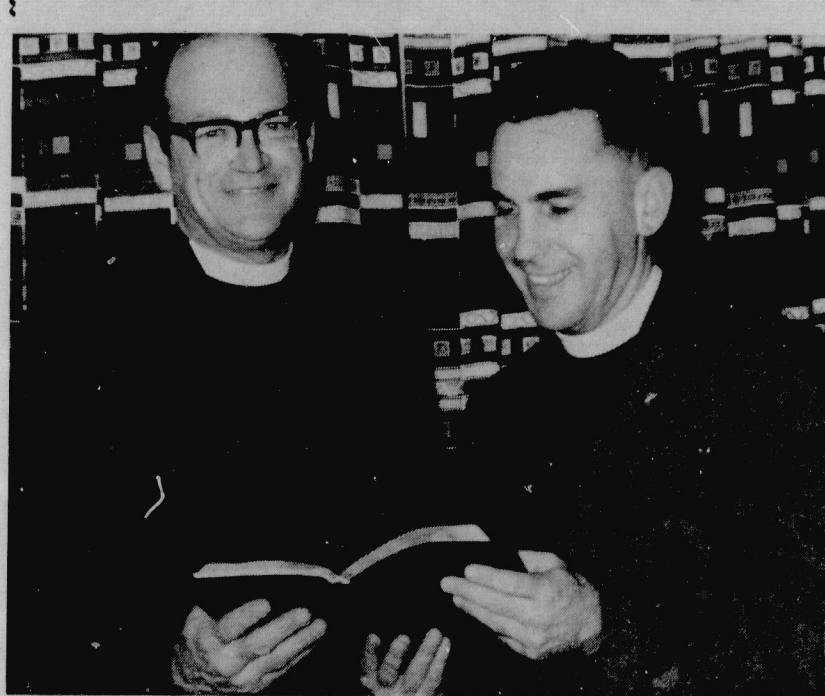
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YOUTH CHAPLAINS — FIRST AND LAST



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

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

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

NEW BARRIERS AGAINST EVANGELISM IN ISRAEL

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

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

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

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

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

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

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

ANZAC DAY DISPUTE INVOLVES CHURCHES

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW CMS FEDERAL SECRETARY NAMED

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

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

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

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

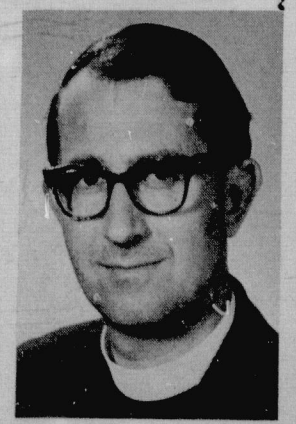
In 1960 he returned to Moore College as Lecturer in Church History, a position which, in fact, involved him in teaching other subjects from time to time

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

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

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

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



• The Rev. E. D. Cameron

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