

Mainly About People

N.S.W.

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

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

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

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

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

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

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

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

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

Victoria

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

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

Efforts of South African Church to crush Church of England there

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

The Bishop writes:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Church sued

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

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

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

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

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

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

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

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EXCELLENT CONDITIONS AND GOOD REMUNERATION

THE AUSTRALIAN CHURCH RECORD

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

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"ROAD TOLL IS A MORAL PROBLEM"

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

Comment by
N.S.W.
Council president

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

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

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

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

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

• Continued page 4

BAND MUSIC FILLED ADELAIDE CHURCH



GAOLED NEPALESE PASTOR RELEASED

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

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

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

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

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

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

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

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

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

NO DENOMINATIONAL BARRIERS AT GYMEA WOMEN'S MEETING

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

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

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

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

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

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

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

Purpose

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

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

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

THE AUSTRALIAN CHURCH RECORD

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JULY 29: July 22.
AUGUST 12: August 5.
AUGUST 26: August 19.

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CHRIST DID FOR ALCOHOLIC WHAT POLICE AND DOCTORS COULD NEVER DO

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LIFE started for me in the last week of August, 1963.

In the previous 15 months I had eight jobs in six different towns, was in public hospital twice, mental hospital once, gaol for three months, and six months the Rotorua Island at the Salvation Army centre for alcoholics.

I started when I was 13. Drinking started very soon after that. At 17, I was serving drink in an Auckland hotel when I was called up for the Army.

I can remember a lot of things at different times throughout the period.

I know now that being arrested at different times and given gaol has kept me alive.

What I can remember is that I've spent three periods in mental hospitals, been twice on "the Island," about 16 times in public hospital and countless times in gaol.

On the Tuesday, I was in Court for the last time. I was filthy in myself and clothing, getting well into the DTs again, and had very little skin left on my face.

The magistrate tried to send me to "the Island" again. But as sick as I was, I put up an argument for the first time.

Discharged

Under the Statutory Law for drunkenness, you are classed as a first offender if you haven't been before the Court in the past six months.

I couldn't have, for in that time I was on "the Island." In the end he convicted and discharged me.

That night I went back to the "Stars Hotel" under Grafton Bridge with two bottles of methylated spirits.

Wednesday was the turning day for me. Stinking with meths, I was in a city hotel blurring drinks, when a fight started. Nothing to do with me.

The big fellow had the little chap beaten, but he wasn't satisfied with that. He was going to use the boot.

Without thinking what I was doing, I picked up a chair above my head and was going to wrap it around his head.

Something snapped within me. I lowered the chair. It stopped the little chap from getting badly kicked around and probably being marked for life.

God was with me then though I didn't know it at the time.

Walking out of that hotel with the fighter and all his mates around, I got snarled and jeered at, but no one tried to lay a hand on me.

What little sense I had left showed me it was the meths

that was making me that way. I have never been one to commit violence. The harm that could have been done, God prevented. Since then I have never touched the stuff again.

After leaving Rotorua with £12/8/-, the first thing was to get a room where I could have a bath and proper shave later in the day.

I was drinking beer in a Karangahape hotel with an old mate when I remarked about the radio playing at the rush hour and playing the same tune over and over again.

He said there was no radio going—but I could hear it. The tune was "What He Has Done For Others, He Will Do For You."

Spiders

I thought there was going to be another hospital period with the DTs.

It is strange that you can remember most of the things you visualise and hear like spiders coming out of the wall. It always seems I could see and feel animals when I had the DTs, but I could remember after.

Friday I kept drinking, trying to ween myself off. I had the shakes so bad there was no use trying for a job. The Social Security told me I was in no condition to work—which makes you feel worse at the time.

Saturday, the last day of the old life. Drinking in a Newmarket Hotel most of the day. The strangest thing happened. At 10 minutes to five it just entered my head why I was standing there drinking. I wasn't sick.

With money in my pocket I walked out and that was the last intoxicating drink I've had.

Sunday morning I was a bit seedy. I counted the little change left, and thought if I got sick there was the meths to fall back on.

But that day passed very well. At night I went to what they call a friendly place, where meals are served on Sundays for the unfortunate or lonely.

If anyone had said, "What's wrong, you haven't had a drink today," I would have replied that I had the drinking habit beaten.

Three hours later I knew it wasn't me, but the Lord Jesus Christ that had done for me what the police and doctors could not.

It was at the tea I met an old friend called Mac. He invited me to Hillsborough Church where the speaker was "Snowy" Royal, the Australian O.A.C. evangelist.

He had lived the same kind of life that I had. But with his belief in Jesus he had lived a

decent, clean life for the past twelve years.

Snowy was the only one that got behind the hard front I was trying to put up. I didn't go out when he made his appeal but went back into the church after.

Unknown to me at the time, there were fourteen people out the back room praying for me. How grateful to God I am that He answered their prayers.

Monday morning a great load was lifted from my shoulders. To be re-born was to be physically and mentally alive.

Trying

I lost the loneliness that had been with me for years. It wasn't something you could put your hand on, but you could definitely feel within.

Half way across Grafton Bridge I had to stop and see if it was really me.

Fancy me with my head up and shoulders back, not cringing or frightened to look anybody in the face. It is such a wonderful feeling to know God is walking with you.

It was strange to be welcomed everywhere instead of cast away as something unwanted.

I kept my room in Newmarket for another week, but spent all the days at the lady's place.

The next Saturday, her husband hired a caravan for me and put it in his backyard. It was wonderful having me with them and being classed as one of the family.

The following Monday, I went back to the last job I'd had in ten months not knowing what to expect. They said my boots and overalls were in the shed, and told me which gang I was going with that day, as if it was only last week I'd been working with them.

Most of the men are English, Scottish, and Irish, and they are very understanding. When they learned I had accepted Christ they were all out to help me, knowing what drink and my past had been.

The boss must have told which ever one I was with to take me home and not leave me on a corner waiting for a bus where there would be a hotel. It removed what little temptation I might have had.

Temptation

During the first few months at this home I met a girl who had come over to New Zealand for no apparent reason just over two years before.

I knew I wasn't good enough for her and the hurt it would bring if I ever slipped back to the old way of life.

Although I had my trust in God I was still not sure of myself, for there have been so many unfortunates that have fallen by the way.

Praying became so much a part of me it did not matter where I was.

Always in the morning and bed time, many times during the day and even in the middle of Queen Street, and working, I could always close my eyes for

prayer, and ask the Lord to remove some temptation or wrong I'd done and thank God for His guidance and everything He had done for me in the past.

God gave His only begotten Son, Jesus Christ, to save sinners like me.

Christmas, 1963, was the happiest I can remember. Others in my drinking days I can't remember, or have been behind bars.

The beginning of September brought the close of the first year of sobriety and terminated the year living with the family whom I will never be able to repay for their kindness, consideration and understanding through that difficult period.

September 5 brought the happiest and most nervous day of my life.

The beloved girl and I were married at Hillsborough, where the people in the church are like a very close family to us.

"Snowy" Royal, the evangelist who led me to Christ, flew over from Australia for the wedding service.

The way people helped us to get a flat before we were married is wonderful. It is all part of God's plan, the things He has done for us both.

The peace and joy that has been with us both so far I am sure will continue, and I feel sure the Lord has something better in store for us. We have the patience to wait for the Holy Spirit to guide us in God's time.

The other day was one to nearly bring tears of joy to me, for by getting married I gained some wonderful in-laws.

I received the first birthday card of my life from a sister-and-brother-in-law.

Their present doesn't count nearly so much, for I've had other presents but never a birthday card.

EDITORIAL:

ALCOHOL ON THE ROADS

The N.S.W. Council of Churches has approached the Minister for Transport urging the adoption of blood tests as one means of reducing the ever-mounting road toll. The Council's action is welcome.

Whilst there are many factors which contribute to the carnage on the road, not the least being excessive speed, inattentive driving and failure to obey road rules, there is little doubt that alcohol is one of the prime causes of accidents.

Evidence supporting this view is overwhelming. To quote just one example: In an article in "The Medical Journal of Australia" (May 7, 1960) the Melbourne Police Surgeon, J. H. W. Birrell, M.B., B.S., stated that alcohol was present "in over 80% of serious single-vehicle collisions and is a main contributory factor in at least 75% of cases . . ."

If one Australian soldier dies in Vietnam it hits the headlines in our newspapers but, as was pointed out to the Minister, more death and damage to human bodies is wrought on our roads than all that war has done.

All too often the whole business of drinking while driving is treated as a sort of joke—the so-called "funny" stories about drunken drivers so often told are evidence of this attitude.

Writing in "The Australian" (June 29) William Olsen ("The Passing Show") highlighted the menace of drunks "lurching out of hotels and the golf, bowls and social clubs" to climb into their cars, particularly on Saturday nights.

"These licensed drivers," continued Olsen, "in stages of intoxication varying from tipsy to blind drunk, then leave the parking lots placed conveniently close to the liquor bars and proceed to batter and crash their various ways along the highways of our state."

As the Council of Churches pointed out to the Minister, it is a privilege to drive on the road. If drivers must submit to certain examinations in order to obtain a licence to drive then it is only an extension of this principle to require drivers involved in accidents to undergo if necessary a test for alcohol in the blood.

Modern road conditions make this extension imperative. It is widely adopted in other countries and in some other Australian States. It must be introduced to N.S.W.

NEGRO PREACHER ON TOUR HERE

AN outstanding Negro Baptist preacher, who has played a leading part in the American civil rights movement, is at present on a preaching tour of Australia.

He is Dr Gardner Taylor, Pastor of the Concord Baptist Church of Christ, Brooklyn, New York, which has a membership of 11,559.

Dr Gardner Taylor has been invited to Australia by the Central Baptist Churches in Sydney, Melbourne, Adelaide, Hobart and Newcastle. He will be conducting brief crusades in each centre.

In 1952 the Concord Baptist Church was completely destroyed by fire. On April 1, 1956, he led the Concord congregation into the new 1,700,000 dollar Concord Buildings.

Dr Taylor recently completed his tenure as President of the Protestant Council of the City of New York. He was the first Negro and the first Baptist ever to hold this position. He is a former member of the Board of Education of the City of New York.

Dr Gardner Taylor's meetings in Sydney will be at the Central Baptist Church at 11 a.m. and 7 p.m. on Sundays, August 8 and 15, and each night Tuesday to Saturday in between at 7.45 a.m. In addition, he will speak at the Baptist Youth Fellowship Rally at Scots Church, Margaret Street, at 7.30 p.m., Saturday, August 7, and the Central Methodist Mission's Pleasant Sunday Afternoon in the State Theatre, Market Street, at 3 p.m. on Sunday, August 8.

For the first time in history the Anglican Diocese of Montreal will give women full delegate status at Synod meetings. The vote by the church's 106th annual synod was 129-36. Until now women have been allowed to attend only as spectators.

CONFERENCE

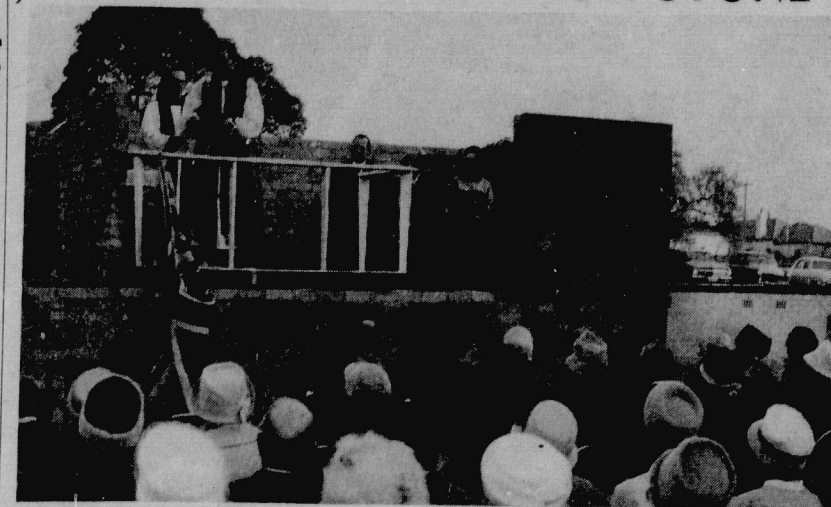
For the first time in Australia, lawyers will be gathering together to discuss the Christian faith and its principles in relation to important fields of law with which they often come in contact. The members of the Australian Lawyers Christian Fellowship are holding a Conference at the Anglican Sydney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

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

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

Further enquiries and a brochure containing further details of this Conference may be obtained from the Hon. Secretary of the Fellowship, Ian J. Harvey, Esq., 4 O'Connell Street, Sydney (BW5987).

ASHFIELD FOUNDATION STONE



Kingsgrove missionary convention in August

A film, "The Orange Tree", featuring theological training in Africa, will be one of the highlights of a Missionary Convention to be held at St Thomas', Kingsgrove (Sydney) during August.

The film will be shown on Saturday, August 21, at 7.45 p.m.

Featured speaker during the Convention will be the Rev. David Hewetson. It is anticipated that Mr Hewetson will give study addresses directed towards the deepening of the Christian life and so to a greater concern for the work of God overseas.

Other meetings will be held on Wednesday, August 18; Wednesday, August 25, and on Sunday, August 22, at 8 a.m., 10.30 a.m. and 7.15 p.m.

Displays are being arranged and will feature the work of C.M.S. in East Africa, Malaysia and North Australia, of U.F.M. in New Guinea, S.A.M.S. in Chile, I.V.F. in Australia and B.C.A.

Further inquiries may be

Bishop M. L. Loane, Co-adjutor Bishop of Sydney, unveiled the Foundation Stone of the new "Millewa" Church of England Home for Boys on June 19. Also on the platform is the chairman of the committee, the Rev. L. Harris, the Mayor of Ashfield and his wife, and members of the Executive Committee. The home is situated at 16 Brunswick Parade, Ashfield.

Carlingford to establish family group home soon

ESTABLISHMENT of a family group home within the Church of England Homes was a good step forward in the work of child care, the Deputy Director of the Child Welfare Department, Mr. E. R. Troy, said last week.

He was speaking at the annual meeting of the Church of England Homes, held at Sydney Town Hall on July 6. Over 80 supporters of the Homes were present.

The Homes operate the Carlingford Homes for Boys and Girls and the Rosebank-Waratah Eventide Home for elderly ladies at Drummoyne. Throughout last year, an average of 194 children and 49 ladies have been under the care of the Homes.

The Hon. Treasurer, Mr F. J. O. Graham, reported to the meeting that, because of increases in staff salaries and the general cost of consumer goods, expenses of the Homes had risen £6,000 during the year.

Mr Troy, in his address to the meeting, said: "The first thing the Department of Child Welfare does on hearing a complaint about a neglected or needy child is to try and repair the home."

"If that is not possible, we find that the children who come under our care, or the care of the Church or welfare agency groups, are always starved for affection and are insecure."

"A good heart in people who want to help is not good enough, however. Our attitude toward this has changed over the past 20 years. I plead with you for the proper training of staff."

"Staff who learn on the job as they go along waste a lot of time. Are you going to inflict on the children untrained staff. The Child Welfare Department now has evening and correspondence courses in child welfare and encourages staff members in

Church homes to undertake them."

Mr Troy commended the Homes for a scheme, outlined at the meeting, to commence a family group home, where a husband and wife team look after several boys and girls who belong to the same family. This avoids breaking up family units when they are admitted to the home.

The experiment will commence shortly in a two-storey house at Carlingford.

Mr Troy also emphasised the importance of spiritual instruction of boys and girls to make up for the loss in their early years.

YOUTH CONFERENCE IN MELBOURNE

UNDER the auspices of the Anglican Evangelical Fellowship of Victoria a Youth Conference has been organised for Sunday, July 25.

To meet at St. Hilary's, Kew (Melbourne), the program will start at 2.30 p.m. with an address by the Rev. Bob Collie on "Basic Aims." He will be followed by the Rev. Norman Allchin, who will speak on "Essentials for Leadership" and Dr David Merritt who will speak on "Trends in Youth Work in Australia."

Featured during the program, which will conclude with a service at 7 p.m., will be singing by a Folk Singing group, a panel discussion on "General Questions of Youth Work" and tea.

OFF THE RECORD

CLERICAL LITTERBUG

An acquaintance of ours was walking along a certain city street past a building housing Church offices. Just as he drew level with one of the windows fronting onto the street, it was opened and out onto the pavement dropped an empty cigarette packet. Framed clearly in the opened window was the figure of a clergyman.

WELL SAID

"I came to Christ as a country boy. I did not understand all about the plan of salvation. One does not have to understand it, one has only to stand on it. I do not understand all about electricity, but I do not intend to sit around in the dark until I do! One thing I did understand even as a lad: I understood that I was under new management. I belonged to Christ and He was Lord." (Vance Havner)

FIFTY YEARS AGO

From "The Church Record," July 30, 1915: "The genius of the Church of England is her parochial system and it has yet to be proved that it, if properly worked, has broken down and is only fit for the scrapheap. True to scrap some of our parochial machinery that would be the best thing that could happen. The rector needs to be an ecclesiastical juggler in his vain attempts to keep everything in working order . . . So much to attend to that nothing can receive full and adequate supervision from parish leaders and the parish is lost in the many details of organisation. Better far to have fewer organisations and meetings if the Church is to render the service she is called to do. Less talk, more deeds. Let each parish definitely settle, through her constituted authorities, what is absolutely essential for active service and scrap the rest. Every organisation should go which cannot be definitely engaged in winning men to Christ. The Church's prime duty is to seek and save the lost; and for this she must reflect the Spirit of Jesus. She has largely failed because of her failure here . . ."

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Fully equipped with modern appliances for ease of operation, and with huge grounds, the property is heavily booked throughout the year by parties of up to 110. Groups organise themselves so that catering and cooking are owner's only responsibility. Though valued at over £11,000 recently, £9,500 or less will be considered from purchaser who will use profits to advance the property's great potential, or other Evangelical work. All Financial proposals, or exchange of property considered. Full particulars please to "Houseparty", C/- Box 200, A.C.R.

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Books

Alan Cole on Galatians

THE EPISTLE OF PAUL TO THE GALATIANS: An Introduction and Commentary by R. A. Cole, London, The Tyndale Press, 1965, pp 188, 10/6 Eng.

This commentary will not need any recommendation to those who have come to appreciate Dr Cole's ministry in Australia and beyond. The reviewer's only regret is that it is not a full scale commentary; though it must be admitted that the man who does Galatians in series like Tyndale has a big advantage in regard to space, over the man who does a Gospel!

This commentary, however, is packed with good things, and shows a good deal of independence of treatment. (The only book on which Dr Cole leans with any heaviness is Arndt and Gingrich's Lexicon, and this is an excellent fault in a commentary.)

Galatians is well known for its problems of exegesis on fine points, and these are handled with scrupulous fairness.

The introduction, though short, is to the point and helpful. Dr Cole does not oversimplify problems, nor does he burden the reader with the sense that he cannot profit from a passage because of some uncertainty.

There are many points one would like to comment on. At random, would the "whole point of the argument" be lost if the visit to Jerusalem in Gal. 2:1 was not Paul's second? Independence of Jerusalem may be sufficiently established in chapter 1. Chapter 2 may be going off on another tack.

There is a good comment on "apostle" on p. 31, to be pondered by those who read too much into the word. "The Scriptures merely say that Christ called the twelve apostles" that is, He used an existing word to make clear their status and functions.

And full marks for the suggestion on p. 12 that "Galatians is a passionate plea for Inter-Communion"... "full mutual recognition, which is symbolised, not by any supplemental ordinance, but by the offering of the right hand of fellowship." Mutual trust, mutual acceptance, mutual recognition: was this a slender platform on which to work? Yet it was on such a basis that the whole Mediterranean basin was won for Christ.

— D.W.B.R.

MATTERHORN — A Lincolnshire vicar, the Rev. Charles Hudson, was in a party which first climbed the Matterhorn, on July 14, 1865. The vicar, two other Englishmen and a Swiss guide lost their lives after reaching the summit when a rope broke. The event was commemorated at a service in the vicar's church, at Skillington, on July 18, Preaching at the service was the Bishop of Leicester, Dr Ronald Williams, an experienced climber himself.

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CHRISTIAN MISSIONS series. Published by Campaigners for Christ.

No. 1 "Missionary Service... The Command and Call." By Dr W. C. Lees. available July. No. 2 "Preparations and Qualifications for Missionary Service" by J. Oswald Sanders, available August.

No. 3 "Missionary Service for the Non-Professional" by Dr W. C. Lees. available September. No. 4 "The Principles of Giving" by John A. Robinson, available October.

No. 5 "Christian Missions... The Scriptural Program" (to be prepared) available Nov.

At its 1964 meetings the Annual Conference of Campaigners for Christ accepted recommendations for a program of Missionary Promotion.

This it did believing this to be an area of responsibility wherein it could make some contribution to the overall work of the Kingdom of God, and could enter without in any way frustrating, but rather assisting, the existing work and promotional activity of missionary societies.

The major part of the project envisages the publication of a number of small pamphlets dealing with different aspects of Christian missions.

It is proposed that these be made available to all missionary societies, denominational and undenominational, for distribution through their mailing lists, public meetings and other avenues available to them.

Supplies may be obtained from the offices of Campaigners for Christ in each State. The pamphlets in small quantities will be issued free of cost; bulk supplies are available at a nominal charge.

A further series to be prepared will cover certain of the mission fields which to some degree are a special responsibility of the Australian church. These will give details of the fields concerned, societies operating qualifications and opportunities for service.

ROAD TOLL IS A MORTAL PROBLEM

From page 1

termine more accurately the effect of alcohol on the driver's judgment and so his ability to drive.

He continued: "There are also more accurate tests for determining the question of whether alcohol is present. An objective scientific test is surely better than the only method formerly available, such as asking the suspect to walk a chalk line or to say test sentences.

"It is irresponsible to neglect these modern methods of determining the presence of alcohol and they have been widely adopted.

"We ask the Government to legislate for compulsory blood tests and that 0.05 W/V per cent of alcohol should be prima facie evidence that too much alcohol has been consumed for safe driving.

"The use of a scientific chemical test serves to exonerate the innocent quite as much as to demonstrate the guilt of a drinking driver. In this sense it is a

New Editions

ONE WAY FOR MODERN MAN, and THE RIGHT TIME. British and Foreign Bible Society. Prices 1/6 and 1/- respectively.

This year the British and Foreign Bible Society has introduced two new editions of portions of the Scriptures in modern versions. These portions are attractively prepared, easy to carry and to read, designed to arrest the attention of non-Christians and excite the curiosity of casual churchgoers.

They are especially designed for young people and "new" readers of the Scriptures. It is reported that Church Scripture distribution programs based on the use of these editions have been effective in hundreds of churches in the U.S.A.

"One Way For Modern Man" is the Gospel of John, in the Phillips Translation. It is designed with full page black and white contemporary photographs to arrest the interest of the non-Christians and busy, modern people.

Set in paragraphs as regular literature instead of the usual Biblical division by verses, the "New York Times" described this book as "St. John in Street Clothes."

This book is paper-bound, size 5in x 7 1/2in, and has 18 full-page contemporary black and white photographs.

"The Right Time" is the Gospel of Mark, in the English of today. The first in a series of New Testament Books translated into a simple form of English. This book will be especially useful among those for whom English is not a mother tongue and those with a limited vocabulary. These will also be useful in Sunday Schools and for personal Scripture reading by children.

This portion is illustrated by a new series of drawings especially prepared by a contemporary artist. The vigour, sensitivity and meaningfulness of these illustrations add greatly to the appeal of this book.

protection for all road users who might become involved in an accident.

"Moreover, the knowledge that compulsory tests for alcohol in the blood was the law would have a salutary effect by way of prevention of immoderate drinking before driving, just as the knowledge of police patrols on the road retards inconsiderate and dangerous driving.

"It is natural and proper to be jealous of restriction of personal liberty but there are some situations in which a degree of personal liberty must be willingly foregone in the interests of all.

"For example, pilots of aeroplanes are not allowed to drink within a specified period of flying their aeroplane, in the interests of those who are flying with him.

"Similarly, to drive a modern vehicle on the public roads which are used in such large numbers by others may carry with it the necessity of a willing acceptance of a curtailment of personal liberty.

Notes and Comments

Brisbane Synod and gambling

It is welcome news to learn that the Synod of Brisbane diocese, meeting last month, imposed an absolute ban on any form of gambling for fund-raising. This ban applies to parishes, schools, institutions and organisations of the diocese.

The move follows a resolution passed by the 1964 meeting of the Queensland Provincial Synod expressing disapproval of gambling being used to raise funds for Church purposes.

There have been those in the Church of England in Queensland who have sought to use games of chance and similar means to raise funds for Church purposes.

In 1964 the Synod of the diocese of North Queensland agreed unanimously with a motion recognising "within the limits of temperance" raffles and games of chance as a means of raising funds. This move was considered at the time to be a revolt against the action of Provincial Synod.

Brisbane's action in endorsing Provincial Synod's views is warmly welcomed.

What will they read?

The banishment of illiteracy from every Christian congregation in the world within the next five years was set as a goal before the world's churches in the

closing message of the International Literacy Seminary held at St. George's College, Jerusalem, recently.

Terming "the illiterate and the reader of limited ability" as "everywhere the forgotten people of the world," the seminar message called for expanded literacy programs, new projects for providing books of simple reading content for new readers, and an increased number of literacy workers.

The conference concluded: "We earnestly pray that all churches take to heart the concern and hope which we experience... Let us banish illiteracy from every congregation within five years, extend well tested literacy and Christian literature programs and use them in every aspect of Christian life and outreach..."

The big question evangelical Christians must face is, What will they read?

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Christian Endeavour news

DALE EVANS AND ROY ROGERS GIVEN AWARD

ROY Rogers and Dale Evans, king and queen of the cowboys, received the 11th International Youth's Distinguished Service Citation at the 48th International Christian Endeavour Convention in Dallas, Texas earlier this month.

Roy Rogers and Dale Evans are not only the first notables from the entertainment world to receive this honour, but are also the first team.

Previous recipients include Admiral Richard Byrd, Herbert C. Hoover, Harold Stassen, Dr Daniel A. Peking, Richard N. Nixon and Dr Billy Graham.

Few stars in show business have achieved the mass popularity resulting from the individual and combined careers of Roy Rogers and his wife Dale. They hold more box-office records in rodeo and State Fair appearances than any team in the entertainment industry.

International

Roy starred in 90 feature motion pictures, many of them with Dale as co-star, and was rated the number-one Western star for 12 consecutive years.

Their radio and television shows achieved high ratings.

They have been successful also in business and Dale Evans has won wide acclaim as the authoress of six books.

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Letters to the Editor

Good Friday Witness—I

The editorial footnote to Kenneth Webster's letter on the Good Friday procession issue itself calls for comment. Mr Webster had claimed that the "sanctuary" is often treated with careless indifference and the Holy Table as an ordinary piece of furniture.

Your comment was that if this assertion is correct, "then we rejoice to know that the reformed doctrines and practices are spreading." Unfortunately, that statement misrepresents the reformed view, because of its ambiguity.

The Reformers themselves, whilst rejecting the superstitions which had been attached to the "altar" and the bread, nevertheless had the good taste to refer to the former as "the Lordes Table" and "Goddess borde."

Likewise with the bread — although it was to be such as was commonly eaten, yet it was to be the "best and purest" that could be conveniently obtained.

No careless indifference here! The Homilies also are explicit. That entitled "Of the Right Use of the Church or Temple of God, and of the Reverence Due unto the Same" deplores slackness, uncomely and irreverent behaviour and contemptuous conduct in the house of God. Mr Webster has restored balance to the discussion in drawing attention to these things.

It is just this lack of balance which has made much of the discussion so regrettable.

On a day like Good Friday, when professing Christians turn out to bear witness to their faith, what matters is not what a man wears, but how much he loves.

We may question whether our witness is as effective in traditional clerical garb as it would be if we identified ourselves more closely with our fellowmen by wearing civilian dress. But while the march is as it is (and this is surely a matter for committee discussion) we must expect to find a variety of expression in it.

The question asked by R. Retallick—"has any procession, scarlet robe, genuflection or even a biretta added five thousand believers?" scarcely warrants a serious answer. One may as well ask whether a butcher's traditional apron makes all his customers members of the Butchers' Union, or, for that matter, guarantees the quality of his corned silver-side. Of course it doesn't, nor was it ever intended that it should.

As to the real purpose of the procession, the organising committee has no doubt.

There is much for which Mr Myers' letter could be criticised. For instance, how certain practices could be labelled "un-Anglican" when many (if not most) Anglicans indulge in them beyond the realm of logic. It also shows an unwarranted intolerance for those who do not know the liberty that is in Christ. Nevertheless, the letter made many fair points in a telling way.

What doctrine of the church?

Could one of your readers kindly tell me what evangelical clergy mean when they refer to "the contribution of evangelicals to the church?" What doctrine of the church underlies this statement?

(Rev.) PETER PAYN, Geelong, vic.

mittee is obviously best fitted to answer that question. But it ought to be said, in fairness to the late Archbishop Mowll, that it was not, in the past, "merely negative," as has been claimed.

Granted that it was a protest against the holding of the Show on Good Friday, it was also a simple act of witness in which Anglicans publicly and corporately declared how much the death of their Saviour meant to them. It will be sad indeed if it degenerates into a wrangle at the foot of the cross. The committee may yet decide that there are advantages in a more down to earth approach. If they should, and that biretta still shows up—what of it?

(Rev.) A. DEANE, Croydon Park.

Good Friday Witness—II

The statement from the Rev. A. Funnell (A.C.R. July 1) concerning criticism by Mr M. Myers (June 3) of the annual Procession of Witness, seems to indicate the unwillingness of some in the body of Christ to tolerate sincere criticism.

The opening comments blandly assert that Mr Myers neither knew the facts nor acted in love in making his criticisms. His ignorance is said to be the result of his failure to confer with the organising committee before he put pen to paper.

I wonder if he had consulted the said sacrosanct body whether he would have been permitted to put pen to paper! Needless to say what follows from this "impressive" opening is a mixture of "question-begging" and "rank-pulling."

Secondly, there is no Scriptural justification for asking non-Christians to support the work of God's kingdom. Again Mr Funnell begs the question and does not see the pertinency of Mr Myers' criticism.

Surely, too, if there needs to be a collection there are other times and places for it than at a solemn service remembering God's passion for men. Furthermore, the diocese ought to pay for expenses whether it has in the past or not.

Mr Funnell's third prong of his retaliatory attack concludes with the bland assertion that Mr Myers' suggestion re singing is "unrealistic." Well, if it is so obvious why doesn't Mr Funnell clear evidence?

Or is it just an unfortunate fact that all new ideas and innovations not thought of by the committee are to be consigned to the waste paper basket?

There is much for which Mr Myers' letter could be criticised. For instance, how certain practices could be labelled "un-Anglican" when many (if not most) Anglicans indulge in them beyond the realm of logic. It also shows an unwarranted intolerance for those who do not know the liberty that is in Christ. Nevertheless, the letter made many fair points in a telling way.

There is one aspect of the unreality. Could it be so because within the local congregation itself there is so little opportunity for mutual responsibility? Our whole activity is arranged

Mr Funnell singles out three of these well-taken points. Firstly, he suggests the procession is non-divisive. But here he has begged Mr Myers' question which was couched not in the terms of high and low churchmanship refused by Mr Funnell, but in terms of the separation of clergy and laity.

The Scriptures justify no such distinction and perhaps that is why Mr Funnell's statement fails to grapple with this fundamental point at issue in Mr Myers' letter.

In concluding his statement the organiser of the procession stoops to more rank pulling by calling in the help of His Grace, the Archbishop, who by the way, as far as can be ascertained would seem to favour breaking down the division into clergy and laity. However, by calling in His Grace, Mr Funnell leads himself into contradiction. He says the purpose of the procession is personal witness. On the other hand he quotes Dr Gough as saying that the 1965 Witness was the best our Church has presented.

Does this refer to the fact that more attended than ever previously, or were more brought to commitment to Christ or what? Whatever it means it says that our personal effort was the best group effort ever.

Mr Funnell could have done better to concentrate on criticising the tendency to exaggerate and the sometimes too narrow attitude adopted by Mr Myers, because his effort to refute Mr Myers' valid criticisms was a poor effort to justify his committee, an effort which failed miserably.

BOB YOUNG, Croydon Park, N.S.W.

Unreality in the churches and M.R.I.

I would like to make a few comments on what I believe to be a state of unreality existing in the churches at the present day. This feeling is, I suspect, shared by many men, if my analysis of discussions I have had in recent months is correct.

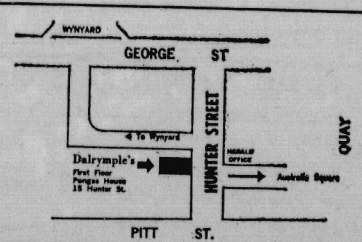
M.R.I. has been injected into us and yet has scarcely raised a local reaction, let alone one which has affected the whole system. The majority of parishioners are scarcely aware that anything has happened.

A feeling of concern for brethren outside the parish, whether they be within the diocese or elsewhere, does not seem to grip us. And yet surely the concept of M.R.I. was a good one?

I still believe that if we took the challenge seriously we would be led into great things as we began to understand, by person-to-person contact, both the needs of other Christians, and also their insights of the Christian faith that they can give to us.

This is one aspect of the unreality. Could it be so because within the local congregation itself there is so little opportunity for mutual responsibility? Our whole activity is arranged

Continued Page 6



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Interested clergy may obtain fuller details by writing to: Ian J. Maxwell, Esq., 141 Elizabeth Street, Sydney.

LETTERS (cont.)

Continued from Page 5

in a way that is completely contrary to the concept. I would like to return to this later.

A recent survey conducted by C.E.M.S. among groups of men showed a constant plea for teaching about the Christian faith in terms that were simple, and relevant.

Is it true that a large number of Anglican men just do not understand the basic principles of the Christian faith? The answer would shock our complacency, especially in the terms in which I have often heard it expressed.

Of course, the immediate reply is that if they attend their place of worship every Sunday this need will be met. Is a period of 15-20 mins. per week adequate for this instruction?

Teaching experience tells us that the lecture is the worst possible medium for imparting information, but we expect one short lecture per week, with no opportunity for any interchange between lecturer and class, with no "activity work," we expect this to produce educated Christians.

In addition to this, in how many congregations do we find a systematic syllabus of instruction to cover the whole counsel of God?

Wilson Carlisle claimed that the Church of England was asleep in the pews. An old story (apocryphal) claims that Noah stopped a leak in the ark by sitting on it.

Simple and relevant

Certainly it might seem that many Anglicans believe sitting (in a pew) to be their major religious duty. Does this again go back to the plea for a teaching that is clearly seen to be relevant to our needs?

Of course it may be said that there are mid-week meetings for instruction, but this again only increases the unreality. If we look at the working week of most men, they find it physically impossible to attend meetings during the week.

This is not to say that many will not regularly turn out for Parish Council or similar meetings, but how many turn out for a meeting planned purely to increase their knowledge of God's Word?

Perhaps this explains the recent increase in Saturday meetings. Most of these are excellent and one would be glad to attend, but is it really practical?

More than that, is it part of a man's Christian responsibility to leave children who do not see him on any other day, or to allow jobs around the home to mount up?

In view of the increasing moral laxity among adolescents (and let us face squarely that this is a fact today) the Christian father is needed in the home more than ever before. For anyone active in "Church affairs" Saturday is the only day to give to the family.

This brings me to the final point of unreality, and the point regarding our mutual responsibility within the local congregation — our use of the Lord's Day.

We have made this into a bedlam of activity.

How much longer will we fool ourselves that the Sunday rush is achieving very much at all? Is not this the logical day for dis-

cussion groups, for a mutual sharing and exhortation among believers, for planning the strategy of the congregational work?

When can we return to the New Testament pattern of Christian Fellowship that is so severely lacking, except perhaps on the porch at the end of the service?

How could we fit it in with the pattern of services at 8, 11, 7.15 plus Sunday School, Confirmation class, Baptisms, and Youth Fellowship?

I put forward the following suggestions, not believing that they are the answer, but with the desire that they might at least begin discussion (or do we need to end discussion) and then lead to action. For I believe most earnestly that time is running out.

1. Part of Sunday would be occupied with a less formal pattern of worship which included provision for systematic teaching with full opportunity for individual participation. Problem sharing, personal contact between believers would lead to a much greater sense of belonging and purpose.

2. Use Sunday School teachers, and others in this teaching ministry for adults.

3. A program of daily instruction to be provided for Christian parents to resume once more their responsibility for the upbringing of their own children.

4. Some degree of decentralisation so that local groups meet in homes on Sunday. How many of us at present see our responsibility towards even nominal Anglicans in our own streets? True there is a danger of fragmentation, but if spiritual gifts are to be rediscovered, and used, in the congregation, this may be a risk we shall need to take.

I shall not go further because any list of suggestions always looks artificial, and is meaningless unless worked out in the local situation.

Basically I believe it comes to two factors: (a) a re-evaluation and replanning of Sunday to make it not just a busy day but truly the Lord's Day, (b) an actual recognition, and use, of ministries of individuals within our local congregations, in accordance with their spiritual gifts, rather than the lip service which often is the only acknowledgment accorded to the priesthood of all believers.

The usual lethargy has for some time stopped me from writing this letter. Some may wish it had remained so. The cry from so many men in our churches today is for someone to do something.

No master plan will achieve this of course. It will come when as individuals we recognise the prompting of God, and rise up in obedience and dedication. But is the system today so arranged that it is increasingly hard to hear God's voice?

(Dr G. W. HASTINGS, Caringbah, N.S.W.)

ACR DONATIONS

The Board of Management of "The Australian Church Record" wishes to thank the following readers for their donations:

Rev. C. N. Steele, £1; Mr. N. Newell, £1; Mr. J. Matthews, 10/-; Anonymous, 10/-; Rev. J. Johnson, £1; Mr. R. Boggs, £1; M. E. Bostock, £1; Miss M. Aspinall, £1; Mr. P. J. Davies, £1/10/-; Mr. C. Collett, £1; Mrs. C. Meadows, 10/-; Mrs. Cole, £1; Miss P. Tindale, £1; Rev. E. Mortley, £1/3/-; W. Wakely, 10/-; Mrs. D. E. B. Knox, £5; W. Howlett, £1/1/-; Dr. R. R. Winton, £3/3/-; Mr. and Mrs. S. Bryant, £1; G. King, £1; Rev. J. L. Hansen, £1; Mr. and Mrs. A. L. Webb, £50; Mr. D. Piper, 10/-; Mrs. O. Cannon, £1; Mr. J. L. M. Dooley, 7/6; Miss J. E. Dunlop, £1; Rev. F. Taplin, £3/8/6; Mrs. A. Moore, £1.

The Rev. Michael Jones, curate of St. James, Turramurra (Sydney), looks at a question many are asking . . .

WHAT'S WRONG WITH OUR CHURCH?

BEFORE each of Samson's great feats — the bare-handed struggle with the lion, the overpowering of one thousand Philistines — we are told that "the Spirit of the Lord came mightily upon him."

A more literal translation of this expression would be, "the Spirit of the Lord PUT ON (Samson)" — in the same way that a man puts on a garment.

In other words Samson's strength and ability, and also that of other Old Testament prophets, kings and leaders, came as a direct result of his being "taken over" or of his being "possessed" by the Holy Spirit of God.

Samson's experience shows us that God never asks us to do a task for Him without first supplying the "power" to do it — a power that comes from beyond ourselves. In the Old Testament such power was only granted to a few.

In the Book of Joel (2:28-29) we are told that this power would be the common experience of every believer —

"And it shall come to pass afterwards that I will pour out my Spirit upon all flesh."

This promise becomes more explicit in a statement made by our Lord to His disciples — "He who believes in me will also do the works that I do, and greater works than these will he do." (John 14:12).

Greater works

Was He serious? Surely our Lord's works were supreme! And yet here He says quite plainly that believers would do the same works and greater works than His own.

After our Lords' ascension the disciples were told to "go into all the world," — but they were not ready, they must wait for power. How could Peter who denied his Lord to a servant girl, carry out such a commission — unless he received a power from beyond himself?

That power came. On the day of Pentecost when the disciples were gathered together, they heard a sound like a rushing to be tongues of fire and then — wind, they saw what appeared "They were all filled with the Holy Spirit."

It is Peter, once afraid to admit knowledge of Jesus, who stands before the crowd in Jerusalem to tell them of the death and resurrection of Jesus Christ, and of their need to turn and commit themselves to Him.

On that day over three thou-

sands and souls were added to the company of believers.

When these believers met together they were of "one accord." Because they were all possessed by the Holy Spirit of God, their thoughts were in the will of God and for this reason their prayers were answered!

"And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit, and spoke the word of God with boldness." (Acts 4:31).

What's wrong with Christians today? We all have the Holy Spirit within us. It is certain that He has lost none of His power. Why doesn't our Church throb and pulsate with the activity of God?

Why aren't we Christians so possessed by the Holy Spirit that we

—Speak boldly,
—Live in unity,
—Pray with one mind?

Where is the evidence of the Holy Spirit's presence within?

—The love, which is self-giving.
—The joy, of the life in step with God.
—The longsuffering, that will enable us to accept one another's shortcomings.

The Holy Spirit still dwells within the believer. His power is the same. But we will not let him use it. We are told, "do not quench the Holy Spirit." But if our lives are —

—self-dominated,
—self-willed and
—self-controlled,

this is exactly what we are doing. If we control our lives, they cannot be controlled by the Holy Spirit. This situation will not change until we become desperately concerned at the spiritual poverty of our own lives.

If we have an earnest desire to exalt Jesus Christ instead of ourselves — a desire that expresses itself in continual and fervent prayer — then we may be sure that the Holy Spirit will begin a determined aggressive onslaught within us and through us. It is for this reason He came into the world,

—that we might have power,
—to glorify Jesus Christ.

WORLD REPORT

SWITZERLAND LOCATION FOR EVANGELICAL RADIO STATION

THE Swiss Government has granted in principle the approval that is necessary for the establishment of an International Evangelical Radio Station.

The site which has been purchased is not very far from the very centre of Switzerland and near to the Capital City, Bern, and it is an ideal position.

The technical advisers, who are some of the finest technicians in the whole of Switzerland, are of the opinion that it is the very best place that could be obtained in Switzerland for such a purpose as is in mind. It is clear of the very high mountains and yet it is at an elevation of just over 2,500 feet — and right around the compass it is quite clear for broadcasts in any direction without any hindrance at all. The transmitters planned for this particular station together with the aerial systems are the very latest and should provide a very

clear signal to quite a large area of the world.

It will cost half a million pounds, sterling, to build the station and a conference in Switzerland last month laid plans for the future steps to be taken.

The conference was called by the Emetteur Protestant International Association in co-operation with the Swiss Protestant Churches and drew together people representing different churches and Christian organisations throughout Europe.

The Rev Canon Lo Go and Mrs Amey, who recently returned to Australia after more than 30 years in Uganda as workers of the Church Missionary Society, left Sydney earlier this month for service in North Australia. Canon and Mrs Amey will go first to the Roper River Mission, where Canon Amey will assist the Chaplain, the Rev Barry Butler, and expect to transfer to Oenpelli in September.

Farewelled at a valedictory service in St. Barnabas', Broadway (Sydney), on July 18 was Miss Nicole Paton, who is going to Ceduna as the B.C.A. pharmacist there. She will take the place of Miss Rowena McLachlin. Preacher for the occasion was the rector of St. Barnabas', the Rev Bernard Gook.

PERSONAL PROPOSAL

"I understand," said a young woman to another, "that at your church you are having such small congregations. Is that so?" "Yes," answered the other girl, "so small that every time our rector says 'Dearly Beloved' you feel as if you had received a personal proposal."

(Gippsland "Church News")

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Canadian evangelicals form united group

THE formation of the Evangelical Fellowship of Canada — an interdenominational group — was given front page prominence in last month's "Canadian Churchman."

The Fellowship will "encourage adherence to the historical doctrines of evangelical Christianity and offer an alternative to the liberally orientated Canadian Council of Churches," according to the Rev. Charles A. Tipp, secretary of the Fellowship of Evangelical Baptist Churches in Canada.

The new Fellowship is based upon the conviction that "the Holy Scripture, as originally given by God, is divinely inspired, infallible, entirely trustworthy."

Mr Tipp said that the Fellowship will be a vehicle for a united witness in the midst of the increasing apostasy.

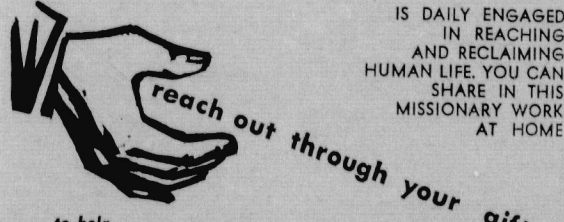
Many of those represented have been concerned about the liberal theology as represented by new curricula being introduced by various denominations, he added.

★ ★ ★

IN ARABIC — One of the books written by Dr Paul White, "Jungle Doctor's Fables," has been translated into Arabic. Many of the books written by Dr White have been translated into languages other than English but this is the first one to appear in Arabic.

★ ★ ★

OUTWOOD PRESS — The diocese of Southwark, England, has formed a limited company, Outward Press, to publish its monthly review, "The Bridge" (circulation 62,000) and to develop other forms of publications. One of the directors is Bishop John Robinson.



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Mainly About People

N.S.W.

Miss Blanche Lindsay, Federal Secretary of the Australian Nurses' Christian Movement, left Sydney on July 10 for New Guinea, where she will visit nurses' groups in various centres.

Veteran Baptist minister, the Rev. John G. Ridley, last month celebrated the 50th anniversary of his conversion. Mr. Ridley, who has had a wide ministry in churches of all denominations, was converted under the ministry of the late Rev. William Lamb, of the Burton Street (Sydney) Baptist Tabernacle.

The appointment has been announced of Canon C. A. Warren to be the new Assistant Bishop in the diocese of Canberra-Goulburn. Canon Warren is a graduate of the Universities of Sydney and Oxford. He was the Lucas-Tooth Scholar at Oxford, graduating with Honours in Theology in 1965. Since 1963 he has been Director of the diocesan Forward in Faith Movement. Canon Warren will be consecrated in St. Andrew's Cathedral, Sydney, on September 21.

Friends of Mr. Claude D'Evelyn, director of the Christian Radio Missionary Fellowship, will regret to hear that, having been discharged from hospital on June 29 following surgery, he has been re-admitted with post-operative thrombosis. Mr. D'Evelyn is in the Royal North Shore Hospital, Sydney.

Victoria

The Rev. K. N. Seymour has been appointed to the Parish of St. Matthew's, Prahran, as from September 1. The Rev. R. Kenny has been appointed to the Parish of Bellarine as from September 21. The Rev. W. I. Fleming, Vicar of St. Columba's, Hawthorn, has announced his retirement as from 31st July, 1965.

On Wednesday, July 21, the Ven. J. H. Brown inducted the Rev. R. E. Wallace to the parish of the Church of Epiphany, Northcote.

The Rev. Graham and Mrs. Ogden, of N.S.W., who are now completing training at St. Andrew's Hall, C.M.S. Training Centre in Melbourne, have been located to Japan, where Mr. Ogden will engage in theological training. Their outgoing to Japan later this year will renew an Australian C.M.S. link with this country which was broken in 1939. Before returning to Australia for training at St. Andrew's Hall, Mr. and Mrs. Ogden spent a term in Liskeard Lodge, the training college of C.M.S. in the United Kingdom.

Due to arrive in Melbourne on August 1 is the Rev. B. D. Vijayarao, of the diocese of Dornakal, Church of South India. Mr. Vijayarao will spend a year of study and parish work as a C.M.S. Bursar.

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The Victorian general secretary of the Bible Society, Mr. S. Russell Baker, left Melbourne earlier this month by air for a two-month visit to Central and South America. Mr. Baker will be visiting Bible Society agencies and will also combine the trip with visits on behalf of the World Conference of Churches of Christ. He is Federal President of the Australian Conference of Churches of Christ.

The Rev. A. R. Browne, formerly rector of St. John's, Balmain (Sydney), has been appointed assistant priest of Holy Trinity, Benalla (Wangaratta, Vic.), as from July 18.

Miss Alethe Clezy, who recently returned to Australia from service with Scripture Union in the Philippines, is engaged in a deputation ministry for A.N.Z.E.A. Scripture Union. She completes today a program in Queensland and will proceed to N.S.W. for meetings from July 16 to August 8, followed by a visit to Tasmania from August 9 to 15 and Victoria from August 22 to September 6.

Overseas

The Rev. W. F. Curtis has been appointed home secretary of C.M.S. in England. Mr. Curtis, who is 42, has been the society's principal representative in the dioceses of Truro and Exeter since 1955. C.M.S. in England has an annual budget of about £1 million.

Miss Peggy Evans, of C.M.S., was not able to return to Oenpelli, North Australia, last month as planned, but has been granted three months' leave owing to her mother's ill-health.

FILM AWARD—Two films made by British producer Ray Kinney for CMS: "Journey into India" and "Journey into Nigeria" have been voted first and third in a section of the Fifth International Meeting of the Roman Catholic sponsored "Christian Fraternity for Missionary Films." The Information Dept. of the W.C.C. acts as international distributing agent for the films.

THE KING'S SCHOOL PARRAMATTA

An examination for the award of two "Violet Macansh Scholarships" will be held on 17th and 18th September, 1965. All candidates must be under 14 years of age on 1st February, 1966. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £400 to £500 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 3rd September, 1965.

PRACTICAL CHRISTIANITY IN VIETNAM!

THE bus was on its way from Bien Hoa to Saigon, loaded with Pressmen and a few Australian Army men when it came to a grinding halt—literally.

A large bus stalled in Saigon traffic is a fine target for a plastic bomb, but the Vietnamese driver was unable to engage the gears.

The Pressmen were a little uneasy and other road users, blocked by the bus, were restless, too.

Bible Society's Day of Prayer

THE Bible Society's special 1965 campaign, "National Bible Society Week," begins in August—the "Month of Prayer."

The highlight at the beginning of the Month of Prayer is the Day of Prayer, to be held at Bible House, 95 Bathurst Street, Sydney, 2nd Floor, on Thursday, August 5.

The sessions will commence at 8 a.m. and conclude at 4.45 p.m., using a specially prepared Cycle of Prayer as a basis. The 12 sessions involved throughout the day will be conducted by various Bible Society leaders.

Church members are invited to come for any period of the day and for the time most suitable.

20,000 members wanted in NSW

Faced with tremendous demands for extra Scriptures, generally at about one-third of the production cost, the British and Foreign Bible Society is making a special effort to double its membership.

In N.S.W. the campaign for new members is based on the theme "Share today the Membership Way," and every member is being asked to enrol a friend.

Commenting on the one guinea membership gift the Rev. Alan F. Scott, N.S.W. State Secretary, said that for the cost of one daily newspaper each week those who believed the Word of God could share its message in supplying an average of one Bible or two New Testaments each year.

THE AUSTRALIAN CHURCH RECORD

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

Subscription £1 per year. Editorial and Business: 511 Ker Street, Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue but earlier receipt preferable. Copy deadlines for forthcoming issues: AUGUST 12: August 5, AUGUST 26: August 19.

Then one of the uniformed Australians on board moved quietly up and took charge. He checked over the engine and drove the bus—without a clutch—the final two miles of the journey.

The man in uniform turned out to be the Rev. Captain Kevin Hoffman, an Anglican chaplain who happens also to be a Bachelor of Automotive Engineering. Chaplain Hoffman has been an A.R.A. chaplain for seven months and is at present serving with the Australian Army Force, Vietnam.

AUSTRALIAN RETIRES FROM C.M.S. POST

CANON Harry Wittenbach, who retires in August from his secretariatship of the Church Missionary Society in England, is to be assistant director of the College of Preachers from October 1, 1965.

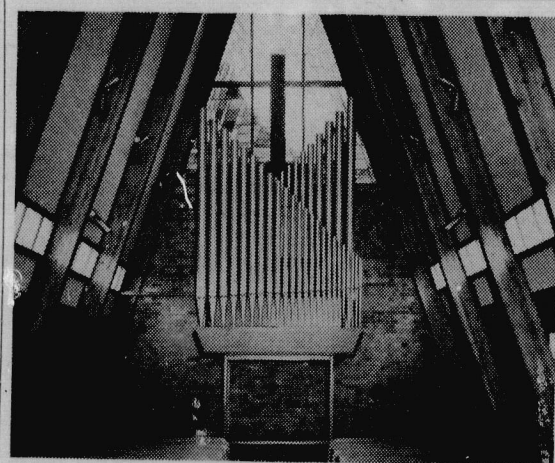
He will also be assistant priest of the parish of Holy Trinity with All Saints, Prince Consort

Road, Kensington, S.W., whose vicar, the Rev. D. W. Cleverly Ford, is director of the college.

Canon Wittenbach was born in Australia and is a graduate of Melbourne University.

He went to China in 1925 as a C.M.S. missionary, and with his wife and two younger daughters was interned at Hong Kong by the Japanese during World War II. He became East Asia secretary of the C.M.S. in 1947 and since then has held several posts in the society's secretariat.

The College of Preachers was founded in March, 1960, to raise the standard of preaching in the Church of England.



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ASIAN PLAN ON VIETNAM

OFFICERS of the East Asia Christian Conference have sent a letter to the national council of churches in the U.S.A. and Britain suggesting a four-point plan for seeking settlement of the war in Vietnam.

They said they had been "heartened" by the increasing consensus of opinion about Vietnam among Asians and by the fact that present U.S. policy has been seriously questioned in the U.S.A. particularly by leaders of the church and academic community.

The four points were: 1. We do not believe that any viable solution to the problem in Vietnam can be worked out unless the point of departure is the simple fact that Vietnam is one country. The line of demarcation between North and South Vietnam is a cease-fire line only.

2. It is not possible to arrest a Nationalist Movement at mid-point. When the French left Vietnam, some way should have been found to set the whole of Vietnam free.

3. As we see it, three things have to be settled simultaneously around the negotiating table: The unification of Vietnam; The guarantee of true freedom for all citizens in Vietnam, whatever their religion or political conviction.

The independence of Vietnam in relation to its neighbours.

4. It may be that there will be need for three parallel negotiations:

Between the contending parties in South Vietnam;
Between South and North Vietnam;
Between all interested powers who will guarantee the accords arrived at in the previous negotiations.

It was signed by: Dr. D. G. Moses, chairman, India; Dr. I. Omura, vice-chairman, Japan; Dr. D. Niles, general secretary, Ceylon; U. Kyaw Than, associate general secretary, Burma.

CANON ARROWSMITH TO OPEN BIBLE SOCIETY CAMPAIGN

"OPERATION — BIBLE the World!" is the title for the Bible Society's special 1965 campaign, to be introduced in Sydney on Monday, August 16.

The campaign will be introduced by Canon H. M. Arrowsmith, M.B.E., Commonwealth Secretary of the Bible Society, at a meeting in Bible House, 95 Bathurst Street, at 7.30 p.m.

Canon Arrowsmith recently returned from a visit behind the Iron Curtain, including Moscow, and a visit to Asia. He will speak on "Gospel Stewardship—the vital place of the Bible

BACK TO THE FIELD



The Rev. Canon Lindsey and Mrs. Amey who, after more than thirty years as C.M.S. missionaries in Uganda, have recently arrived in North Australia.

Canon Amey went from Victoria to Uganda in 1934, and Mrs. Amey in 1938. In recent years Canon Amey, as Archdeacon in the

diocese of Northern Uganda, has served as Diocesan Secretary and Treasurer.

Canon and Mrs. Amey will go first to the C.M.S. Roper River Mission, where Canon Amey will assist the Chaplain, the Rev. Barry Butler.

They expect to transfer to Oenpelli in September.

FIRST CMS WORKERS LEAVE FOR PERU SOON

THE first CMS missionaries to take up work in South America are due to leave Australia on October 31.

They are the Rev. Norman and Mrs. Bissett, Miss Gaye Mercier and the Rev. Colin Tunbridge.

Both the Bissetts and Miss Mercier came originally from N.S.W. while Mr. Tunbridge came from South Australia.

Mr. and Mrs. Bissett served with CMS in Sabah from 1959 to 1962, when they returned to Australia to enable Mr. Bissett to study for ordination.

Miss Gaye Mercier comes from the parish of Christ Church, Gladstone. Miss Mercier, a trained nurse, was the first candidate to be accepted for service in Peru.

The Bissetts and Miss Mercier will go first to Cochabamba, Bolivia, for a period of language study. Mr. Tunbridge will go first to Santiago, Chile, at the request of the diocesan Bishop

for field experience and to learn Spanish at the American Institute.

Accompanying the party will be the Rev. Ian Morrison, a Chilean who has been studying in Australia under the CMS bursary scheme.

Language study

Members of the South American party will be heard on the following occasions:—

● **WARRINGAH:** St. Matthew's, Manly, on Saturday, September 4, at 7.45 p.m., Chairman: Bishop A. J. Dain.

● **NORTH SHORE:** St. Andrew's, Roseville, on Saturday, September 18, at 7.45 p.m., Chairman: Rev. E. D. Cameron.

● **PARRAMATTA:** Town Hall, Parramatta, on Monday, October 11, at 7.45 p.m.

● **WOLLONGONG:** St. Michael's, Wollongong, on Friday, October 15, at 7.45 p.m.

Urgent need for teachers

There is an immediate need for two Sunday School superintendents and two more teachers (one to be a pianist) for the Carlingford C. of E. Boys' Home and the Masonic Home at Baulkham Hills.

Over 200 children attend each of these Sunday Schools. This is a wonderful opportunity for a consistent teaching ministry. One school meets Sunday morning, the other each Sunday afternoon.

Inquiries and applications should be addressed to the General Secretary, Scripture Union and C.S.S.M., 239 Elizabeth Street, Sydney.

PEACE AND WAR ISSUES AT SEMINAR

NEARLY 100 representatives of all Australian Churches will discuss "Christian responsibility for world order" at a national seminar at St. Andrew's College, Sydney University, this month.

The seminar, arranged by the Australian Council of Churches, will be held August 27 to 31. Participants will attend from all States.

Churches invited to send delegations include the Roman Catholic, Anglican, Methodist, Presbyterian, Baptist, Congregational, Lutheran and Orthodox Churches of Christ, Salvation Army and Society of Friends (Quakers).

Clergymen, ministers and laymen, including political scientists, trade unionists, politicians and writers will attend.

Organisers say that the seminar will not aim at reaching agreement among participants, but at achieving a better understanding of the different Christian viewpoints on peace and disarmament, nuclear weapons and current international conflicts.

"Biblical understanding"

The A.C.C. describes the seminar's purposes as being:

● To provide opportunity for meeting between Christians holding different points of view on peace, etc.

● To confront participants with "the Biblical understanding of man."

● To involve people strategically placed in the life of the Churches who can help more Christians to appreciate the major issues of peace and war.

The president of the Australian Council of Churches (Dr. Frank Woods, Archbishop of Melbourne) said that the seminar should result in "an increasing number of people who can both understand and appreciate the variety of positions held by Christians and also make informed judgments about the variety of situations in which we find ourselves in international affairs."

Newtown Convention

The Moore College Convention, this year being held in St. Stephen's, Newtown, starts on Wednesday, August 11, with an address by the Rev. Bernard Gook.

The meetings, which will continue on Thursday, August 12, and Friday, August 13, start at 7.30 p.m. Other speakers are, on Thursday the Rev. Arthur Deane, and on Friday, Dr. Paul White.

Theme of this year's Convention, organised by the Students' Union, is "Discipleship."

Topics of the seminar include Malaysia and Indonesia, the Vietnam conflict, and the international use of economic and political power.

Work hops during the seminar will prepare material for subsequent use in local churches throughout Australia.

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Dean comments on alcohol

PREACHING in St. Andrew's Cathedral last Sunday morning, the Dean of Sydney, Bishop Hulme-Moir said that revelations of the "sinister influence" of alcohol on the mounting road toll had shocked Australia during the past two years.

Bishop Hulme-Moir quoted an article in the "Medical Journal of Australia" by Dr. John Birrell, a Victorian Police Surgeon who stated that alcohol had been the main contributing factor in at least 75 per cent of serious road accidents.

"Further, in a study of some hundreds of sex offences," Dr. John McGeorge, the eminent Sydney psychiatrist has said that 38 per cent were due in some measure to the influence of alcohol," he said.

"In cases of manly laughter and murder under his review, the figures were 52 per cent and 35 per cent respectively. "The Church's teaching calls us to voluntarily forsake the service of sin and self-indulgence and to give ourselves and our bodies to the employment of Jesus Christ.

"Every Christian either raises or lowers the moral average of the community in which he lives, and also adds to or subtracts the influence of the Church of God.

"The stewardship of social behaviour requires us to ask the 'simple question, "Whom do I serve, myself or my God and my neighbour."

"The true measure of our Christian experience is the radius of our love and concern for others, especially our weaker brethren."