Mainly About People

N.S.W.

Miss Roslyn Graham has been appointed junior youth secretary on the C.M.S. Home staff in Sydney. Miss Graham will be responsible for stimulating missionary interest among various youth groups within the parish framework.

★ ★ ★

The Rev. Geoffrey M. Fletcher, at present rector of St. Mark's, Northbridge (Sydney) and formerly Federal Secretary of the Church Missionary Society has accepted appointment as Sydney Diocesan Missioner, working under the Board of Diocesan Missions.

★ ★ ★

The **Rev. J. H. and Mrs Darlington** are rejoicing in the birth of a daughter.

★ ★ ★

A.C.R. passes on its best wishes to **Mrs Owens,** wife of the Rev. W. J. Owens, who has been seriously ill recently.

★ ★ ★

The **Rev. T. R. Butler,** rector of St. Peter's, Burwood East, from 1962, has joined the staff of the Sydney Missions to Seamen.

★ ★ ★

The **Rev. C. K. Hammond,** at present chaplain at the Parramatta Psychiatric Hospital (Sydney diocese), is to return to Melbourne where he will take up hospital chaplaincy work.

★ ★ ★

Plans are being laid for the special observance of the 50th anniversary of the Belgrave Heights Convention (Victoria).

★ ★ ★

The **Rev. George B. Duncan,** of Scotland, one of Britain's outstanding "Keswick" speakers, has accepted an invitation to participated in the 1967-68 Jubilee Convention.

Victoria

The **Ven. J. H. Brown** his been appointed to the Brighton Archdeaconry, Melbourne diocese.

★ ★ ★

The Archbishop of Melbourne has announced the appointment of the **Rev. James Grant** as Domestic Chaplain and Examining Chaplain in the diocese of Melbourne.

Mr Grant holds a Bachelor of Arts degree from Melbourne University and Licentiate of Theology from the Australian College, of Theology. He was trained at Trinity College, Melbourne in 1954, and ordained in 1960.

After his first curacy in the parish of St. Peter's, Murrumbeena, he was appointed to the Task Force under the guidance of Canon F. Cuttriss to formulate a team ministry in new areas. In 1961, he took over leadership to the Task Force in Broadmeadows and has held this position since. Mr Grant will take up his duties to the Archbishop on March 1.

The **Rev. F. A. Dearnaley** at present curate to St. Andrew's, Brighton, has been appointed vicar of the parish of Holy Trinity, Lara, as from March 10. The **Rev. F. W. Cook,** at present curate to St. Barnabas, Balwyn, has been appointed vicar of St. James, Moonee Ponds.

Overseas

The appointment has been announced of the **Rev. Eugene Carson Blake,** of the United Presbyterian Church of America, as chief executive of the World Council of Churches, with headquarters at Geneva, Switzerland. The W.C.C. now comprises 214 full member bodies and eight associate members.

Latest news on U.S. in East Asia

(Continued from Page 7)

appointed Professor of Clinical Medicine in University of Singapore.

VIETNAM: From a letter from **Paul and Maida Contento** —"This reminds me of the Scripture Union which we also hope to push this year. The Bible notes for the first quarter are already with the printer and we are working on advertising for the churches."

NEW GUINEA. Federal Secretary (Australia) **Mr John Robinson** will visit New Guinea during February.

Experienced teachers and missionaries in N.ew Guinea working on preparation of simple English notes for High school students.

S.U. introduced to 70 delegates from all over New Guinea who were at the Summer School of the Christian Leaders' Training Conference at Banz.

NEW ZEALAND. The **Rev. Roger Green,** a New Zealander, for the past five years C.S.S.M. evangelist in Canada, visiting Australia and New Zealand before commencing work in April as S.U. children's evangelist in the States. He will conduct several missions in Auckland during March.

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PICTON EXHIBITION EXPECTED TO DRAW BIG CROWDS AGAIN

THE Rev. Reg. Hanlon, rector of St. Paul's, Chatswood, is the opening speaker at this year's Missionary Exhibition in the Agricultural Hall, Picton.

The meeting will take place on March 5 and Mr Hanlon will speak following a tea at 6 p.m. This is the ninth year in which the exhibition has been held. Usually some 600 people attend the opening tea, coming from far and wide throughout Sydney diocese.

The Rector of St. Mark's, the Rev. J. B. Schofield said, "We are very happy to cater for any groups who would like to come from Sydney on this day or any other day during the convention."

On Sunday, March 6, the C.M.S. film, "New Day," will be screened and the speaker will be the Rev. Ted Newing from Tanzania.

On Monday the film "What God Hath Wrought" will be screened and the speaker is the Rev. Walter Schuberth from East Pakistan.

On Tuesday the film is "This Child Shall Be A Slave" and the speaker is Mr Ross Jardine from Ethiopa.

On Wednesday night the Oriental Missionary Society film, "The Flame" will be screened and the speaker will be Wes. Battle from Borneo.

On Thursday the film "Jungle Beachhead" will be screened and the speaker will be missionary Keith Browning from Java.

On Friday the interesting film, "Empty Shoes," which tells of the work of Carey of India, will be shown and the speakers will be Titus and Gwen Leunissen from Indonesia. Mr Leunissen is an Indonesian and pastor of a Church with one thousand members.

Saturday, March 12, is youth night and an expensive film, "Letter To Nancy," is planned. This film is an award winner and is of particular interest to youth. The speaker on the youth night will be the Rev. David du Plessis of the United States of America.

On the concluding day of the convention, Sunday, March 13, there will be Men's Tea at 6 p.m. followed by the film, "Tashi of Tibet."

A remarkable exhibition has been arranged, with nearly 30 societies representing all denominations sending displays and exhibits. Ladies of the various denominations in the Picton area supply the supper to all who come each night. Over nine conventions the meetings have reached about 350 a night, with over thirty thousand attendances in all.

THEOLOGY EDUCATION

AT the invitation of the Bishop of Newcastle, Bishops of the Province of N.S.W., Staff of Moore College in Sydney, academics from the Australian National Universities of Sydney and Newcastle, as well as representatives from other teaching and examining bodies, met at St. John's College, Morpeth last week.

In the galloping development of tertiary education in Australia all the churches face an urgent question in relation to the problem of clerical training and theological education.

Since the 1850s the pattern has been of the private denominational college supplying men for the ordained ministry of the churches. Whether or not this can remain a satisfactory pattern, or even be financially viable, becomes a crucial issue.

Many people have been raising these questions, but this is one of the first times men involved in the problem have been brought together to look at the issues in a deliberative way.

Dr Sharwood, Warden of Trinity College, Melbourne, read a paper on "The Social and Political Significance of Tertiary Education in Australia," and Dr J. J. Mol, of the Research School of Social Sciences at A.N.U., gave a paper on "The Social Situation Confronting the Church for Theological Education."

Short analyses of the beginnings of training the various ministries were given by the Rev. Rex Davis, Secretary of the Division of Studies with the A.C.C., the Rev. Professor K. Walsh, of St. Patrick's College, Manly, and the Rev. J. Parris, of Melbourne.

A general discussion of problems involved in training men in the Australian situation followed. Dr D. W. Dockrill, of the Philosophy Department of the University of Newcastle, the Rev. Dr B. Marshall, Chaplain of Trinity College, Melbourne, the Rev. Dr J. Burnheim, Rector of St. John's College, Sydney University, and the Rev. Canon D. Robinson, Vice-Principal of Moore Theological College led the colloquium.

READERS.—Sydney's Readers' Association held an extraordinary business meeting in the Chapter House on Tuesday, February 22. The meeting was preceded by a service in the Cathedral.

★ ★ ★

HOME OPENED.—Last Sunday, February 20, saw the opening of "Milleewa" Boys' Home, Ashfield. The building was opened and dedicated by the Archbishop of Sydney. Costing $60,000, the Home will cater for 20 boys.

★ ★ ★

NEW CHURCH.—February 1 saw the beginning of work on a new church building at St. David's, Forestville (Sydney). To cost $38,000 with furnishings, the new church should be ready by June. It will seat 300.

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FEB. 24: Feb. 17
MAR. 10: Mar. 3
MAR. 24: Mar. 17

News in Brief

ANCIENT TIMES. — Holy Trinity, Adelaide, will be holding its annual Ancient Times and Pioneer Days Exhibition in March. Running from Sunday, March 13, to Sunday, March 27, the program features many interesting items, including recent archeological evidence demonstrating Biblical accuracy.

★ ★ ★

C.M.S. RALLY.—Dr John Taylor will be the speaker at a C.M.S. Rally in Sydney's Chapter House on February 28 commencing at 7.30 p.m. On the same program Canon Walter Newmarch will bring a Bible study.

★ ★ ★

PAPER GOES.—Melbourne's diocesan journal, "The Messenger" will cease publication as from the May issue. It will be replaced by a new diocesan newspaper of eight pages in tabloid style to be sold to parishes at 2c a copy.

★ ★ ★

FESTIVAL.—The Mothers' Union Annual Festival service will be held at St. Andrews Cathedral, Sydney, on Friday, March 25, beginning at 11.15 a.m. Preacher will be Canon Walter Newmarch and a basket lunch will follow the service, in the Chapter House.

★ ★ ★

HOSPITAL.—The new 100-bed Home of Peace Hospital, at Greenwich (Sydney) will be opened by the Minister for Health, Mr A. H. Jago, M.L.A., on March 26. The ceremony will begin at 2.30 p.m. and the buildings will be dedicated by the Archbishop. The location is in River Road, west of St. Vincent's Road.

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CHIEF SECRETARY WRITES ON SUNDAY OBSERVANCE BILL

IN a letter to "The Australian Church Record", the chief Secretary of N.S.W., Mr E.A. Willis, has criticised a statement made by the President of the N.S.W. Council of Churches, Canon D.B. Knox, on the Sunday Observance question.

The full text of Mr Willis's letter to ACR follows: —

The prominent article in your issue of January 27, in which you headlined an accusation that I had made "misleading" statements on a recent television program about the attitude of the heads of Churches in N.S.W. to proposed amendments to the Sunday Observance laws, was in itself most misleading.

The report was based on an interview with the President of the N.S.W. Council of Churches, Canon D. B. Knox, who was quoted as accusing me of persisting in "spreading the misleading notion that the Churches had approved the Government's proposals to liberalise the Sunday Observance laws."

Canon Knox quoted me as saying on the television program concerned that "the Heads of Churches in N.S.W. overwhelmingly seemed to accept the idea that as long as Sunday morning was preserved for observance of the Sabbath then it seemed to be a perfectly correct thing in accordance with modern standards to permit of more organised forms of entertainment in the afternoon."

Quoted

And he went on to say that this claim was not substantiated, and that I was well aware of this fact.

By way of making his case, Canon Knox proceeded to quote a section of a letter to me from the Anglican Archbishop of Sydney, Archbishop Gough, stating that the Church would regret any developments which would tend to destroy the traditional observance of Sundays.

The Canon conveniently neglected any reference to succeeding paragraphs in that letter which stated:

"That he (the Archbishop) realised fully the fact that the Churches represented only a minority of the community, and had no right to enforce their own principles upon the majority who did not hold them.

"That it was obvious that the present situation in N.S.W. was anomalous and inconsistent, giving unfair advantages of trade to some while imposing restrictions upon others; and that some reform of the law was therefore to be desired."

By way of bolstering his case further, Canon Knox quoted from a letter to me from the Anglican bishop of Armidale in which opposition to any amendments of the law was expressed.

Neglected

He neglected to mention, however, that the Anglican bishops of Grafton, Bathurst, Newcastle, Riverina and Canberra-Goulburn in letters to me on this subject indicated their agreement with the necessity for some reform of the law, generally on the basis that Sunday mornings should be reserved for worship.

Canon Knox proceeded to quote objections to amendments to the Act from the Presbyterian Church, the Baptist Union and the Salvation Army.

It is true that objections were received by me from the leaders of those Churches, although in passing I might add that the Moderator of the Presbyterian Church, the Rt. Rev. J. F. McKay, commended the proposed re-examination of the 1781 Act.

But what of the other Church leaders who Canon Knox so conveniently ignores?

For the benefit of your readers, the following is a summary of their views:

1. Roman Catholic (His Eminence Cardinal N. T. Gilroy): Provision for entertainments and sporting fixtures to be organised after noon on Sundays seems to be reasonable. It does not prevent anyone from fulfilling their obligation for divine worship, it does no injustice to those not wishing to patronise entertainment, and it satisfies those who do so wish.

2. Methodist (Rev. E. T. Walker): Notes with pleasure the intention to preserve the forenoon as a time in which opportunity for rest and worship will not be interfered with.

3. Greek Orthodox (Most Rev. Archibishop Ezekiel): No objection to sport and entertainment after 2 p.m. on Sundays.

4. Seventh Day Adventists (Pastor F. M. Uttley): Proposals (for reform) endorsed.

Television

This, then, is the real picture as far as the heads of Churches in this State are concerned, and I fail to see the basis of Canon Knock's attack on me for my statements made on television.

I would like to take this opportunity of assuring your readers that the Government has no intention of secularising Sunday, or of trampling rough shod on the established rights and privileges of Churchgoers.

When the new Bill becomes law there will be no recognisable change in the observance of Sunday as it is in fact practised today apart from theatres after 12.30 p.m.

All that will really happen is that practices long accepted by the community in defiance of existing legislation will be legalised.

The new laws will be in line with accepted practices, and will be enforced — something that has not been done hitherto.

I would appreciate it if you could see your way clear to acquainting your readers with the facts outlined above.

E. A. WILLIS,
Chief Secretary.

● ACR asked Canon Knox to comment on Mr Willis's statement. The full text of Mr Knox's reply appears on page 3.

A CITY CHURCH BUILDS FOR THE FUTURE



SPLIT IN CHURCH OF SOUTH INDIA?

A GROUP of Indian Christians, said to number some thousands, have declared their independence from the Church of South India.

Describing themselves as members of an "Independent Anglican Church" the group has received the support of the international Council of Christian Churches.

Those involved come from the diocese of Madhya Kerala and trace their origins back to work done by C.M.S. missionaries in the area.

Leading the new church is an Indian Christian, the **Rev. V. J. Stephen,** who has received a letter from the Archbishop of Canterbury, **Dr Michael Ramsey,** urging co-operation with a commission of inquiry being set up to examine the position.

In the meantime the new church has announced plans to ordain, on March 10, 20 new presbyers, the ordination to be conducted by "an Anglican bishop from America." A statement issued by **Mr B. D. Nicholls** of the Church Missionary Society in the United Kingdom says of this ordination:

"It is understood that the ordinations may be performed by someone who claims to be an Anglican bishop but who is not in fact a bishop whose orders are acknowledged by the Anglican Church."

Dr Carl MacIntyre of the International Council of Christian Churches visited South India recently and is reported to have offered support for the disaffected group. Reports indicate that the group has joined the I.C.C.C.

Ordinations

The I.C.C.C. links a number of churches and groups throughout the world of fundamentalist and evangelical character. It has carried on a vigorous campaign of opposition to the World Council of Churches and has been particularly criticial of the latter body's inclusivist tendencies.

The commission of inquiry established by the Church of South India has called in the **Rev. Geoffrey Paul** from England to assist its investigations. Mr Paul was a C.M.S. missionary in South India from 1950 to 1965 and from 1952 was on the staff of the Kerala United Theological Seminary. He flew to India on February 23.

A CONGREGATION consisting largely of parents with young children took part in an out-door service at Holy Trinity Church, North Terrace, Adelaide.

This service marked the laying of the Foundation Stone of the new James Farrell Building by the President of the Kindergarten Union of South Australia, the **Hon. Sir Bruce Ross.**

The building is named after the **Rev. James Farrell,** the second rector of Holy Trinity Church, and a well known figure in the early history of the city.

The new building is primarily designed to provide a creche for up to fifty pre-school children, while their parents attend the morning and evening services.

There are also extra study and school facilities.

During the service, which was conducted on the site amidst the scaffolding and bricks, a children's choir, led by **Mr Ken Berris,** sang a special arrangement of the hymn, "All things Bright and Beautiful," to an accompaniment of bells.

Instrumentalists

Music was also provided by the Holy Trinity Choir and the Trinity Instrumentalists. The rector, the **Rev. Lance R. Shilton,** conducted the service and the Lesson was read by the Professor of Psychology at the University of Adelaide, **Professor Malcolm Jeeves.**

As the Stone was laid **Sir Bruce Ross** spoke the words, "In the faith of Jesus Christ, and in memory of James Farrell, we place this Stone, in the name of God the Father, God the Son, and God the Holy Ghost. Amen."

Sir Bruce reminded the congregation of the words of the Lesson, "Behold I lay in Sion a Chief Corner Stone, elect, precious; and he that believeth on him shall not be confounded."

PHOTO: The scene on February 13, at the laying of the Foundation Stone of the new building. Leading the Children's Choir is Mr Ken Berris, assisted by the Trinity instrumentalists, with bells.

CHRISTIAN GIVING

"They gave according to their means, as I can testify, and beyond their means, of their own free will" (11 Corinthians 8:3, R.S.V.).

The churches of Macedonia were poor and persecuted, but they were wonderfully generous. Despite their great poverty and their many afflictions, they gave liberally.

A surprising amount of space is devoted in the Bible to the important subject of money and its use by God's people. We are the stewards of our money, but not its proprietors, and it is required that a man be found faithful.

I. CHRISTIAN GIVING SHOULD BE SYSTEMATIC. These Macedonian Christians gave "according to their means." That is to say, their means conditioned their giving. Their giving was systematic.

Most Christians discover sooner or later the very vital part which discipline plays in Christian life. They have a scheme for prayer and a system for daily Bible reading. If they are wise, they have a rule about attending the Lord's Table as well.

Christians should be systematic in their giving of money also. Too many are slapdash in this. They may be generous to the point of recklessness when they are emotionally moved by some appeal, but then the rest of the time they are forgetful and negligent.

We should keep accounts, so thta we can examine them at least once a year, prayerfully. Let the Holy Spirit of God be your auditor. Then we shall be able to consider if our expenditure is wise, moderate, balanced, and pleasing to Almighty God.

If our giving is going to be systematic, it will have two characteristics.

(a) Proportionate giving.

Our giving should be proportionate to our income. St. Paul says, "They gave according to their means." God is not primarily concerned with the amount we give, but with the proportion. In Deuteronomy 16:17 it is written. "Every man shall give as he is able, according to the blessings of the Lord your God which He has given you."

Similarly, in I Corinthians 16:2, Paul says concerning the collection: "On the first day of every week, each of you is to put something aside and store it up, **as he may prosper.**"

The Old Testament, by custom and law, dictated that the Jewish people should give a tithe, that is to say, one-tenth, of their income to God. In the law of Moses, it is written: "All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy to the Lord . . . And all the tithe of herds and flocks, every tenth animal shall be holy to the Lord" (Leviticus 27:30,32). Thus, one-tenth of the produce of their ground and one-tenth of the increase of their livestock belonged to God. It was given to God, and it was used for support of priests and Levites, foreigners, widows and orphans as well as spent on a religious feast for themselves and family (Dent. 14:26).

(b) Regular giving.

We should be systematic not only in **what** we give but **when** we give. St. Paul says in I Corinthians 16:1 and 2 that the first day of the week, that is Sunday, the Lord's day, is the day on which the Corinthians should set aside their gifts towards the need which they recognised as helping the Jersualem Christians.

II. OUR CHRISTIAN GIVING TOWARDS OTHERS NEEDS IS A WAY BY WHICH WE HONOUR GOD.

The Macedonians gave "according to their means" (that is, they were systematic) and "beyond their means."

St. Paul on one occasion was sent a money gift from the church of Philippi, which he described as "a fragrant offering, a sacrifice acceptable and pleasing to God." The author of the epistle ot the Hebrews writes, "do not neglect to share what you have, for with such sacrifices, God is well pleased." **The transfer of coins and bank notes from one band to another, and the transfer of cheques from one account to another, is not a material transaction to the Christian; it is a spiritual sacrifice unto God.**

Some people are offended by the passing of the plate in a service of worship like ours. They think that the clink of coins and the rustle of bank notes are unbecoming in a religious service, and they suppose that they have found yet further proof of the mundane mercenary-mindedness of ecclesiastics.

They are thoroughly mistaken. What is displeasing to them, is said in Scripture to be pleasing to God! The offering is part of our worship. That is why we have it in the service.

(b) A Free Will Offering.

"They gave . . . of their own free will" (v. 3). Our giving is to be spontaneous. We do not have a collection, we have an offering. When the plate is passed around, we are not to think of a shepherd fleecing his flock or of the Church sucking blood out of stones, but of a free will offering to God because it is made towards the needs of others which we know alone and wish to help to meet. So when we give, let our hearts be in the gift. That is pleasing to God.

(c) A Sacramental Offering.

I use this word advisedly because Paul says in verse 5 that the Macedonians gave "not as we expected, but they first gave themselves to the Lord . . ." It is no good giving our money if we withhold ourselves. God wants you and me, not just our cash.

And the giving of our money can be a "sacrament," an outward and visible expression of the giving of ourselves, soul and body, to God.

(d) A Generous Offering.

Paul now lifts the whole subject to sublime heights. He is talking about money. But he suddenly starts talking about Christ. He says that Jesus Christ was rich, but for our sakes He became poor, that we through His poverty might be rich.

Did God give His best? Did God not spare His only Son, but deliver Him up for us all? Did God gives His Son to the earth, and then even to death? When Christ came, He gave up the congenial company of angels, and the insignia of His glory. He renounced His immunity to sin.

He allowed Himself to be tempted. He mixed with sinners. Then He bore our sins in His own body. So much did He give, making Himself poor. How the self-giving of Jesus Christ shames us!

So will you do some thinking and reckoning, and pray for wisdom to know if God is calling you to increase your regular giving to share in the spread of the gospel, or to meet the needs of the destitute, as God's providence brings a knowledge of these needs to our attention?

A world conference of Hindu religious leaders in Allahabad, India, has concluded that the most urgent need of the modern day is to re-convert persons who have joined other religions, notably Christianity and Islam. About 25,000 delegates from a dozen nations attended the three-day conference and heard Christianity denounced as a "credal religion" offering a "quack's panacea" in contrast to Hinduism, which, it said, "provides each individual with a path of spiritual life suited to his individual needs."

EDITORIAL:

A CONJURING TRICK?

Governments have a nice way of giving with one hand and taking with the other. A little tax off here, a little on there; postal rates down here, up there; now you see it, now you don't.

The N.S.W. Government is working a large-scale sleight-of-hand trick at the present time. On one side it moves — at last — against the poker machine. On the other it opens the door to ever greater liquor consumption and it opens Sunday up as a day little different from the other six.

On balance the community is surely losing out and the moral slide continues.

But, much as we deplore the latter actions, we do welcome the Government's move over poker machines. To impose a heavier tax on 20c machines and to cease to issue more licences for new ones does not remove the problem but it is certainly a step in the right direction.

Whilst the Government might be slow to act against the bandits others in the community are pressing for more drastic reform. It is good to know that churchmen are not alone in recognising the inherent evil of these machines. Even Mr Eric Baume, a constant critic of the Churches and "wowsers," has been loud in his denunciation of poker machines.

Now we learn that Mr Douglas Darby, Independent MLA for Manly, has tabled a motion in Parliament seeking the progressive abolition of poker machines over a five-year period. Good for Mr Darby.

Just two days before this debate takes place — on Sunday, March 20 — a mass rally will be held in Sydney Town Hall to register the community's concern over the evil influence of the machines and the desire of the community for their abolition.

This rally deserves the widest possible support from all Christians. It has not been organised by Churches and for this reason will carry all the greater weight with the Government.

Let the politicians see the real feeling of the majority of the community on this issue. A large gathering on that day will do much to strengthen Mr Darby's debating position in Parliament.

"Pay-Off the Poker Machines"

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SYDNEY TOWN HALL

Sunday March 20th, 3 p.m. to 4 p.m.

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COUNCIL PRESIDENT REPLIES TO MR WILLIS

A.C.R. asked Canon D.B. Knox, President of the N.S.W. Council of Churches to comment on the letter from the chief Secretary of NSW, Mr E.A. Willis, published on our front page. The following is the text of Mr Knox's statement.

Mr Willis' annoyance is understandable as he had been compelled at long last to abandon his persistent, misleading generalisation that the churches were supporting his proposal to legalise commercial Sunday entertainment.

Instead he has now to be specific about those who do and those who do not support him.

Why was Mr Willis so reluctant to be frank about this for so long? It will now be seen that only the Roman Catholics (and the small Greek Orthodox Church) support him (and it is doubtful if they would support the far-reaching character of the bill now published).

However it is well known that both these Churches which come from the Continent and which have not been affected by the Reformation have views about how Sunday should be observed which differ from the Protestant Churches, as they also differ on many other important doctrines and practices.

The "Continental Sunday" is notorious, being hardly distinguishable from any other week day. Australians generally don't want the Continental Sunday substituted for our Australian Sunday.

Adventists

Mr Willis is hard up for support when he claims the support of Seventh Day Adventists, who believe that it is Saturday that should be observed as the Sabbath, so that the more Sunday conforms to the rest of the week, the better they are suited!

Mr Willis cannot fairly complain about my reference to the letter from the Archbishop of Sydney, for Mr Willis and his friends in the Press have persistently ignored the paragraph in Archbishop Gough's letter in which he said he "would regret therefore any development which would tend to destroy the traditional observance of Sunday and to take away from others their chance of rest with their families."

It was time that public attention was directed to this central part of Archbishop Gough's letter and which Mr Willis had persistently overlooked in favour of the other paragraph in which (by way of obiter dicta) the Archbishop spoke about being in a minority.

Whatever we may think about these remarks, the fact that the Archbishop, believing himself to be in a minority, was not willing to press his opposition is clear evidence that he was opposed to Mr Willis' proposal.

It is a circuitous piece of logic by which Mr Willis claims this reluctance to press opposition to be in fact support.

Similarly, Mr Willis is an optimist if he thinks that he can wring any support from the Presbyterian statement.

These things were pointed out to Mr Willis by the large representative deputation of the Council of Churches, yet in spite of this, Mr Willis later went on record on television that "the heads of Churches in New South Wales overwhelmingly . . . accept the idea to be a perfectly correct thing . . . to permit more organised forms of entertainment in the afternoon."

Afternoon

As recently as February 24 Mr Willis on television again came out with the statement "one or two, three in fact, of the smaller churches spoke strongly in opposition . . . I was pleased to see that some of the bigger ones were quite in accord with the proposals."

These are misleading statements, unsupported by the facts. If Mr Willis and his colleagues wish to change our Australian Sunday let them stand on their own feet and not persist in maintaining that the churches support them in using the knife of secularism to cut deep into the religious tradition of this country.

The observance of Sunday is not for the convenience of churchgoers, but primarily it is for the honour of God, to be used for spiritual and physical refreshment and for personal friendship.

Sunday is called in the New Testament the "Lord's Day." A nation which honours God inevitably reaps the benefit of its right relationship to reality.

Obnoxious

This time of drought is very ill omened for action designed to secularise our community's way of life even further, and to ignore the Lord on whom we depend.

Now that the terms of the bill have been published it is seen to be even more obnoxious. Mr Willis claims in his letter that the new bill will hardly affect the way Sunday is observed, but Christians and citizens generally should be aware of how great an understatement this is.

The fact that the bill repeals the Sunday Observance Act and in its place permits all sorts of commercial entertainments on Sunday, such as boxing, the Easter Show, theatres, billiards and so on and they may be held at any time of the day on Sunday. There are two provisos: commercial entertainment cannot be held on Sundays before 12.30 without the permission of the Cabinet Minister; and secondly, he has the power to prohibit if he chooses any specific entertainment on Sunday at any time.

Thus the bill opens the flood gates to a commercialised Sunday in the way that the old Act was designed to prevent.

To grant the Minister unfettered discretion as to what particular fixture may take place, or at what hour, is highly undesirable.

Commercialised Sunday sport means big money, and to place in the minister's unfettered and unexamined discretion complete power to allow or ban fixtures will subject a minister to immense pressure.

Mr Willis claims that the new law will be enforced. Of course it will be enforced in the sense that there will be no longer any specific legislative enactments to enforce, for what is legal entertainment on Sunday will depend on the day to day will of the Minister.

In these circumstances it is very misleading to claim as a benefit that the law will be enforced in a way that it has not been done in the past.

If commercial Sunday entertainment is to be permitted, the law should be specific, so that all might know where they stand. The Minister should administer the law, not create it as he goes along.

OATLEY ON THE MOVE



A MOVE of only a few yards will make a great difference to the work at St. Paul's, Oatley, Sydney.

St. Paul's is to build a new "A" frame church building on its site but to do so required the removal of the present building. Rather than lose the use of this the people at Oatley decided to move the old building bodily across the site to make way for the new.

Our photo shows the lifting and carrying operation in progress.

The building seats about 80 people, and has proved inadequate for the growing congregations at the church. It will now be used to help cope with the large Sunday school population the church reaches.

The new building is expected to be completed by about September of this year. It will cost approximately $42,000 excluding furnishings. Rector of St. Paul's is the **Rev. George Robinson.**

Two Swedish Lutheran monks have joined six Roman Catholic monks to form an "ecumenical monastery" at Erlach, Upper Austria. The two Swedish monks joined the ten-year-old monastic community, which follows the Benedictine rule, as the result of initiatives by Swedish Lutheran observers to the Second Vatican Council.

MOORE APPEAL

THE appointment has been announced of the Rev. W. L. Walsh as Commissioner for the Moore College Appeal.

Mr Walsh will undertake a program designed to liquidate the debt at present owing on the Moore College buildings and to seek support by way of further funds to develop the college property.

Moore College has been engaged in a program of expansion of facilities in recent years and has added a Dining Hall, Library, Common-room and lecture-rooms to its original buildings. It is hoped to be able to provide additional student accommodation, accommodation for married students and other facilities.

In addition to its work of training men for the ministry in Sydney diocese Moore College has made a significant contribution to training men to go into other dioceses, into chaplaincy work and as overseas missionaries.

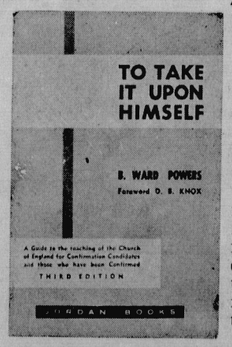
In recent years the College has engaged in a wide-reaching program of lay study courses and advanced residential courses. It is also providing facilities for study and research.

Mr Walsh is available to speak at church services, men's teas and other functions, to present the needs and plans of the College. Mr Walsh is also anxious to gain wider prayer support for the important work of Moore College.

Donations may be sent to: **Rev. W. L. Walsh, C/o Diocesan Church House, George Street, Sydney.** Mr Walsh may be contacted on 630-2443 or 631-9274. His home address is 18 Sorrell Street, Parramatta.

The Rabbinical Council of America, which represents some 1,500,000 American Jews has adopted a resolution urging Jews to avoid public debates with Christians on questions of doctrine and ritual.

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Books

A BOOK FOR OUR TIMES

THE CHRISTIAN IN INDUSTRIAL SOCIETY, by H.F.R. Catherwood. Tyndale Press, 126 pages, Eng. Price 12/6.

Some future historian examining the rise and progress of the Christian publishing industry must surely examine the curious fact that while there are perhaps 10,000 titles, or more, dealing with the relationship of the Christian to the Second Coming, there can be hardly more than 10 titles dealing with the relationship of the Christian to the world of business.

When we consider the fact that in the former case men are seeking to probe into a future which is at best veiled and where, as a consequence, speculation runs riot while in the latter case we are dealing with the here and now of life, the fact is doubly remarkable.

For this reason those of us who find ourselves caught up in the daily task of office desk, shop counter or factory bench must be forever grateful to the author and those who collaborated with him in producing this book.

Mr Catherwood has been managing director of British Aluminium for the past three years and is Chief Industrial Advisor to the British Government. In order to produce this book he gathered together a group of Christians with responsible positions in industry and commerce.

Some Christians, particularly those who are not directly engaged in commerce or industry, tend to think of "business" as something of a dirty word. This book seeks, with a great measure of success, to explode this fallacy and show that business **need not** be such.

Divine order

The whole tone of the book is set in its Introduction and first chapter where there is traced the biblical concept of work as something which is part of the divine order for man. The book's charter is surely found in the words, "Society, collectively cannot be redeemed. It can, however, be reformed according to the the law of God."

These words should be writ large for all Christians to see. They set out in clear terms the relationship that exists between the preaching of the Gospel to individual sinners and the application of divine law to the State, which is an instrument of God's appointment.

Mr Catherwood eschews both the pietistic withdrawal from society of the monk and the nun and that brand of Christianity which proclaims the "social gospel" (a complete misnomer, incidentally). He is concerned to face the world, with all its pressures to conformity, untruth, short measure and the rest, with the counsel of God.

There is so much in this book that is of burning relevance to the current situation that a review of limited length cannot do it justice. The growing concentration of economic power into fewer and fewer channels, the growth of bureaucracy, the place of the trade union movement, advertising, taxation and many other matters come under review.

Perhaps one of the more original contributions the book makes to thinking is in its comments on personal taxation. It lays bare in a most convincing manner the spurious nature of progressive taxation, the device which seems to ensure more even distribution of wealth in the community but which in actual fact does quite the reverse.

One of the shrewd observations which comes out of this discussion is the fact that the person "with a high **earned** income but no inherited capital can never under present tax legislation, except by a freak, attain the ranks of the wealthy which are now almost closed to newcomers." In the same vein the questions of death duties and transfers of gift money are dealt with.

There would be few Christians who would not profit from reading this book. It is to be hoped that similar works will follow, dealing more fully with some of the questions raised.

— **R. B. ROOKE.**

HEARTS AFLAME
By Simeon

None of us like being snubbed.

Worse by far when God is snubbed. "Do not be deceived and deluded and misled; God will not allow Himself to be 'sneered' at — scorned, disdained or mocked (by mere pretensions or professions, or His precepts being set aside)" (Galatians 6:7 Amplified New Testament).

THEOLOGY STUDY GROUP FORMED

AN Australian Society for Theological Studies was established at a meeting of academics, teachers in theological colleges and bishops of the Anglican Church which took place at Morpeth in February.

Dr R. L. Sharwood, Warden of Trinity College, Melbourne, stated the case for some form of theology in the University, and reflected that the Martin Report of 1964 had, for the first time, **given some** official recognition of its place in tertiary education.

The Vice-Chancellor of the University of Newcastle, **Professor J. J. Auchmuty,** in thanking Dr Sharwood, said that he had long been puzzled by the absence of theology from the universities in Australia, and had wondered at the continuance of 19th century debates in this country. He felt that it was inevitable that it would find some place in the universities.

Dr J. J. Mohl raised the question of just what is a parson being trained to do in the present day society, and asked the bishops who were at the conference what sort of person they wanted from the training institutions.

He felt that it was very hard to see how men were being adequately trained for the shock of society today.

Shock of society

Professor Hogan, Dean of the Faculty of Economics at Newcastle, went further to wonder at what was the sort of society they would discover twenty years from now, and if any thought was being given to the breadth of changes that were taking place.

In the assessment of what had happened in the past, an account of the dismal way in which the Churches had tried to meet hard circumstance with perfunctory answers gave the conference reason to be troubled about the future, and whether any rational plans were possible, particularly, as the lecturer in dogmatics from St. Patrick's (Roman Catholic) College asked.

Out of the urgings which followed from these papers, the conference established an Australian Society for Theological Studies. It has at the moment secretaries in the Universities of Melbourne, Canberra, Sydney, Newcastle and Armidale.

It will try to promote the interests of theology within the academic world, through the good will and interest of academics. As well as this Society, the Conference invited the Bishop of Newcastle to establish a committee to continue the work begun at the Conference, which he was glad to do.

It will look more at the issues of clergy training in the domestic situation of the Anglican Church.

A group called Agnostics Adoption Society, with headquarters in London, has issued an urgent appeal for funds to stabilise themselves as a viable organisation, to arrange adoptions on "a secular basis."

Notes and Comments

ASSURANCE NO LONGER NECESSARY!

Whilst we must note the cautious language used it is good to read that Dr W. A. Visser't Hooft, general secretary of the W.C.C., said recently that to "deny the unity of the Bible is to deny the unity of the Church." He went on, "A Bible interpreted as a collection of miscellaneous christologies and ecclesiologies can hardly be the foundation of our calling to unity."

Whilst the statement of the general secretary is not specific about the nature of his concept of Scriptural authority it is at least encouraging to hear these words from him. **They are a far** cry from the sort of thing becoming increasingly familiar today.

A recent issue of the Methodist "Spectator" (Melbourne) produced a choice bit of modern nonsense. Answering a question on the doctrine of assurance a columnist in the paper, "Full Connexion," said his doctrine **used** to be emphasised by Methodists.

"There is no doubt," the writer said, "that the quest for assurance of forgiveness was a matter of great concern for Christians in Wesley's day. Men took judgment and hell far more seriously than we do and they wanted to know that they had been saved from these things."

That used to be the idea. Now, however, "the doctrine has outlived its usefulness[" People, according to the columnist, "no longer have a fear of God." This is because "they are sure that if they are reasonably decent He will be on their side."

How Wesley would have turned in his grave! When some of these people have finished there will be nothing left of Christianity but an empty husk. Thank God for faithful modern preachers such as Billy Graham who tell men the truth—that they need assurance of forgiveness of sins.

VALUE OF PROPAGANDA

An editorial comment in "English Churchman" draws attention to the value Rome places upon propaganda—by radio and by printed word.

"Ever alive to the value of publicity," says the paper, "Rome is to open a powerful radio station at Mololis in the Philippines next July. This R.C station, to be misnamed Radio Veritas, will cover the whole of the Far East.

Rome is equally aware of the value of the written word. Her adherents are not only exhorted to read Catholic newspapers, they are usually given ample facilities for obtaining them.

"This is something which the Church of England and the Free Churches might do more to emulate, particularly as short sermons are so much in vogue.

"A quarter of an hour gives far too little opportunity for presenting the Gospel and for imparting even an elementary but vital, knowledge of Church history."

It is regrettable that so few within the Church of England encourage their people to take Church papers and magazines. We are especially thankful for those who do encourage people to read A.C.R.

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ATHEISTIC COMMUNISM— REAL MENACE IN THE WORLD

Many letters to the Editor these days are for or against the U.N.O., Racism, Rhodesia, Apartheid and unity of the Christian Church.

We do not see many extolling the virtues of the Church which is the voice of the Lord Jesus Christ. Neither do we see any of your correspondents bothering to explain the menace that lies behind this controversy that rages on so many issues. Allow me to give a factual history of what has happened since the advent of Atheistic Communism.

Karl Marx, watching the poverty of the poor and the evils brought about by unrestricted Capitalism, wrote his book, "Das Kapital," an economic work which was to replace Capitalism with a more humane system.

A return to Christianity would have done this but the way was left open to the anti-Christ who along with the worshippers of Mammon, claimed that man was the master of everything and nothing existed outside nature.

They denied that GOD is responsible for any truth and claimed that materialism is the only good. This false creed is responsible for the Atheism among our intellectuals and students in schools and universities today.

Lenin compared to Stalin was a moderate and when Stalin pacified Russia murdering seven million peasant farmers and other groups who refused to accept Communism, the system envisaged by Marx and Lenin degenerated into despotic one-man rule. From now on the Christian Religions would be under attack from the new materialist religion and as we well know the missionaries of Communism are everywhere propagating the Red Gospel.

Iron Curtain

At Teheran, Yalta, and the Potsdam meetings Stalin entered into 32 agreements with Roosevelt and Churchill. One of the agreements guaranteed self-determination for the peoples of Eastern Europe. The Communists broke that agreement along with all the others.

America's failure to realise that wars are fought for political and religious ends has put the Christian peoples of E. Europe behind the Iron Curtain, slaves to their Communist Coloniser. Through the same lassitude the people of China were handed over to Communism.

The former colonies of Africa on receiving independence were the prime target of Communist Missionaries who arrived with limitless money, some economic aid, military aid in form of weapons, and a desire to subvert the legal government by revolution.

When American planes flew Belgian troops into the Congo to save 2,000 missionaries and others from tribal bestiality whipped up by Communist "hate the whites" propaganda, those African countries who called in white British troops to save them from their own black rebels joined the Communist bloc in the U.N.O. in slandering the U.S. with the charge of White Imperialism, Colonialism, etc.

It would appear that if the whites go to the rescue of mission nuns and medical missionaries in the Congo, this is racialism, white imperialism, etc., but if the Negro in British Guiana burns an Indian alive, or Arabs kill off thousands of Negros in Nigeria just because they are Negro, this is not to be regarded as "racialism," it is "nationalism."

It is ridiculous to allow the Communist double standard, which the African States have copied, to influence us over Rhodesia. The Communists and their dupes in Afro-Asia and in Western countries have every reason to represent Rhodesia as a "Police State," but even "world opinion" and the United Nations which is strangely silent when the Christian is being massacred as in Budapest in 1956, has not come up with any evidence of mass deportations or exterminations of the black people in Rhodesia.

Thousands of Negro workers who could not find work in the corrupt, graft-ridden, independent African States made their way to Rhodesia, which gave them work and hope of a better life.

They are not in a hurry to return to the chaos of the "Nationalist" States of Africa.

One must face the facts as they are, not as they are made to appear by the neo-atheist conspiracy that has decided to eliminate the word of the Lord Jesus Christ from Western civilisation.

The Communists and their misguided dupes in this country whose spiritual home is Peking or Moscow will fail, for the Lord has never deserted the faithful, He has always given us the victory against His enemies.

Those professors, students, ministers of religion and other intellectuals who through excessive pacificism or downright mental inertia allow themselves to join Communist-led demonstrations in the streets of Melbourne, or any other city, with the purpose of howling "peace" slogans each time the Atheist

Continued on page 6

One reader's view of ACR

You are **not** evangelical in any Christian sense.

You are contentious, pharisaic, self-righteous, disloyal, divisive, apple of discord, sowing suspicion, distrust and mutual intolerance among Christians.

You are also disloyal to the Queen in your support of rebellion and sedition in Rhodesia and most disloyal to our Archbishop and to the Archbishop of Canterbury.

I subscribe in the spirit of one monitoring enemy broadcasts.

(Rev.) B. J. DOOLEY
Blaxland, N.S.W.

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Letters to the Editor

The problem of the single woman

"Single woman" from Neutral Bay writing to the "Church Record" (10/2/1966) is quite correct when she states that we need to introduce the single woman to "Christ who alone can meet her every need." He indeed is the Redeemer of the world who promised "I will never leave thee, nor forsake thee."

But He also warned us "judge not, that ye be not judged." Does "single woman" really believe that those Christians who suffer some form of breakdown are all lacking in devotion to Christ?

What of the missionaries who are forced to return home because of a breakdown, be it physical, mental or spiritual? What of the Christians who are patients in our Psychiatric Centres? As Christians we are not exempted from the problems common to alll humanity, but rather were warned by Our Lord that discipleship may bring additional hardships.

Also I read in God's Word that as Believers we are to "bear ye one another's burdens and so fulfil the law of Christ."

The organised visible church is not officially doing this burden sharing where single women are concerned, and despite the efforts of some the "official" church attitude remains one of disinterest and sometimes rejection.

(Miss) P. J. NELSON
Turramurra, N.S.W.

Black and white in Africa

Your comments on the Rev. David Hewetson's letter (Black and White in Africa—A.C.R. raise one or two queries in my mind.

The basis of your unwillingness to take notice of "people like Bishops Huddleston and Reeves" seems to me to be a shaky one. It sounds a little like "my country right or wrong," when you tend to the opinions of like-minded believers and appear to doubt the views of others who may also know what they are talking about even though you consider their church to be neo-apostate.

On the surface this is a natural tendency but surely truth is truth and facts are facts even when uttered by those with whom we disagree on important religious matters.

I seem to recall that evangelical Christians have been very "one-eyed" in sundry matters before to-day. Although the Evangelical Revival led to the correction of some social abuse in England in a previous century, many apparently sound believers were often unconvinced that there was anything wrong with, for example, slavery from a Christian point of view.

I appreciate your hesitation in jumping to conclusions on the problems of South Africa and Rhodesia, when we live so far from them. (I sometimes feel the same way about statements on Aboriginal matters in the Northern Territory, made by armchair strategists living far from the scene.)

However I believe the fourth and last sentences of your comment betray a disappointingly unintelligent attitude to the search for truth in this admittedly difficult problem.

(Canon) BARRY BUTLER.
Darwin, N.T.

I have followed the correspondence with some interest on the problem of "Black and White in Africa" and have a brief comment to make.

The real tragedy is that when an African has given his heart to Christ; when he has been educated to secondary standards; when he has begun to live in a decent home according to western standards; when he has shown signs of political stability; to many South Africans of Evangelical **and Anglo Catholic persuasion** he is still not the same as a white man in God's eyes.

Bishops Reeves and Huddlestone have seen this. They may differ greatly in many things from us but they have seen this and are worthy of their due. The "Record" is on dangerous ground if a cause is to be espoused because there are some Evangelicals mixed up in it.

(Rev.) B. BRYANT.
Forestville, N.S.W.

Jewish guilt--1

The non-Jew from the south (A.C.R., 10/2/66) agrees with the statement that the Jews crucified Jesus on the Cross, and then disagrees that the Jews were guilty, "because they did it in unbelief."

Jesus' prayer, "Father, forgive them; for they know not what they do," is brought in, along with the fact that as it all happened some two thousand years ago, suggesting that the Jews should be forgiven.

Very early in His ministry Jesus said that we should forgive our enemies, and the first section of His prayer covers this. The second section regarding the ignorance of the Jews is seconded, as it were by Peter who, in Acts 3:17 tells the Jewish people, "I wot that through ignorance they did it,' that is, they had denied the Holy One and the Just, and killed the Prince of life, whom God hath raised from the dead (verses 14 and 15).

Peter continued with the statement, "Repent ye therefore, and be converted that your sins may be blotted out," and the record has it that some five thousand Jews listened, believed and took advantage of this offer thus fulfilling the second section regarding forgiveness.

Later, Peter being brought rulers, scribes and kindred told them to their faces that they had crucified Jesus Christ (note before the High Priest, the Christ, His title) whom God raised from the dead.

Stephen being brought before the same assembly at a later date told them the same thing, adding that they had always resisted the Holy Ghost, and were the betrayers and murderers of the Just One.

Condemned

Thus was Jewry condemned in the mouths of two witnesses, and they had exactly the same opportunity of repenting and being forgiven as were the five thousand previously.

Paul at a later date wrote to the Thessalonians summing up the sad sorry story: "It was the Jews who killed their own prophets, the Jews who killed the Lord Jesus, and the Jews who drove out us, His messengers."

If Jewry was forgiven why was their Temple and city destroyed by the Romans? Why did they wander the face of this earth for some two thousand years? Why did literally millions of them perish under Hitler?

For any man, whether pope, priest or layman to try and intervene in this controversy between Jehovah and His Chosen People is sheer delusion.

We have nought to do with the matter, either in forgiving or condemning. We can and should pray for Israel.

The conclusion of the whole subject is set forth by Messiah Who said, "Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the Name of the Lord." This fits in with the Old Testment prophecy in Zachariah 13:6, "And one shall say unto Him, "What are these wounds in Thy hands?" Then He shall answer, "Those with which I was wounded in the house of My friends."

This time, of course will be after the time of Jacob's trouble and in the Millennium.

As John so sweetly puts it in the closing verses of the Revelation, "He that testifieth these things saith, 'Surely I come quickly,' and may we all repeat the prayer, 'Even so, come Lord Jesus'."

WAL LARSEN.
Bright, Victoria.

Further the correspondence on the crucifixion of Christ by the Jews. I would like to point out that similar red herrings are preached each Easter and since Easter is fast approaching it is now an opportune time to emphasise the real issue.

For too long we have accused Pilate of being weak and ineffectual, the Sanhedrin of Malice and the Jewish populace as being fickle. The real crux of it is that I am responsible for Christ's death; that you who now read this are responsible. Christ died because we are sinners.

Continued on page 6

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MEETINGS

DURAL CHURCH MEETING. A public meeting will be held in the hall of St. Jude's Church, Dural, N.S.W., at 8 p.m. on Monday, March 14, to enable the Restoration Committee to present a report of progress. All interested persons are cordially invited to attend.



For Classified Ads. in A.C.R.

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Archaeology throws light on the Bible

RECENT archaeological discoveries relating to the Bible will be discussed in a series of lectures at an exhibition, "Ancient Times and Pioneer Days", at Holy Trinity Church of England, North Terrace Adelaide, this month.

Held from March 13 to March 27 the Exhibition forms part of the Adelaide Festival of Arts.

The exhibition is being arranged by the Trinity Public Relations Committee in conjunction with the Australian Institute of Archaeology, Melbourne.

The **Rev. Gordon Garner** and other staff members of the Australian Institute of Archaeology will go to Adelaide for the exhibition which includes murals, excavated materials and display boards illustrating the Bible story from the earliest civilisation, the Sumerian (of more than 5,000 years ago), down to Roman times.

Spectacular discoveries in recent years have told of the existence of cities lost for thousands of years. They have solidly supported the Biblical account of the past.

In a separate section of the exhibition the early colonial days of South Australia will be recalled. One exhibit will show a nursery of the period, with furniture, early dolls and children's books of the early 1800s.

The gold Communion vessels and records of the church dating back to pioneer days will be on show, and a separate section will feature the exploration of Matthew Flinders.

A replica of the cabin occupied by the first Colonial Chaplain, the Rev. Charles Beaumont Howard, on the "Buffalo" will be on view, and a collection of exhibits lent by descendants of Adelaide's pioneer families, the National Gallery and the S.A. Museum will be on view.

Arrangements are being made for groups of secondary school students to visit the exhibition during the daytime. A series of lectures on the archaeology exhibition will be given each day and night.

Bishop Marcus Loane, coadjutor bishop of Sydney, will open the exhibition at 3 p.m. on Sunday, March 13 and he will preach at Holy Trinity Church at 7 p.m. at a guest service.

The director of the Australian Institute of Archaeology, the Rev. Gordon Garner will preach at 11 a.m. on that day.

The following Sunday March 20 the Governor, Sir Edric Bastyan and Lady Bastyan will attend a Festival Service at 11 a.m. at which the rector, the **Rev. Lance Shilton** will preach.

The Roman Catholic Charitable Bureau of the Archdiocese of Boston, Mass., (U.S.A.), has instituted a new policy whereby "mixed marriage" couples are permitted, for the first time, to apply for adoptive children through its agencies.

Clergymen and members of the seven Christian churches which will participate in the 1967 World's Fair in Montreal, Canada, held an ecumenical service to pray for the exhibit's success. The service in an Anglican church in Montreal was attended by representatives of the Anglican, Roman Catholic, United, Presbyterian, Lutheran, Baptist, and Eastern Orthodox Churches.

The Orthodox Rabbi of Tel-Aviv has accused Christian missionaries of **"stealing" children away** from the Jewish faith to become Christians. He claimed that of the 1,300 Christian missionaries working in Israel 400 were baptised Jews.

Pope Paul VI has abolished the Curia office that compiles the Roman Catholic Church's index of forbidden books.

LETTERS Cont.

Continued from page 5

It's very easy and comfortable to speak accusingly of Pilate and the Jews! How glibly it rolls off the tongue! But it matters not one iota! Christ had to die to pay the penalty for our sins.

This is the true Good Friday message which should be emphasised; regardless of who gave the order or who drove in the nails.

Each sin I have committed must surely have caused pain to God more than the nails caused pain to Christ, "But God shows His love for us in that while we were yet sinners Christ died for us.

R. L. C. HODGE.
Blackburn Vic.

Church's task

In answer to Rev. A. J. Richards (A.C.R., 16/12/65) may I state as follows: The Church's unique contribution is to educate people to achieve **inward peace** by exposition of Bible truths. Where else can this education be obtained except through Christian Churches and allied institutions such as Moore and Ridley Colleges?

Christians are found in most worthy associations working for the betterment of mankind but Our Lord promised (Jn.14.27) 'Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.'

The Bible could be lost if the Church failed in its duty to expound Christian truths to all who seek. The sufferings of this world can be borne with fortitude in the light of this knowledge.

(Mrs) C. CLARK,
Blaxland, N.S.W.

The drought and the Sabbath

Where is the modern Elijah! The man subject to like passions as we are, yet could rouse a nation to the fact they have forgotten God. Such as we have done today. When certain people in high places can deliberately flaunt God to His face by desecrating His day with film shows and other matters that despoil the Sabbath quiet and reverence.

Those of His children to some extent versed in the way God deals with nations can discern that the hand of God is in this drought in judgment and that there needs to be a time of national repentance and turning to God. Then and only then will His blessings fall as in Deuteronomy 28: vv. 1-13. chapter 28: vv. 15-24 is our State today.

Or have we gone too far? This I do not believe, but it can be a possibility.

Mr V. F. FILBY,
Manly, N.S.W.

Communism

While fully agreeing that an editor has the right to publish or withhold correspondence, when a letter has been retained for more than three months, in courtesy to the writer and in fairness to the readers, the date of the letter should be given. Indeed I hold it right that letters should bear the dates upon which they are written.

Enclosed are several pictures of atrocities committed in Vietnam and reported in national newspapers.

It may well be that the majority of people turn a "blind eye" to those horrors, knowing or believing that in war nothing can be done. If no public protest is made against the unnecessary evils committed by "our side," then silence gives consent.

I hereby register my protest against the vile acts of American soldiers committed in the present war against the Vietnamese, who indeed, have never been guilty of any threat to the security of this country. They are suffering vicariously.

At the same time I protest emphatically against the many public dinners and receptions being held in this State and Commonwealth, while our forces are employed against improverished peoples, and while millions of people in friendly India are dying of starvation.

Is there no Christian conscience or witness in this country?

(Rev.) STANLEY GADEN,
Maclean, N.S.W.

(We apologise to our correspondent for the long delay in publishing his letter. There was no attempt on our part to suppress it. In actual fact it was set up in type at our printer's works a few days after it was received, but pressure of other letters kept making it necessary to hold it over from one issue to the next. Some letters are not published at all for the same reason—lack of space.—Ed.)

ATHEISTIC COMMUNISM—

Continued from page 5

aggressor is beating a small weak country to death in the hope of stopping the Christian democracies from aiding the oppressed, are aiding the enemies of God and man. "The way of the Lord is strength to the upright." Prov. 10:29; "—but the mouth of the foolish is near destruction." Prov. 10:14.

Beaten to death

Let those who babble about race discrimination study the history of the world, and the Bible and find the facts before they accuse the white races of prejudice. Some Christians have succumbed to Communist double standards in this racial nonsense. They send letters to the Press quoting the Bible, usually at Sunday school level, to buttress their argument. This confusion among Christians is grist to the Communist mill.

Let them consider the fact that the Communist Russians discriminate against the Jews, the Communist Chinese have been found guilty of genocide against the Tibetans by the International Commission of Jurists meeting at The Hague, and both of these Communist States do not allow coloured immigration into their respective countries or into any of their satellites.

Add to the above the fact that when Britain left her former colonies, in a matter of weeks millions had been killed in racial rioting, Indian against Pakistani, Negro against Arab or Indian, Turk against Greek, and Malay against Chinese.

The Christian white man had left, and chaos and a racial bloodbath resulted from his leaving.

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Ferntree Gully, Vic.

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WORLD REPORT

CARDINAL URGES CO-OPERATION WITH REDS

Joseph Cardinal Cardijn, of Belgium, founder of the Young Christian Workers, stated recently that world peace depends upon co-operating with and having confidence in all persons, including Communists.

Asked whether a Roman Catholic-Communist dialogue is possible, the Cardinal said: "Is there not something right the Communists can do? Can we not collaborate with them without prejudice to our faith? Theory can be wrong, but people can be good."

Cardinal Cardijn said his tour of several Asian nations has convinced him more than ever that all persons must work together to seek world justice.

He said Christians in Asia must be particularly alert to talks with Moslems and Buddhists.

EPS, Geneva.

WHITE SCHOOL IN AFRICA REFUSES BLACK BOY

A Negro churchwarden, Mr J. S. Thomas, has failed again in an attempt to have one of his three children accepted at a school operated in Capetown by the Church of the Province.

His last try came less than two months after the Synod of the archdiocese of Capetown unanimously approved a resolution calling on all "Anglican" schools in South Africa not to exclude non-white pupils for racial reasons.

Mr Thomas, who is himself a schoolmaster, sought to have his son, Neil, enrolled at St. George's Grammar School for boys. However, the majority of the school council rejected his application on the grounds that funds for the school came from white parents and that to admit the boy would be contrary to community customs and the trend of legislation in racial matters.

Mr Thomas previously had sought unsuccessfully to have two of his daughters enrolled in the all-white C.P.A.S. school.

BIBLE PLANT OPENS IN INDONESIA

The Bible printing plant of the Indonesian Bible Society was officially opened on February 9, the twelfth anniversary of the I.B.S. as a national society. For the opening ceremony, a special edition of the Epistle to the Philippines in a new translation into modern Indonesian was printed.

As a rule, Bible societies do not have their own printing presses. The Indonesian plant was made necessary because of the ban on the import of books in Indonesian languages.

The existing presses of the country were consequently so busy that it was impossible to guarantee sufficient Scriptures for Indonesian Christians.

The Bible Society printing plant is at present gaining experience by printing portions and New Testaments. It is planned that production of whole Bibles will begin in 1968, and that by 1970 a total of 100,000 Bibles will be produced a year.

EPS, Geneva.

DR RAMSEY MAY DISCUSS DOCTRINES WITH POPE

During his forthcoming visit to the Pope in Rome the Archbishop of Canterbury, Dr Michael Ramsey, will probably discuss doctrinal matters.

Referring to the visit in an address recently, Dr Ramsey said that the "Brotherly relations" between the two Churches "must include the discussion between our two Churches of doctrinal questions. But I would add this: that they must also include the discussion between us of practical matters in which one Church may help the consciences of the members of the other Church."

"My visit to Pope Paul will be one of courtesy, made in the spirit of the renewed fellowship between all the Christian Churches. Since the time when my predecessor, Archbishop Geoffrey Fisher, took the first step of visiting Pope John XXIII in 1960, observers from many different parts of Christendom have been welcomed at the Second Vatican Council as brothers in Christ though separated from the Roman Communion.

Among others in Dr Ramsey's Rome party will be the Anglican liaison officer, Bishop Ralph S. Dean.

WORLD NEWS IN BRIEF

Two special postage stamps have been issued in Britain to mark the 900th anniversary of Westminister Abbey. One, of 3d value, shows the exterior of the Abbey, the other of 2/6 value, shows the tracery of the fan vaulting in Henry VII's chapel.

Congregationalist Sunday Schools in Britain are reported to be **losing pupils at the rate of 8,000 per year.** Other Churches report declines also.

A controversial clause of a Measure before the Church of England in Britain has been dropped. The clause dealt with the admission of non-Anglicans to Communion services and was claimed by many evangelicals to abolish the long-established practice of "occasional conformity."

The Episcopal Church of Brazil is one of **four new members** of the World Council of Churches, now bringing the total to 217 full members and eight associates.

Twenty-seven Argentinian **Roman Catholic priests have resigned** because in their view their Archbishop has failed to institute reforms ordered by Vatican II.

By a narrow margin Baptists in the Canadian provinces of Ontario and Quebec have **voted to withdraw from a joint publishing program** with the United Church. The split has come over the publication of a curriculum which denies the Virgin Birth and treats the first 11 books of the Bible as "myths."

25TH ANNIVERSARY OF THEOLOGICAL COURSE

THIS month the S.P.T.C. Course conducted by Moore Theological College, Sydney, celebrates its 25th Anniversary.

The course commenced in March, 1941, when a small group of people met together at Deaconess House, Newtown, to hear the late Archdeacon T. C. Hammond lecture on the books 1 and 2 Kings.

These were the first of eight subjects offered in the course, which was to be taken over two years.

This course was originated by Archdeacon Hammond and the Committee of Moore College to provide a basic foundation in Christain teaching for prospective candidates for the College, for "Sunday School teachers, other Church workers and Christian people generally.

The first notice about the founding of the course, issued in February, 1941, goes on to state that "Those recently confirmed could, with advantage, take the course as a follow-on to the classes in preparation for confirmation."

Compulsory

There were six compulsory and two optional subjects.

The former were a section of the Old Testament, a section of the New, the Prayer Book, Church History and Doctrine I and II, and the notice stated that "a special certificate will be given to all those qualifying at this examination, to be known as the S.P.T.C. (Sydney Preliminary Theological Certificate)."

The course immediately established itself, and was recognised as the preliminary requirement for becoming a lay reader in the Diocese of Sydney.

Correspondence

For many years lectures were held weekly at Deaconess House, and in the process of time duplicated notes were issued for the benefit of course members.

Soon the demand for these notes grew to the point where far more people were doing the course by correspondence than were able to attend the lectures.

When Canon (now Bishop) M. L. Loane succeeded Archdeacon Hammond as Principal of Moore College, the Rev. Harry Bates was appointed as Secretary of the S.P.T.C. Course and the expansion of the course continued, primarily through the change of emphasis from the central weekly class at the college to small groups in the parishes run by the rector or one of his assistants.

This opened the way for a great increase in the enrolment of the course and made possible a second major development: the issue of study notes in the form of printed booklets.

In 1959 the Department of Extra-Mural Course was formed, Mr Bates was succeeded as Secretary of the courses by the Principal (the Rev. D. B. Knox), who was followed by the Rev. E. D. Cameron and the Rev. W. J. Dumbrell.

During the following years the continued growth of the Course and the increase in the number of graduates, led to studies which should follow on from those already available.

In 1964 the Committee for External Studies was formed to administer the courses, and the Rev. B. Ward Powers was appointed as full-time Secretary for External Studies.

In that year was inaugurated the two-year Intermediate Theological Course for those who have completed the Preliminary Theological Course, and in 1966 this will in turn be followed by the two-year Advanced Theological Course, leading to the Th.C. (Certificate in Theology) of the College.

Outgrown disease

The Notes were issued in a new format and several subjects now became available to students each term. Students were able to take two units per term, if they desired.

The Course has now far outgrown the diocese in which it began, and has members in every dioecese of Australia, as well as a number of overseas dioceses.

The Committee for External Studies is able to accept Th.A. Graduates of the Australian College of Theology who wish to obtain their Th.C., to whom exemption is granted for equivalent work done for the Th.A.

The Preliminary Theological Course still offers its six subjects leading to the S.P.T.C., and there is a course in Greek for those entering Moore College and others interested, and a Course in Religious Education prepared for the College by the Board of Education.

But now in the Intermediate and Advanced Theological Courses members are able to complete their study of the Bible, Doctrine, and Church History and to select their subjects from a wide range of other electives of practical value.

This year many hundreds throughout Australia are taking advantage of these opportunities of studying the Christian faith, and their members are growing daily.

The first S.P.T.C. examination (in I and II Kings) was passed by J. A. Friend, Miss M. Chapman, Mrs C. K. Hammond, Miss E. Annet, Miss N. Dearberg, Miss M. Clarke, Miss O. Delbridge, Miss A. Mitchell, R. Davies, R. Weir, Miss C. Greenfield, Miss J. Foster, Miss R. A. Michael, Miss D. Redman, Miss M. Fuller, Miss B. Palmer, Miss M. Weingarth, Miss P. Mulquin, J. T. Gray, F. Stanley, Miss H. Freeman.

As part of its 25th Anniversary Celebrations, the Committee for External Studies offers these pioneers in the C.P.T.C. Course free membership in the Th.C. Course until they complete the balance of their studies and gain their Th.C.

Would these students or anyone knowing their present addresses please write to the Secretary for External Studies Moore Theological College, 15 King St, Newtown, N.S.W.?

CHATSWOOD PARISH MISSIONARY CONVENTION
March 16-20, 1966
(To be held in St. Paul's Church and Hall)

WEDNESDAY 16th—
12.30 p.m.: WOMEN'S LUNCHEON—
Speaker: Mrs S. Fewchuck (Slavic Gospel Association).
8.00 p.m.: "MAN'S RUIN"—
Speaker: Mr E. Norgate (N.S.W Secretary, Overseas Missionary Fellowship, C.I.M.).

THURSDAY 17th—
7.30 p.m.: FILM: "Kenya Becomes a Nation."
8.00 pm: "GOD'S REMEDY"—
Speaker: Canon W. Newmarch (C.M.S., Sabah)

FRIDAY 18th—
6.00 p.m.: MEN'S DINNER—
Speaker: Rev. A. Deane (Principal, Sydney Missionary and Bible College, Croydon)
8.00 p.m.: "CHRIST'S SERVANTS"—
Speaker: Rev. A. Deane.

SATURDAY 19th—
7.30 p.m.: FILM—"This is the Vision."
8.00 p.m.: "CHRIST'S SERVANTS"—
Speaker: Rev. K. Short (N.S.W. Secretary, C.M.S.)

SUNDAY 20th—
5.00 p.m.: PARISH FELLOWSHIP TEA—
Speaker: Mr K. Browning (W.E.C., Indonesia)
7.15 p.m.: EVENING PRAYER—
Preacher: Rt. Rev. M. L. Loane:

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Mainly About People

N.S.W.

In our last issue it was incorrectly stated that the **Rev. C. K. Hammond** was returning to Melbourne to take up hospital chaplaincy work. We regret this error. Mr Hammond is in fact to become Senior Chaplain and Director of the Chaplaincies Department in the diocese of Melbourne. We know that Mr Hammond leaves Sydney with a real sense of regret and has only accepted the new position after much prayerful consideration. He would value the prayers of A.C.R.'s readers as he takes up these new responsibilities.

The Rev. R. E. Lamb, at present curate-in-charge of St. Barnabas', Westmead, has accepted nomination as rector of St. Philip's, Caringbah (Sydney). He follows the Rev. J. Derrett, who has now become rector of St. Mark's, West Wollongong.

★ ★ ★

The **Rev. R. C. Weir,** rector of St. Matthew's, Manly (Sydney diocese) has accepted nomination to the parish of St. Alban's, Lindfield. It is expected that Mr Weir will take up his new work at the end of April.

★ ★ ★

Visiting Sydney at the present time is **Dr H. R. Minn,** from New Zealand. Mr Minn was formerly on the staff of Moore Theological College, Sydney, and while in Sydney is staying at the College. He is en route to England where he is going on sabbatical leave.

★ ★ ★

The **Archbishop of Sydney and Primate of Australia, Dr H. R. Gough,** is at present en route to attend a conference of Anglican leaders in Jerusalem, from April 21-24.

Attending this meeting of the Lambeth consultative body will be the primates of other Churches within the Anglican Communion. After the 1958 Lambeth conference, an arrangement was made for Anglican leaders to meet between these conferences which are held every nine or 10 years. Dr Gough, on medical advice, is travelling to Jerusalem by sea.

★ ★ ★

The Home of Peace Hospital, Sydney, has advised that **Bishop M. L. Loane** will dedicate the new buildings at Greenwich (see A.C.R., February 24) on March 26 and not the Archbishop of Sydney as previously reported.

Victoria

The Church Missionary Society recently announced the following new recruits for service on its various fields. **Miss Lyla Wills** (Roper River Mission School, North Australia), **Miss Dorothy Coghlan** (women's worker in the Diocese of Lahore), **Miss Dorothy Charnock** (teacher at Numbulwar Mission School, N.T.), **Miss Aileen Lawler** (nursing sister at Umbakumba Mission, North Australia), **Miss Joyce Walker** (general hospital duties at Angurugu, North Australia), **Miss Alison Starkey** (nurse for Tanzania), and **Miss Sandra Hall** (Secretary - bookkeeper on the staff of C.M.S. Darwin office **Dr and Mrs J. Theodore Kitchen** will serve at the "Jungle Doctor" Hospital at Mvumi, Tanzania. They expect to travel to Bombay in early April and while waiting for a ship to Dar-es-Salaam will visit Christian hospitals in South India. ("New Life").

★ ★ ★

Dr Leon Morris, principal of Ridley College, Melbourne, has consented to become president of the Inter-Varsity Fellowship in Australia for 1966.

★ ★ ★

A Valedictory Service for **Sisters Anne Richards** and **May Stephenson,** of the Church Missionary Society, was held on February 24, at St. James' Church of England, Ivanohoe. Both missionaries returned to the Iran field on February 27.

Recent Melbourne moves are:

The **Rev. W. W. Moriarity,** vicar St. Eanswythe's, Altona, has been appointed chaplain to the Sunbury Mental Hospital as from April 17.

The **Rev. E. T. Withington,** chaplain to the Royal Melbourne Hospital has been appointed vicar of Holy Trinity, Williamstown, as from March 11.

The **Rev. D. Robarts,** curate of St. Paul's, Ringwood, has been appointed vicar of St. Michael and All Angels, Broadmeadows, as from April 14.

The **Rev. R. A. Southey,** vicar of St. Peter's, Box Hill, has announced his resignation from the parish as from April 17.

★ ★ ★

The **Rev. A. C. Abbottsmith** at present curate to the parish of Christ Church, Gladesville, New South Wales, has been appointed to the parish of St. Thomas', Winchelsea, as from March 15.

★ ★ ★

The **Rev. A. J. Gray** at present vicar of St. Paul's, Kingsville, has been appointed to the parish of All Souls, Kallista, as from March 30.

★ ★ ★

The **Rev. L. W. Greenhall** at present curate to St. Thomas', Essendon, has been accepted by the Bush Church Aid Society and will continue his ministry in north-west Australia. Mr Greenhall will commence with the B.C.A. on April 18.

★ ★ ★

The **Rev. Canon C. N. Thomas,** at present vicar of St. Agnes', Glenhuntly, has been appointed to the parish of St. Peter's, Box Hill, as from May 16.

EXAMINATION RESULTS

MOORE Theological College, Sydney, has released the following results for Third Term examinations for the certificate in Theology (Th.C.) in the subject Doctrine II. Further results will be published in the next issue of ACR.

Distinction:
Barbour B. Mrs, East Lindfield, N.S.W.; Chapman R. J. Mr, Beecroft, N.S.W.; Mendham P. M. Mr, Manly, N.S.W.;
Credit:
Harvey K. Miss, Hurstville, N.S.W.; Avery M. Mrs, Gymea Bay, N.S.W.; Bingham L. Mr, Figtree, N.S.W.; Welch L. S. Mr, Cheltenham, N.S.W.; Dodd, G. I. Mr, Jannali, N.S.W.; Prescott M. R. Miss, Avalon Beach, N.S.W.; Bowra K. Miss, Hurstville, N.S.W.; Kelly A. G. Mr, Sans Souci, N.S.W.; Coombes G. Mrs, Sorell, Tas.; Crocker J. Mr, Sydney, N.S.W.; Hughes L. M. Miss, Concord, N.S.W.; Morris K. Mrs, Como West, N.S.W.; Sheedy J. T. Mr, Seaton, Sth. Aust.; Eager M. Miss, Sth. Hurstville, N.S.W.; Hordern R. M. Mr, Oakdale, N.S.W.; Dodds M. Mrs, Como, N.S.W.; Read P. Mrs, Mt. Pritchard, N.S.W.; Rooke S. Mrs, Como West, N.S.W.; Sanders G. J. Mr, Putney, N.S.W.; Fulford C. Mrs, Roseville, N.S.W.; Smyth L. R. Miss, Marrickville, N.S.W.; White J. K. Mrs, Wollongong, N.S.W.; Birkett N. Mr, Blakehurst, N.S.W.; Duval I. F. Mr, Fairfield West, N.S.W.; Hawke I. Mr, Nabiac, N.S.W.; Johnston R. W. Mr, Lofrus Heights, N.S.W.; Joyce K. Mr, Oatley, N.S.W.; Carroll O. Mrs, Panania, N.S.W.; Harper R. Mr, Port Kembla, N.S.W.; Smith R. N. Miss, Earlwood, N.S.W.; Ward E. Mrs, Roseville, N.S.W.

Pass:
Bluett M. J. Miss, Milperra, N.S.W.; Pinson J. Mr, Canley Vale, N.S.W.; Taylor J. Mr, Caringbah, N.S.W.; Gatenby J. Mrs, Ryde, N.S.W. Matthison R. Mr, Camp Hill, Qld.; Schibrowski M. A. Mr, Toowoong, Qld.; Carmichael D. Mrs, Beecroft, N.S.W.; Chapman D. N. Mr, Beecroft, N.S.W.; Devine J. T. Mr, Lake Heights, N.S.W.; Smidlers V. J. Mr, Barrack Point, N.S.W.; Rodgers R. M. Mrs, East Hills, N.S.W.; Endean J. E. M., Liverpool, N.S.W.; Gill J. Mrs, Blacktown, N.S.W.; Lynch M. Miss, Roseville, N.S.W.; Whiting J. Mrs, Marraville, N.S.W.; Thomson S. Miss, Willoughby, N.S.W.; Walker R. J. Mrs Regents Park, N.S.W.; Johns D. Mr, Panania, N.S.W.; Wilkins N. Mrs, East Hills, N.S.W.; Worthington R. S. Mr, Carlton, N.S.W.; Bate H. C. Mr, Blenheim, N.Z.; Beaumont M. E. Mrs, Ryde, N.S.W.; Cooke K. R. Mr, Panania, N.S.W.; Keynes C. W. Mr, Kalong, N.S.W.; Rainford J. M. Miss, Penrith, N.S.W.; Watson M. Mrs, East Hills, N.S.W.; Fox P. N. Mr, Croydon Park, N.S.W.; Orange G. Mr, Albion Park, N.S.W.

Melbourne ordinations

The Lenton Ordination Service was held in St. Paul's Cathedral, Melbourne, on Sunday morning, March 6. The Archbishop of Melbourne, The Most Rev. Frank Woods, ordained seven deacons as priests and eight men as deacons.

Those ordained priests were:

The Rev. Shirley Anthony Bagster, St. James,' Ivanhoe; the Rev. David Michael Dawkins, Th.L., St. Andrew's, Rosanna; the Rev. Arthur Gordon Marshall, Th.L., All Saints,' Niddrie; the Rev. John Waldron Taylor, Th.L., Holy Trinity, Doncaster; the Rev. Lyall Alexander Turley, Th.L., Holy Trinity, Pascoe Vale; the Rev. Ramond Wilson, B.A., St. George's, West Footscray; the Rev. Stuart McLaren Young, Th.L., St. John's, East Malvern.

To be ordained deacons were:

George Edward Charles, Th.L., St. John's, Bentleigh; Edward Gason, Th.L., St. David's, Moorabbin; Anthony John Kenny, Th.L., Church of Emmanual, Oakleigh; Albert Bayne McPherson, B.A. (Hons.), Th.L., St. George's, Reservoir; James Minchin, B.A. (Hons.), Th.L., St. George's, Malvern; Albert Francis Sage, St. Barnabas,' Balwyn; Michael Wentzell, B.A., B.Mus., Th.L., St. Faith's, Burwood; Thomas George Hedley Westwood, St. James,' Dandenong.

Overseas

The death has occurred of noted Christian broadcaster, **Dr M. R. DeHaan.** Dr DeHann was the teacher on the well-known Radio Bible Class programs originating at Grand Rapids, U.S.A., and heard on many Australian stations.

From England has come news of the birth of a daughter (Sarah Anne) on January 23 for the **Rev. Allan and Mrs Laing,** workers of the Sudan United Mission, who have been engaged in language studies in England with a view to service in Chad.

Men fill church

So many bemoan the absence of large numbers of men from Church Services that it was an inspiration to see St. Stephen's, Coorparoo well filled with men only, on Shrove Tuesday night.

The lusty singing of about 135 men, the fine organ music by Mr S. Parker, the short and to the point form of service led by the Rector set the tone of the evening.

After the service the Parish Hall was fully occupied by the men of the Parish to hear a stirring and challenging address by the Honourable S. D. Tooth, Queensland's Minister for Health.

His topic had nothing to do with health regulations but concentrated upon the Layman and his Church affiliations. A forceful speaker, Mr Tooth, left no doubt as to his convictions and loyalty to Christ and the requirements of the Christian Faith.

The claim of worship leading to service; the need for men to sponsor Confirmees; the requirement to gain knowledge of the Faith; the critical need for an active Lay Apostolate and the total commitment of men to Christ's work through the Church were woven into an address which struck deeply into the audience.

Dr Wylie Gibbs, Federal Member of Parliament moved what was a fitting vote of thanks for an inspirational opening to Lent in the Coorparoo Parish.

A collection box provided $20.35 for the Council of Churches current drive to supply milk for children in India.

Choir festival

The English custom of country parishes commencing their harvest thanksgiving services on the Friday evening before the allotted Sunday has been introduced to Moss Vale.

Choirs from surrounding churches were invited to join St. John's choir this year on March 4. The service followed similar lines to a choirs' festival and could well be the forerunner of an annual event.

CHURCH ARMY APPOINTMENTS

Bishop F. O. Hulme-Moir has been elected chairman of the Church Army Executive Board. He has taken the place of the Bishop of Newcastle who did not seek re-election at the last general meeting of the Society.

Bishop Housden is one of a number of Newcastle residents who have served on the Board of the Church Army for many years, but who agreed some time ago to withdraw from the Executive Board to enable Sydney residents to be appointed.

The Church Army now has its headquarters in Sydney.

In addition to the Dean of Sydney, other recently appointed Board members are: Archdeacon C. A. Goodwin, Archdeacon of Sydney; the Rev. N. J. Chynoweth, rector of St. Ann's Strathfield; the Rev. N. Fox, rector of Killara; the Rev. D. G. Livingstone, rector of St. Ann's, Ryde (who is also Honorary Warden of the Training College), the Rev. K. Walker, rector of St. Andrew's, Wahroonga; Messrs. R. H. Boyt, C. K. Pearson, and E. Wilesmith, and Miss G. A. Walton.

Newcastle continues to be represented on the Board by the very Rev. J. N. Falkingham Dean of Newcastle.

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THE AUSTRALIAN
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"Tongues" spoken at Picton Convention

MANY visitors to this year's "Missionary Convention and Exhibition" organised by St Mark's, Picton (Sydney), were surprised to find that while the "exhibition" part was in good evidence the "convention" part seemed to be lacking much of the time.

Instead they found themselves sitting under the ministry of a Pentecostalist teacher from the U.S.A., Mr David DuPlessis.

Typical of the program was the last Sunday evening of the convention, March 13, when a large number of men gathered in Picton's Agricultural Hall for a men's tea. The speaker was Mr DuPlessis and his address was singularly devoid of any reference whatever to missionary endeavour.

Instead, Mr DuPlessis spoke only about the "Baptism of the Holy Spirit," putting forward views which were unmistakably Pentecostalist in nature.

At the main evening meeting which followed and which drew a much larger crowd — men, women and young people—there was at least one aspect of the program which had a bearing on the missionary task of the Church—the presentation of the film, "Tashi of Tibet." This excellent film was certainly a welcome part of the program, but alas it was, for some unexplained reason, cut off before the climax was reached—possibly to give more time to the speaker?

Mr DuPlessis again held the floor—this time for no less than an hour and a half.

Did he say anything about the work of missionaries in North India, working among the Tibetan refugees? No, instead, he again engaged in a full-scale exposition of Pentecostalist teaching on the "Baptism of the Holy Spirit."

The speaker's constant repetition of the same material thoroughly exhausted his audience. What he said could have been said in 10 minutes. People shuffled, some dozed, children moved about and not a few—when the clock finally came around to 10 p.m, and he was still going, with no sign of concluding — rose and left the meeting.

Not only did Mr DuPlessis hold forth in strong terms on the need to have an experience of the "Baptism"—with speaking in tongues as a necessary evidence of such — but he also presented a view of water baptism which — in a meeting under Anglican sponsorship — virtually denied the validity of any form of baptism other than full immersion.

Speaking in tongues

Finally, at 10.15, Mr DuPlessis concluded with a call, much in the fashion of an appeal at an evangelistic rally, for those seeking the "Baptism" to come forward and wait for an after-meeting.

To the strains of "Revive thy work O Lord," the appeal was made, rather unsuccessfully at first, but after two stops and further exhortation some 15 or so people moved forward, some young, some old, men and women and two or three young girls.

The after-meeting went on for another half-hour or more and it was later reported that two or three of those present had "received the Baptism" and spoken in tongues. One elderly man nearly collapsed from exhaustion during his "receiving."

Not only on the night described above, but at other meetings similar addresses have been given and one American Pentecostalist has been camped on the site of the hall to "deal with" inquirers on a full-time basis.

● THE MODERN "TONGUES" MOVEMENT HAS NOT ONLY RESULTED IN THE MUSHROOM GROWTH OF NUMEROUS "PENTECOSTALIST" GROUPS WITH RAPIDLY GROWING MEMBERSHIPS, BUT HAS ALSO BEEN AFFECTING CHRISTIANS IN MANY OF THE OLDER ESTABLISHED DENOMINATIONS.

IS THE MOVEMENT TRULY OF GOD, OR IS IT A DELUSION?

PRIOR TO HIS RECENT DEATH, THE LATE REV. J. PEARSON HARRISON GAVE PERMISSION TO "THE AUSTRALIAN CHURCH RECORD" TO REPRINT EXTRACTS FROM HIS BOOKLET, "PRESENT DAY PENTECOSTALISM — IS IT OF GOD?" THE FIRST EXTRACT APPEARS ON PAGE 7 OF THIS ISSUE.

CORRESPONDENTS PLEASE NOTE

We would like to draw the attention of correspondents to the fact that "The Australian Church Record" office is now located at 511 Kent Street, Sydney (the C.E.N.E.F. building). A number of periodicals and other letters, etc., are still being addressed to one or other of our two former addresses — Diocesan Church House, George Street, and 599 George Street, Sydney. We have sought from time to time to notify those concerned of the change but the old addresses are still being used. As this causes extra work for the P.M.G.'s Dept. and delays in receipt we ask correspondents to note carefully the correct address for all correspondence:—

The Australian Church Record,
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Money orders and postal orders should **not** be made payable at the G.P.O., Sydney, but at **Sydney South P.O.**

WOMEN MEET IN CHRISTIAN CONVENTION



● A large number of women travelled to the National Fitness Camp, Narrabeen, N.S.W., recently for the Women's Christian Convention. This photo shows some of the women gathered together in the hall.

W.C.C. MOVES CLOSER TO ROME

RECENT events in various parts of the world have confirmed a major movement within the World Council of Churches and its associated national bodies towards closer co-operation with the Church of Rome.

In a far-reaching document just issued by a 14-member Joint Working Group set up by the World Council of Churches and the Roman Catholic Church it is suggested that "the possibilities of common witness should be explored both theologically and practically" in the field of missions.

The report issued by the group also gives "certain conclusions of a provisional nature" on common worship at ecumenical gatherings, urges provision for Roman Catholic "observers" or "permanent consultant-observers" at meetings of national councils of churches, and proposes establishment of a joint theological commission.

The report further calls for "friendly contacts" in the spheres of missions, church and society, the laity, the role of Christian women, social service programs, international affairs, Bible translation, and the standardisation of liturgical texts.

Commenting on the report the W.C.C. Central Committee noted that encounters in "ecumenical dialogue" should always take place "on an equal footing".

In another statement issued at the same time by the Central Committee reference was made to the Vatican Council which, the Committee claimed, "has opened many doors and has created in unexpected ways new fellowship between the Roman Catholic Churches and the member churches of the W.C.C."

Whilst the Romeward trend has been quickening in the upper levels of the ecumenical movement reports from all over the world indicate the same quickening in many other places.

Typical of these reports are the following:—

PRIEST JOINS S.C.M.

For the first time in its hundred year history the Student Christian Movement is to have a Roman Catholic priest, Father Lawrence Bright, on its staff. He is to become associate study secretary at the S.C.M. national headquarters in London.

Commenting on the move the S.C.M. general secretary, the Rev. David Edwards, said that the Movement's branches "are open to Roman Catholics as to everyone else."

Mr Edwards said that those associated with the S.C.M. were "delighted" that the appointment of Father Bright "has the full blessing of the Roman Catholic authorities".

ROME SUPPORTS CHURCH AND LIFE MOVEMENT

A significant "breakthrough" in interchurch relations has come in Australia where the Roman Catholic Bishop of Tasmania, Dr G. Young, has thrown his support behind the Church and Life Movement activities in that state.

Hailing the move the Anglican Bishop of Tasmania, Bishop R. E. Davies, said that the time had come for Christians to learn from each other and to "go to the Bible to see if there is any message there for us".

ROMAN CATHOLIC'S POSTER WINS ANGLICAN CONTEST

A competition held in Britain for a poster designed to seek recruits for the Anglican ministry has been won by a Roman Catholic design consultant, Mr Norman Clarke.

The design won for Mr Clarke an award of £200 Sterling.

A.C.C. HOPES FOR CO-OPERATION WITH ROME

At its final session in Melbourne the A.C.C. Annual Meeting expressed a hope for greater co-operation with the Church of Rome.

Claiming that the recent Vatican Council had been "a very great reforming council" the A.C.C.s official observer, Canon Frank Cuttriss, said that "Ecumenical co-operation has been proceeding in Europe and America considerably beyond the stage we have so far reached in Australia".

DR RAMSEY TO PRAY WITH POPE

When the Archbishop of Canterbury, Dr Michael Ramsey, visits the Pope in Rome the two men will share in a fifteen-minute common act of worship in St Paul's Basilica.

CHURCH OF ROME JOINS C.T.A.

The Christian Television Association in West Australia has decided to accept the Church of Rome as a member-Church.

As a result of this action the Baptist Church in West Australia has, by a two-thirds majority vote, withdrawn from the C.T.A. in protest. In a Press statement following their withdrawal the Baptists said that "Strong convictions concerning their own position, rather than intolerance towards others, has dictated this decision".

U.S. THEOLOGICAL COLLEGE FORMS LINKS WITH ROMAN INSTITUTION

Union Theological Seminary and the Roman Catholic Fordham University in New York will launch a co-operative program in September designed to expand and strengthen graduate courses in theology.

The program initially calls for an exchange of professors, mutual acceptance of academic credit for courses taken in either institution, library borrowing privileges for doctoral students, and faculty aid to students preparing doctoral theses.