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RESPONSE IS BEST EVER

50,000 PRAY

Fifty thousand people are praying daily for the Billy Graham Crusade in Sydney next year, and more prayer cards are pouring into the Crusade office every day.

Graham's Advance Director, Dr Jerry Beavan, stated last week that the response in Sydney has been the best ever seen before a crusade.

Beavan said the Crusade was booked for mid-April at the Sydney Showground. It probably will be on five days of the week (Tuesday to Sunday) and Sunday afternoon. Hundreds of ushers and choristers will be needed. Beavan said the Crusade's main aim was to win men and women for Christ. It would strengthen the local community, make an impact for God, and Beavan said, "Communists are winning the world with a lie, Christians are losing the world with truth. We are even without Evangelism. We have lost contact with the world in the street."

NATIONAL

Beavan said that the Crusade office at Lawrence Street, Sydney, had already ordered 25,000 prayer cards. They were expected to be ready in three months. They were all sent out — on individual request — in 20 days. Further 25,000 were ordered.

MR. STOTT'S SLIDES

Copies of the colour slides and strips used by the Rev. John Stott during his stay in Sydney will be made available by the Evangelical Alliance and will be ready soon.

It is understood that 250 sets of slides will be available and orders should be placed through the Rev. B. W. J. Gook, 51 Ashley Street, Chatswood, phone JY2675.

Notes on the talks given at the Sydney Conference are being prepared and will be available at a small charge within two weeks at our Public Relations Dept., Church House, Sydney.

and by the time they had arrived from the printer they had already been back-ordered. Requests for prayer cards are still pouring in by the hundred every day.

Dr Beavan said, "I can honestly say we have never seen such enthusiasm and expectancy. The potential for national spiritual revival is here in Australia as in no other place we have visited. And I have been

with Billy Graham for 11 years. "It may be that that is what God is going to do—a nationwide revival. That is certainly my prayer."

He added that the Sydney and Melbourne crusades are planned to last five weeks. New Zealand, Brisbane, Perth and Adelaide will have two-weeks crusades. As well the crusade meetings will be relayed direct to many country centres.

New Billy Graham film

Dr Jerry Beavan and Mr Bill Brown, representatives of the Billy Graham Evangelistic Team in Sydney to make arrangements for the visit of the American evangelist here next year, will participate in preliminary showings of the new film "Souls in Conflict" this month.

The showings of the film in commercial theatres will mark the first step in a new experiment in the use of religious films. The film, definitely evangelistic in purpose, will be presented as the regular feature screen offering in several suburban theatres, before being released for general exhibition in churches and halls in September.

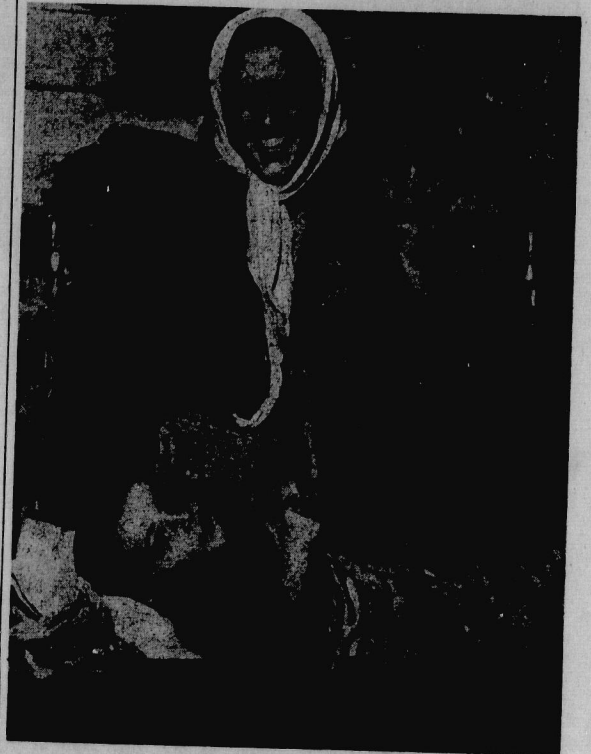
A feature of each presentation will be the personal appearance of the star of the film, British actress Miss Joan Winmill. Miss Winmill, formerly a promising young actress on the London stage, played a featured role in the stage presentation of "The Chiltern Hundreds" and was last seen in Sydney on the screen in the comedy film "Doctor in

the House."

Miss Winmill will relate personally her own experience in becoming a Christian through the Billy Graham Crusade in London in 1954, and her subsequent opportunity to play the lead in "Souls in Conflict."

The Embassy Theatre, Manly, was the site for the first screening of the new venture, on August 19. Next on the schedule for this month are the Kings Theatre, Chatswood, on August 21, the Odeon Theatre, Collaroy, on August 26, and the Kings Theatre, Ashfield on August 28. In each area the local ministers' fraternal has co-operated in the undertaking.

"Souls in Conflict" is in colour, and features a capable cast of English screen actors. Production was by Anglo-Scottish Films of London in co-operation with Great Commission Films of Hollywood. The film is being released throughout Australia by the Challenge Film organisation, with its federal office in Sydney.



Refugees like this family are cared for every year by the World Council of Churches. This family now lives in northern Greece. A special appeal for Christmas relief for them will be made soon.

Turned away from cathedral

Many young people were turned away from St. Andrew's Cathedral, Sydney, last week on the special Youth Night of Canon Bryan Green's mission.

The cathedral was crowded to capacity to hear him speak on "Can I Be A Christian in the Twentieth Century?"

Canon Green, Rector of St. Martin's, Birmingham, conducted a teaching mission in the cathedral from Monday to Friday. 3,000 people had asked for witness cards which testified to trust in Jesus Christ.

The lunch-hour meetings were at 1.15 p.m., from Tuesday to Friday. The topic was "Christian Love and Marriage."

Canon Green was entertained at an official luncheon in the Chapter House on Monday, August 11, to which the clergy of the Diocese were invited.

His lunch-hour addresses were packed each day last week. Most of the congregation were young people in their late teens.

Official estimates of attendances have not yet been released.

Canon Green visited Sydney in 1951 and conducted what was then described as "a mission unparalleled in the history of the Diocese of Sydney."

The total number of attendances during the week he spoke to in the Town Hall and Cathedral was estimated at 75,000. He was also widely heard on the air.

By the end of the mission

Church is "inefficient"

The Christian Church is hopelessly inefficient, Canon Bryan Green said last week to students of Moore College, Sydney.

"I'm not more Christian winning a soul than answering letters," he said. "But too many ministers I hear of are too busy to answer their letters."

"If you give other people the impression that you are too busy, you are just plain inefficient. One of the tragedies of the Christian Church is that it is hopelessly inefficient," he said.

Canon Green spoke twice at the convention. Other speakers included Dr. Jerry Beavan and the Rev. Arthur Deane. Bible studies were taken by the Rev. Basil Williams.

August 21, 1958

The Great Leveller

The poet Shelley describes an eastern ruin bearing this inscription:

"My name is Ozymandias, king of kings;

Look on my works, ye mighty, and despair."

The poet comments:

"Nothing besides remains. Round the decay

Of that colossal wreck, boundless and bare,

The lone and level sands stretch far away."

From our human viewpoint, death makes all equal. This is a sentiment which finds expression in the Old Testament. The most mighty potentate of Babylon who dispensed life and death with a word becomes in death as weak as the weakest princeling. "Thy pomp is brought down to hell, and the noise of thy viols: the worm is spread under thee, and worms cover thee." (Isaiah 14:11).

Although it is the one certain event in life, no one likes thinking about death, and this is an indication of the fact that it is an alien intrusion into life, as God created life. Indeed, we cannot understand death apart from what the Bible says about it, namely, that death is the penalty for sin and for rebellion and turning against God. "Through one man sin entered into world, and death through sin, so death passed upon all men, for that all sinned." (Romans 5:12). Physical death is only the outward aspect of death; in its real nature it is separation from God. Such is the inevitable consequence of even a single sin which is not forgiven. For those who have not received Christ as their Saviour the future is black, indeed. We should all look death fully in the face and realise that it is the reward of our sins and that grim though it is, it is merely an outward index of the much more awful darkness of complete separation from God, the source of all light. This is what we have brought on ourselves by our sins. Everyone of us, Christian or non-Christian, deserves this fate; but by the death of Christ we have been redeemed from it. For the Christian who has been forgiven in Christ, death has lost its sting; for Christ has passed through it and risen triumphant over it. We should never think of death without thinking also of

Jesus Christ the vanquisher of death.

This has important relevance about how we think of those who, trusting in Christ, have passed through the veil. Plainly, this is a matter so beyond human experience, that we can only look to God's word for information as to their state. The Bible makes it clear that at the moment of death the Christian passes into the presence of Christ Himself—"absent from the body, present with the Lord". (2 Cor. 5:8).

The present life lived in fellowship with Christ is a life of joy and happiness, but it is nothing compared to the joy which the Christian enters on at the moment of death. This new life St. Paul describes as "very far better" (Phil. 1:23), and affirms "To die is to gain" (Phil. 1:21). Thus the Bible clearly contradicts any notion of soul-sleep at death. Christ is now seated at the right hand of God in heaven. At death we will be transported in His presence and be made to sit with Him at God's right hand in the highest heaven in reality, just as we are already seated there by representation even in this life. (Eph. 2:6).

A review of the religions of antiquity as well as heathen religions today shows that the wish to make prayers and offerings to help the dead is a very natural sentiment in the human heart. So it is not surprising that when a hold on Biblical religion weakens in Christian countries, the practice of prayers and offerings for the dead re-emerges. It is notorious how prominent a place this practice occupies in the modern Roman Catholic Church, but it is also finding a place once more in the revisions of the Church of England Prayer Book, which have been embarked upon in various parts of the world. It is to be hoped that the Lambeth Report on Prayer Book revision will give it no countenance, for the doctrine of the scriptures exclude prayers for the departed. God's forgiveness is so complete for those who are in Christ that from the point of view of His acceptance of them, He sees no blemishes in them. He sees only Christ's perfect righteousness. There is, therefore, no barrier to prevent them entering at death the holiest of holies into God's very presence where they need no prayer.

"FUNDAMENTALISM"— ATTACK AND REPLY

Authority of Scripture

By Dr. Leon Morris, Vice-Principal of Ridley College, Melbourne.

Fundamentalists of late have been coming under fire. That in itself is something of an event, for in earlier days theology at large was content to ignore those whom it dubbed "fundamentalists."

The word became a term almost of abuse. It was given no precise meaning, but hurled indiscriminately at opponents of a conservative character.

However, in recent times such events as the Billy Graham campaigns, the impressive growth of evangelical unions in the universities, and the striking increase in the number of candidates for the ministry who hold conservative views has altered the picture.

Fundamentalism is no longer to be ignored. Consequently, it has been attacked with some vigour. Often these attacks have been made with more zeal than knowledge, but a change came over the scene with Fr. Gabriel Hebert's *Fundamentalism and the Church of God*.

It is true that Hebert did not always succeed in understanding the evangelical position, but he made a determined effort to do so, and the tone of his book is eirenic.

REJOINDER

Now a rejoinder to these attacks has come from the evangelical side. Dr. J. I. Packer, in *"Fundamentalism" and the Word of God* (I.V.F., 1958; pp. 191; Eng. price, 4/6), has set out to make clear what evangelicals stand for in these matters. His book is not simply an exercise in polemics. It is a marvellously compact account of the evangelical attitude to the Bible. Here we find great topics like Authority, Scripture, Faith and Reason dealt with, and, in each case, Dr. Packer carefully examines the role of God's Word written.

Many are inclined today to take the attitude that the old liberalism has died away. Theology as a whole is insisting on great doctrines like the deity of Christ, the atonement, the necessity for conversion and the like,

doctrines which evangelicals have always prized highly. Therefore, say the moderns, theology as a whole and evangelicals in particular have drawn close together. Essentially we are all saying the same thing. Why then should we not sweep away the remaining barriers, have evangelicals abandon their impossible views on inspiration, and settle down as one big brand of happy brothers?

Because, Dr. Packer is saying, there is still a big cleavage between us. For all our measure of agreement there is a fundamental disagreement on a point of first importance, namely, the final seat of authority. "Subjection to the authority of Christ involves subjection to the authority of Scripture. Anything short of unconditional submission to Scripture, therefore, is a kind of impotence; any view that subjects the written Word of God to the opinions and pronouncements of men involves unbelief and disloyalty towards Christ. Types of Christianity which regard as authoritative either tradition (as Romanism does) or reason (as Liberalism does) are perversions of the faith, for they locate the seat of authority, not in the Word of God, but in the words of men" (p. 21).

"NOVELTY"

It is the great merit of this book to have made this issue clear. If we are to accept only some portions of the Bible and reject other portions, whether on the basis of tradition or of what seems reasonable to us, in either case we have set up some other authority as final. No longer are we, in fact, regarding the Scripture as our final court of

appeal, whatever nice things we may say about it.

Fundamentalism is often accused of being a novelty, or even described as "a modern heresy." In point of fact, it is simply the restatement in modern times of the oldest orthodoxy. It takes its stand on what Christ and His apostles had to say about Scripture. Criticism is often directed against the shortcomings of its adherents. Such criticism is to be taken seriously.

Fundamentalists have all too often been guilty of rash judgments, a want of humility and charity, a failure to understand what the Bible says. Such errors should be faced in a spirit of penitence. But if fundamentalism is ever to be confuted it will not be by fastening attention on the shortcomings of some of those who profess it (what movement has ever been guiltless in this respect?), but by showing that the Master taught something different.

It is this that should be clearly understood. All, I think, would agree that the final authority for Christians must be God, and more particularly, God as He is revealed in Christ. But how is that authority mediated to us today? If a man decides that it is through the Church, or through the exercise of man's sanctified reason he must act accordingly. But the position Dr. Packer is defending maintains that here, as elsewhere, Christ is our Guide. He showed an unfailing respect for the ancient Scripture. He treated it as God's infallible Word.

His apostles followed Him in this. There remains to be shown any good reason why we should not follow His example, too.

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Lambeth statement on peace

LONDON, August 15.—The Archbishops and Bishops of the Anglican Communion, assembled in the Lambeth Conference, have issued an interim statement on Peace.

A fuller expression of their views on the reconciling of conflict will be found in the Report of the Conference to be published on August 26th.

The statement said, "We know that in the hearts of the vast majority of men and women of all races there is a haunting fear of war and a deep desire for peace.

"In our experience of Christ, we who represent many countries and peoples have found unity which helps us to transcend our differences; and because we believe that God is the Father of all men we speak not only to our fellow Christians but to all who will listen to us.

and sacrifice. They must make the strenuous effort of mind and will required to understand and overcome with a new urgency the practical problems which divide the human family. They must pray for that peace which, because it is the will of God, is the one hope of mankind."

"True peace means an order in which men are free to live under justice and according to righteousness; in which the resources of the world are developed and distributed for the benefit of all; in which the only war is against poverty, ignorance, disease and oppression; in which the results of man's knowledge and discovery are used not for destruction, but for enlightenment and health.

"To create such an order will demand sacrifices from all. Nations have their own legitimate interests which it is their duty to preserve but, too often, they exaggerate their own claims and ignore those of others. That leads inevitably to jealousy and strife, with all the risks of bloodshed and open war.

"We call then upon the nations to forego those policies of self-interest which deny the interests of others. We call on people of all faiths, and those who lead them, to work and pray persistently for the development of a community of peoples wherein, with whatever limitations of national sovereignty may be necessary, all shall live under the rule of law.

STRUGGLING

"Only in such a community can the present unequal division of resources be remedied and assistance brought to nations which are struggling with dire poverty and distress.

"Not in a day can trust replace mistrust, partnership replace selfishness. Disagreements and rivalries will long remain between nations and individuals, and for these every nation bears, and will continue to bear, a share of the guilt.

"But even so, in this human situation, men must practice patience, humility, generosity

and sacrifice. They must make the strenuous effort of mind and will required to understand and overcome with a new urgency the practical problems which divide the human family. They must pray for that peace which, because it is the will of God, is the one hope of mankind."

Scripture Union tour of S.E. Asia

Mr. Colin K. Becroft, secretary of the Scripture Union in Australia, will leave Sydney on Friday, August 22, on a tour through South-East Asia to confer with Christian leaders concerning the best way for the establishment of a healthy indigenous work of the Scripture Union.

During the last three years a considerable financial outlay has been incurred in producing Scrip-

ture Union in Singapore and Malaya.

The Scripture Union at the present time is faced with the possibility of printing Scripture Union notes in Indonesian.

The notes are already available in Chinese and the cards in Javanese and Suau (New Guinea).

Expert Missionary advisers in South-East Asia have recommended that thought be now given to the possibilities in certain other languages, such as Tagalog (Philippines) and Thai.

Funaki Sensei, an evangelical scholar in Japan is at present producing a paraphrase and translation of Scripture Union Notes, as well as superintending a team who are translating the I.V.F. New Bible Commentary into Japanese.

Mr. Becroft will spend time in Singapore, Manila, Tokyo, Hong Kong, Bangkok, Kuala Lumpur and Djakarta, conferring with Church leaders.

WOOD TO BURN

In response to the Archbishop of Sydney's Winter Appeal a box company has offered free firewood to anyone who will cart it away.

Mr. Sachisthal, Superintendent of the Charlton Memorial Home has undertaken to move the firewood to the yard of the Home in Avona Avenue, Glebe Point and to have it sawn into convenient lengths.

Rectors, and Churchwardens are advised to contact Mr. Sachisthal by telephone — MW1583 or MW3112 — if they know of anyone in their parish who cannot afford to buy firewood. This service is particularly commended to Rectors in the inner City areas.

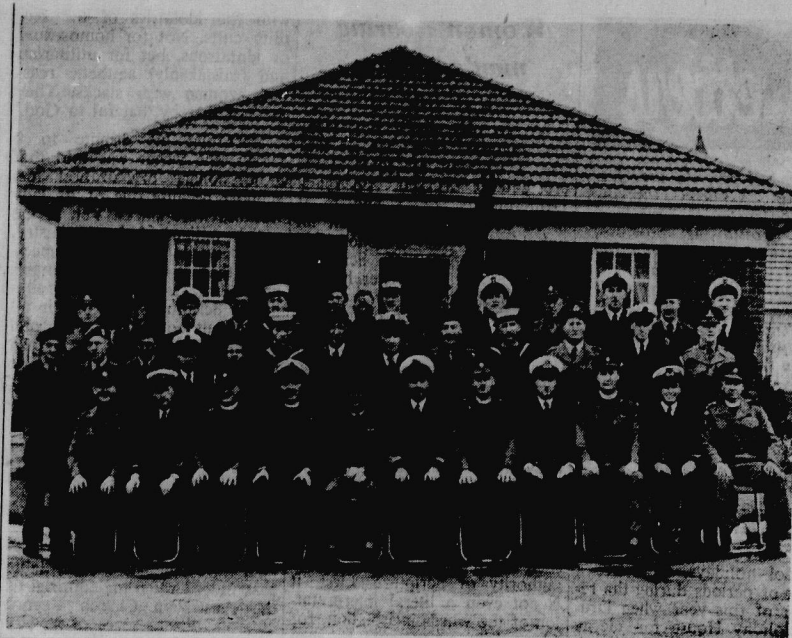


Photo of a group of men at a previous Moral Leadership Course at North Head.

Gospel goes to Army, Navy leaders

By the Rev. R. F. Dillon,
Rector of St. George's, Hurstville.

For the better part of two weeks (July 21 to August 1) it was a privilege to share in the Anglican Moral Leadership Course (Navy-Army) held in the delightful surroundings of the School of Artillery, North Head, Manly.

Those attending the course were personnel of all ranks with in the Navy and Army, chosen out of numerous voluntary applicants.

The purpose of the course was to present all the important facts of the Gospel, to help the students to understand its implications, to lead them to become committed Christians and finally to inspire them to live the Christian life in their own units.

The speakers were outstanding men in their respective fields, both lay and clerical. Some of the lecturers included Archdeacon T. C. Hammond, Canon H. M. Arrowsmith, Revs. A. A. Langdon, G. Fletcher, Drs. Paul White, N. Babbage, G. Sutton, Messrs. N. Jenkin, Q.C., J. W. Hogg, Stacy Atkin, Mr. Justice Richardson and Mr. C. H. Troutman.

The special subjects included "The Nature of Belief," "The Authority of the Bible," "The Incarnation," "The Atonement," "Life Everlasting," "Faith and Works," "The Church in Action," "Sex Morality," "Prayer and A Christian in the Forces."

AMAZING

Selected chaplains guided the group discussions which evoked astonishing, animated discussion. The findings were presented and evaluated in the presence of the lecturers.

The visible results were amazing. The chaplains had the privilege of discussing spiritual matters with many of the course in unusual frankness leading them to total commitment to Jesus

Christ as Lord and Saviour; three asked voluntarily for Baptism; 14 were confirmed by Bishop Kerle at 6.30 a.m. on the last day of the course; Bibles were asked for and openly read and searched; and many Christian books were purchased showing an intensified desire to know more about the things of God. The Holy Spirit brooded over the course and others beside the 35 who voluntarily attended shared in the blessings.

Christians can well uphold in prayer this significant movement of the Holy Spirit in the Forces.

The joint Navy-Army staff for the course included Chaplain General A. E. Begbie, Snr. Chaplain Fawell, R.A.N. and Snr. Chaplain W. N. Rook, C.M.F., Administrative Chaplain and Liaison Officer was Chaplain D. C. Abbott. Assisting Chaplains included Chaplain J. Traner, R.A.N., Chaplains J. R. Noble, D. Johnstone, T. Baker and R. Dillon.

WOMEN AS PASTORS!

BERLIN, July 25.—Women theologians are now eligible for ordination in the Evangelical Church of the Palatinate (Germany), though a woman pastor must resign if she marries.

The regional churches of Lubeck and Anhalt have also decided to admit women to the ministry, the first time that the ordination of women has been sanctioned by church law in the German regional churches.

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should, if possible, be typewritten, and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

Holiday house for clergy

Sir,
May I, through your columns inform clergy of the Diocese of Sydney that with the exception of school holidays, there are a number of periods during the remainder of this year when Drumart Holiday House for clergy in Fletcher Street, Wentworth Falls is available.

Drumart is very comfortable these days and the rent is the moderate sum of £2/10/ per week for clergy. Enquiries for bookings may be made from the Rev. F. S. Ingoldesby, St. Stephen's Rectory, 2 Kenley Rd. Normanhurst, JW3122.

R. G. FILLINGHAM,
General Secretary,
The Home Mission Society.

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Women wearing man's clothes

Sir,
"A woman must not wear man's clothes, or a man go clad like a woman; all such things are hateful to God." So reads Deuteronomy 22. 5 and to it in its context of Holy Writ an upholder of the orthodox Reformed doctrine of Scripture must submit. The writer has recently been accused by a devout and believing woman of jettisoning the authority of God's word written because he disagrees with her interpretation that thereby slacks worn by women are declared to be an abomination unto the Lord, and has declined to urge a recent female convert at a university to give up the wearing of them.

No wonder the orthodox doctrine is in dispute when its upholders include those who link such weird interpretations to the authority of Scripture. First, it is not even a literal interpretation of the words in isolation, for what virile man would be seen wearing a woman's slacks? They are not 'Man's clothes.' As soon as a Highlander for wearing kilts as a woman for wearing slacks. Secondly, it is clear that the text condemns transvestism associated in our minds with homosexual practices and in Canaanite and Syrian religions

with the idolatries of the fertility cults. Not for homosexual or idolatrous, but for utilitarian and (mistakenly) aesthetic reasons, women wear slacks. They are not thereby 'hateful to God.'

Narrating his dispute to a friend, the writer was told that a missionary organization lost support because one of its lady workers wore slacks. Yet, in the social milieu of her ministry, slacks would be more respectable than a Western woman's normal dress. It is right to submit to Scriptural principles in all things but not in this crass and ignorant fashion to one's own interpretation.

BRIAN D. BAYSTON.

Princess at Church Union

Sir,

Things in the Church of England have come to a lamentable pass indeed when the editorial of the Australian Church Record "regrets" the presence of royalty at a service in Westminster Abbey conducted by an Archbishop of York.

Should we not rather thank God that at least one member of the English Royal Family shows such interest in spiritual matters?

H. M. OATWAY,
Balmain.

A reply to Mr Bush

Sir,

Permit me to offer a brief reply to Mr. Bush's letter appearing in your issue of August 7th. I regard a charge of misrepresentation as a very serious one which should not be made without careful substantiation.

Your correspondent fails to notice that I deliberately pointed out that I did not accuse the Most Revd. Dr. Ramsey of holding position as indicated by Bishop Jeremy Taylor.

It is not true to suggest that so-called "receptionism" involves a denial of the Real Presence. All "receptionists" believe that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." But they are

received by faith into the heart not into the mouth as the exhortation "Feed on Him in thy heart, by faith, with thanksgiving" asserts. If Mr. Bush would only indicate in what particulars a presence of a body in the elements of bread and wine is not physical he would do something to clear away the mists that still cloud this controversy.

My inability to distinguish between the "Real Presence" and the "physical Presence" may perhaps be better understood when it is borne in mind that three eminent Tractarians, Archdeacon Wilberforce, Dr. Pusey and Dr. Ridd, in different form of words express the view that the Tractarian and Roman Catholic doctrine formulated in the word Transubstantiation involves a distinction which is "verbal rather than real."

THOMAS C. HAMMOND.

BOOK COMMENTS

Quite an exciting venture in re-publishing famous evangelical writings of the past has been embarked on by The Banner of Truth Trust in London. Already 11 volumes have been published within half a year. They fall into three groups: commentaries, books of theology and sermons. A most commendable feature of all the books is their very reasonable price. They are all handsomely bound.

The commentaries styled "The Geneva Series of Commentaries" include Burrows on The Song of Solomon ("one of the choicest books I have ever read in my life," Dr. Martin Lloyd Jones). This cloth-bound book of almost 500 pages is only 10/6 Eng. Another title is, Martin on Jonah (368 pp for 12/6 Eng.). When this book was published Spurgeon commented, "a first-class exposition on Jonah." Manton on Jude 378 pp. 13/- Eng., C. Hodge on 1 Corinthians (14/- Eng.), More on Zachariah (9/- Eng.), Calvin on Joel (6/- Eng.).

The theological treatises include "The Doctrine of The Holy Spirit," by Smeaton—a book regarded by men as a standard work on this subject. It has 370 pages and costs 13/6 Eng. Smeaton was a Professor of the Free Church, gifted not only with a fine intellect but with deep spirituality.

Thomas Watson's "Body of Divinity" has been re-printed in a shortened form (226 pp. for 8/- Eng.). Watson was an eminent Puritan theologian of the seveneenth century and his book is famous for its lucidity and directness. It is an exposition of the Westminster Catechism. Similarly, the "Princeton Sermons" by Charles Hodge (400 pp. 13/6 Eng.) contains numerous sermon outlines on biblical theological topics. It is a veritable gold mine.

But perhaps as interesting a book as any is the "Selected Sermons" of George Whitefield (6/- Eng.). Whitefield is the most famous of all evangelical preachers and his sermons are an interesting study. The book contains a memoir of his life by Bishop Ryle and a summary of his doctrine by Elliott who preached his funeral oration.

All these books are very suitable for a minister's library as well as for that of the "intelligent layman." The subject of them all is to make clear the teachings of the scriptures. The Banner of Truth Trust by re-printing them has made available at a very reasonable cost a small library in itself. The books may be ordered through local booksellers or direct from The Banner of Truth Trust, 58 Highgate West Hill, London, N.6.

D. B. KNOX.

News in brief

The Camperdown Cemetery, in Newtown, N.S.W., was the meeting place on Saturday, 16th August, for the Annual Gathering and Service of Remembrance of those laid to rest within the Cemetery. The afternoon's activities included the unveiling of a tablet on the first monument in the Cemetery.

On Saturday, 16th August, the recently completed Church of St. Luke, Mosman, in the Diocese of Sydney, was dedicated by His Grace, The Archbishop of Sydney. The Church replaces the Parish Hall which has been in use for services for the past fifty years.

By mutual arrangement and with the official sanction of the Diocese of Sydney, the areas of Point Piper, Gladswood Gar-

dens, Seven Shilling Beach and Woollahra Point, previously within the Parish of St. Michael, Vaucluse, have now been transferred to the Parish of St. Mark, Darling Point.

Monday, 1st September, the date of the next C.M.S. Rally in N.S.W., will also be the occasion of the annual Day of Thanksgiving, arranged by the Women's Executive.

A Service of Thanksgiving will be held in St. Andrew's Cathedral at 5 p.m., followed by Tea at C.M.S. House at 6 p.m. The Rally commences at 7.45 p.m., preceded at 7 p.m. by slides showing various aspects of C.M.S. work at home and overseas. During the Rally offerings received in lieu of the Annual Sale will be dedicated.

In N.S.W. the last Sunday in August is observed annually as Bible Society Sunday. This year's observance falls on Sunday, 31st August and special mention will be made of the work of the British and Foreign Bible Society during services on that day.

I would like to attempt, in as simple way as possible, to make clear the meaning of this Gospel which has come to us from and through Jesus Christ. The Gospel is the spelling out and actualisation of the meaning of the person of Jesus Christ.

The Gospel is good news. You and I have heard this many times. Good news always implies a situation, a need, which is looking for, which is waiting for, good news. It behoves the Church, and every churchman comprising the Church, to understand in every moment of his existence the nature of the situation in which he lives or the good news will never be good news. Our Gospel is a Gospel wherein God acted once, and continues to act always, in relation to us and our situation; He is waiting for us to embrace and accept that which He offers. I am sure we fail to respond to this in our time because we fail utterly to understand, and most of the time we utterly ignore, the good news, not really looking for it, not really recognising it in relation to our situation.

I dare to put the Gospel in as simple a way as possible, granted that by so doing we will omit many ramifications, but still strike at the heart of its meaning.

Man's most common trouble and difficulty today and every day can be put this way: he is a person and he lives in the midst of other persons who are constantly trying to be one another around.

We Americans are characterized in this way, but I think it is not confined to Americans only. This tendency to be constantly trying to push others around and cause them, yes, in a kindly way, to do what we want them to do, is a fairly simple tactic in life, and a fairly down-to-earth urge, and rarely looked at as a sin. Yet it is the basic urge that is constantly motivating us as we move among our fellow men — to make them do what we want them to do. At times this is necessary, and highly desirable, which makes this situation all the more complex, and even more difficult for us to see the evil and trouble that is there.

ILLNESS

There is no question about the fact that if we look at community life, or municipal life, or the life of a total country, or the international situation today, most of the trouble begins because we are trying to tell other people what to do and force them to do it. As a result of this, man's greatest illness, his eternal difficulty, his greatest malady, is separation. Man separated from man, man separated from God, husband separated from wife though they live together, children separated from parents, people of one group in the community separated from another group, nation separated from nation.

The basic malady from which this world suffers today, and what produces most of the sin and evil, is the fact of separation, beginning from Adam and Eve in their separation from God down to the present day. It is at the moment of our separation from another person and from God that we proceed to plan and do those things we never ought to do, and which constitute the sins of our lives.

This is the basic nature of our situation, the fact of separation, for which we need good news. There is only one cure, one only, for this malady. Only love can bridge the gap of separation. The source of this love is, not ourselves, but God.

Yes, he needs to be disciplined very often, too, but he needs to be loved in that same instant. It

OUR GREATEST PROBLEMS

We try to push others around

Sermon preached at St. Georges', Malvern, Victoria, on 29th June, 1958, by the Rev. David Hunter, Director of Christian Education, Protestant Episcopal Church. We print this sermon for the benefit of our readers who are interested in the new emphasis in adult Christian education.

The words of Simon about to become Peter: "Thou art Christ, the Son of the living God." This is the basis of our Christian faith; the recognition and acceptance of Jesus Christ as Lord and Saviour.

This is the simple Gospel of Jesus Christ related to your need and my need. This love, this power, has only one place of residence, though it can flow through us, and that place of residence is God. We have the privilege of allowing it to flow through us and bridge the gap between us and other people and us and our Lord.

I should like to try stating this fact another way, and go to Scripture. (1 John, chapter 4, verses 7 and 8.) "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not God, loveth not God; for God is love."

Anyone who reads the Bible knows these words and is familiar with them. By attending worship, this kind of statement is familiar. "Beloved, let us love one another." The familiarity of these words and ideas keeps us from seeing the heart of this message, for at first glance this is an admonition to love.

This is the Bible telling us to love one another. Here is persuasion, a commandment to love. It is saying so, but saying something more basic than that, because the truth of the matter is, man can't love by self alone or to the point of bridging separation, by self. "Beloved, let us love one another: for love is of God," not of us. Everyone who loveth is thereby evidencing that he is born of God and knoweth God because love is a symbol and sign and evidence of a relationship with God, for love can come alone from God. We by ourselves are incapable of loving as we need to love.

I am not at all sure that that basic fact of life today has become very clear in the mind of modern man. We are quite capable of loving the lovable. Who doesn't love a child in a moment when that child is most lovable?

CREDIT

There would have to be something wrong with the person if he didn't. Do we deserve any credit for loving the lovable person? Not the slightest; who wouldn't? The place where we fall down is in our inability to love the unlovable in the moment when he most needs to be loved.

Yes, he needs to be disciplined very often, too, but he needs to be loved in that same instant. It

is man's inability to love the unlovable and, therefore, to reject people when they most need to be accepted, even though disciplined, that causes man to become more and more separated from fellow man. You see, this ability to love the unlovable is not something that becomes native within ourselves, it is not part of us (if it ever was, we cast it out); only God can love the unlovable and only the love of God flowing through us can enable us to do so. We have the opportunity to become part of the redemptive power of Christ operative on earth; only when we permit God's love to flow through us can we become a part of that process.

Now to proceed with the next verse. "He that loveth not knoweth not God, for God is love." Here is the evidence, you see. This is not saying if you don't love you can't know God; it's just the reverse of this. If we don't love, it is a sign that we do not know God, because God is love, the kind of love that bridges separation and enables it to disappear, at least for an instant.

"In this was manifested the love of God toward us because God sent His only begotten Son into the world that we might live through Him." Jesus Christ is the restoration.

What is meant by this statement? Here we come to the heart of our faith, which Peter recognised, the first person apparently to do so. How is Jesus Christ the manifestation of the good news? This is an article of our faith too often left on an upper shelf of our mentality and never really brought down to become the actualised symbol of the good news to use in the midst of our separated life.

I would like to tell you a down-to-earth analogy which can be helpful, and enable us to see the function, at least some small essential function, of the person of Jesus Christ as the good news you and I need.

This illustration has to do with the way mayonnaise is made, at least in America. The cook takes the yolk of an egg, and works it into the other ingredients, the condiments and the oil. A strange, mysterious and magical result ensues. These diverse ingredients become one substance, a kind of symbol of perfection in itself. But, unfortunately, sometimes the mayonnaise has a way of separating into its original ingredients.

The globules of oil ooze out to be by themselves, and while the substance tastes the same, no one would think of serving it. Now the question is, how to put the mayonnaise back together again? A mere man like myself, in the absence of his wife, would probably begin to stir, and you can stir separated mayonnaise from now till Doomsday, and it will not go back together again.

There is, you see, something to be seen in this about separated society, ourselves and the body politic. We were made to be a people, you see, bound together by the creative love of God, but we separated and, ever since then, reform movements have been stirring up the people to try to improve the situation, and bring us together again. These only make conditions more tolerable while we are getting around to accept the real situation.

EGG YOLK

Well, another mere man, faced with the same situation, would decide to throw the whole thing out and start all over again. Now, you see, God could have done that Himself with His separated mankind. He could have ended this world. Why couldn't He? He started it. He did not choose to do that. There is only one way to put mayonnaise together again. You go back to the yolk of the egg. You may have some of the original yolk left over, or you may start with

nothing.

Following the service attended by all the Danish bishops, they expressed "full agreement" with the bishop's statement.

Bishop Ordass was forced to retire as head of the Southern Diocese of the Hungarian Lutheran Church on June 24.

a fresh yolk. You work into the yolk the separated mayonnaise, and it goes back together again. It finds the original basis of its being, its order, and its oneness. God did just this for His broken, fragmented, torn-apart creation. He put Himself in the midst of life that men might find oneness in Him, and be united by the power of the Holy Spirit into one body.

This is the Gospel or good news, and not a Gospel which resides in a book on a shelf, but resides here in this parish, and in every parish and mission around the world.

There is opportunity, first of all, for adults to recognise their situation, as a situation of dire separation even though we are living together in the same house in the same community. We must recognise it for what it is, and recognise the meaning of the Gospel in relation to that need, which can be embraced and shared in the activity life and worship life of the parish church.

From this place of work and worship, the Gospel is to be taken out into the community, and into the government of this land, and among the nations of the world, that man's dire and threatening state of separation might begin to be affected by the only power in earth which can possibly meet it, in terms of its real need — the power of Jesus Christ, come to earth, here resident amongst us, to restore us to our oneness in the Gospel through our Lord.

Support for Bishop Ordass

COPENHAGEN, July 25: — Bishops of the Church of Denmark have backed a statement made by Bishop Hans Fuglsang-Damgaard supporting deposed Hungarian Bishop Lajos Ordass.

Bishop Fuglsang-Damgaard, preaching on July 6 in the cathedral of Copenhagen at the installation of Bishop K. C. Holm as new head of the Diocese of Fyn, said that "Bishop Ordass, our brother in Christ, has refused to budge an inch from what to him is truth and right. He stands alone. But he is not alone because fraternal hands will rise in the world and help to transform sorrow and wrath into intercession and help."

Following the service attended by all the Danish bishops, they expressed "full agreement" with the bishop's statement.

Bishop Ordass was forced to retire as head of the Southern Diocese of the Hungarian Lutheran Church on June 24.

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REPORTER WRITES ON FAITH HEALING

A REPORTER FINDS GOD THROUGH SPIRITUAL HEALING, by Emily Gardiner Neal. Longmans, Green & Co. Ltd. 1957. Pp. 192. Australian price, 13/3.

The author of this book does two things. She outlines her spiritual journey from scepticism to real faith in Christ, and expounds her views of Christian healing, as developed through her investigation of hundreds of cases of alleged healing. Some 40 of them are given. They are dramatic.

A clear distinction is made between faith cures and spiritual healing. It is pointed out that the latter has one purpose only — the soul's salvation — and that the physical healing is incidental. From this the statement is made that there are no failures in spiritual healing. The faithful who have not been cured of their bodily ailments receive an inpouring of spiritual grace, "which transcends in wonder even the most dramatic physical healings."

The author believes that the Church's mission has always been to preach the Gospel and heal the sick. Her view of the Church's mission leads her to say that in addition to those with special healing gifts "the gift of healing is conferred upon every Episcopal priest at his ordination."

She explains why spiritual healing dropped out of sight and is being revived today. Healing claims made in connection with Lourdes and Christian Science are investigated.

We have here a balanced, challenging presentation of the case for Christian healing from a layman's point of view. COLIN J. COHN.

• The seven words

PREACHING THE CROSS: J. C. Fenton. London, 1958. S.P.C.K., Pp. 80; 7/6 stg. This book sets out to try to provide a substitute for the usual

Good Friday Three Hours' Service based on the Seven Words from the Cross.

The structure of the present service supposes "that the three main accounts of the Passion are independent, and when put together give a fuller account of what happened than you have from one Gospel alone." In common with many scholars, the author does not agree, and the service therefore loses most of its point.

As an alternative, Mr. Fenton suggests a service based on the complete account of the Passion and subsequent events in Mark 14-16. His understanding of the Gospel is influenced by the theories of Austin Farrer and R. H. Lightfoot, "who look for a symbolic sense behind the narratives." Whether this be right or no, there seems to be much value in considering his suggestions. J. A. FRIEND.

• Christian unity

THE RECOVERY OF UNITY, by E. L. Mascall. Longmans, 1958. Pp.242. Aust. price, 31/-.

I have read a number of Dr. Mascall's books. Each time I have found myself stimulated and informed, even though I have never been able wholeheartedly to accept his position. But this is the first time I have found myself struggling to avoid irritation. It appears that Protestants and Catholics alike have nearly all hitherto been wrong, but now we are to be shown a better way. I am sure that this is not the impression Dr. Mascall wishes to convey, but I am equally sure that it was conveyed to me. Not that I wish to assert that

Books

the book is without value. On the contrary, there are many valuable insights in it. The learned author argues that many of our disagreements today arise from presuppositions accepted without question by both sides, but basically erroneous. So long as this is not recognised there can never be unity. This thesis is persuasively argued, with some striking examples. There is much food for thought here, and all those interested in furthering Christian unity must give attention to Mascall's basic position.

The author has some shrewd criticisms of those from whom he differs (who are many), and all in all, his book provokes to furious thought. But it is not a book which is likely to "win friends and influence people." Which is a pity in a book on Christian unity. LEON MORRIS.

• Bible quizzes

EVERYBODY'S BIBLE QUIZ BOOK, by May C. Smith. Pickering and Inglis, 1957. Pp.64.

The author expresses the hope that the use of this book may stimulate a deeper interest in the study of the Bible. The quizzes are well drawn up with that end in view and the attractive arrangement of the subject-matter enhances the usefulness of the book.

The quizzes vary in difficulty and generally appear to be well suited to the use of older teenagers. COLIN J. COHN.

• New Greek text

THE NEW TESTAMENT, GREEK TEXT — Nestle. Second Edit. (with revised critical apparatus). BFBS, 1958, Pp. XXVII plus 787. Aust. price 12/6.

Bible students will welcome this new edition of the familiar Bible Society production of Nestle's Greek text. The revisers have left the text practically unchanged but have prepared an entirely new critical apparatus which includes references to the very latest textual discoveries.

Unlike the old edition, which gave no manuscript evidence for the variant readings, this edition cites the authorities for the variants including not only the Greek papyri and uncials but also the Latin, Syriac, and other versions. For the uninitiated

there is a good introductory explanation of the apparatus.

Wider spacing between lines in the text and exceedingly clear type contribute towards a layout which makes this volume a pleasure to handle. At 12/6 it is good value. G. L. GOLDSWORTHY.

• Revelation

INTERPRETING REVELATION, by M. C. Tenney. Pickering & Inglis, 1958. Pp.220. E.P. 22/6.

This study while assuming that the book of Revelation had a definite message for those to whom it was written interprets the book from a premillennial and moderate futurist standpoint. Only six of its 17 chapters are given over to commentary while the major part of the work is concerned with such questions as the background, theme, structure, christology, terminology and symbolism of Revelation as well as two additional chapters on the chronological and eschatological approaches to interpretation. The author states with fairness the alternative points of view to his own and indicates the strength of Amilenialism as the most important of these alternatives.

The final chapter on the meaning of Revelation for the present age is one of the best, stressing as it does not only the predictive content of the book but its historical significance, theological teaching, and spiritual application.

The book throughout is characterised by a healthy caution and freedom from extremes in interpretation and contains a fairly comprehensive bibliography in which the author indicates the respective points of view of the various works cited. B. L. SMITH.

• Greek Grammar

NEW TESTAMENT GREEK, AN INTRODUCTORY GRAMMAR, by E. G. Jay. S.P.C.K., 1958. Pp.350. Aust. price 34/9 (Our copy from Diocesan Book Society, Melbourne).

Most teachers of New Testament Greek are not quite satisfied with what is provided in the grammars at present available to them. They will greet the appearance of Dr. Jay's book accordingly with some interest.

This grammar attempts to meet the need of the student who wants more than an elementary grammar, but who is not equipped to use the advanced grammars. Full explanations are given of the constructions described, with many examples chosen from Mark's Gospel, for

the eminently practical reason that that Gospel is frequently set as the first New Testament book to be read.

This book is much more thorough than Nunn or Machen, and goes further than those grammars. It will prove a boon to students who want to do more than the minimum, and especially to those who plan to go on and do such a course as the B.D. It is clearly set out, explanations are full, the paradigms are all that could be desired. It looks as though it should be a very good grammar indeed. Now there remains only the test of how it works out in practice. But I have the feeling that many students will treasure this grammar very highly indeed. LEON MORRIS.

Also received: **More Father Potter of Peckham**, by George Potter, Hodder and Stoughton, 1958. Pr. 12s. **Quaint Creeds**, by Brian S. Kugelman, Anglican Truth Society. 2/.

New club started for deaf

A new club for the deaf has been opened in the Sydney suburb of Mortdale.

The inaugural meeting attracted some 50 people to the Church Hall at Mortdale.

The club is open to any denomination and a committee was formed at the meeting from which it is hoped various activities can be arranged.

During the past five and a half years I have had the privilege and joy and giving at least one Bible study or preaching a sermon to some 100 house-parties in the Blue Mountains and while most of these parties have been worthwhile, some very bad mistakes are repeated again and again:

Some house-parties are "unbalanced" by the inclusion of too many "outsiders." Inevitably the standards and whirl of the world arrive with the group and spiritual progress is made difficult or impossible. It is at such gatherings that one may witness a forum consisting of a serious and a ridiculous question alternating. It is like trying to have a hymn and a dance alternately and, of course, the Devil and his agents have a great time.

All concerned in the management of a house-party have

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How good is that weekend house-party?

By the Rev. F. S. Ingoldsbys

Surely one of the most noticeable—and perhaps hopeful—signs of life in the churches of Sydney Diocese in post-war years is the development and growth of week-end house-parties. Undoubtedly they have become an important part of Church Youth Programmes and are providing a unique opportunity of getting young people away from the killing atmosphere of modern life long enough to think—and face up to the question "Quo Vadis."

In the past 12 months in one Blue Mountains Centre alone (Wentworth Falls) 60 young people from varying walks of life, some of them no doubt leaders of the future, have publicly stated that they have accepted Christ as their Saviour during a weekend house-party.

Sad to relate, not all parties are richly blessed and these paragraphs are written with the prayer that they may be of some help to future "week-enders." They are not written as by a Youth expert but rather as by a very interested observer who has come to believe in house-parties.

I believe that one of Satan's most subtle house-party tricks is to help the leaders avoid making the weekend unattractive. It is NOT normal or "natural" for a first weekend away with a crowd of others who read the Bible and sing hymns, and nothing can entirely eradicate the strange atmosphere at first encountered.

Some leaders, terrified of this, get tangled up in a sort of web, which makes things worse. A Sydney church's recent slogan illustrates what happens. The notice read: "We support the idea that the idea that God cannot exist cannot be supported." How penetrating Word and simply say, "The fool hath said in his heart, There is no God."

As chaplain to TB hospitals, I have often noticed that the patients who observed the daily quiet times of complete rest prescribed as part of the regular treatment, fared better than those who filled in every minute with something or other—cards, wireless, etc. Some well-meaning house-party leaders make the same error and as C. S. Lewis puts it in "The Screwtape Letters": the patient is given no time to think or become very serious. There should be a balanced program without an overdose of anything.

Not all groups attend a service in the local church. I think they miss out on the best for various reasons. The usual excuse given is that the study leaders are anxious not to have any cross-current introduced. However, it is fascinating to see how often the remark is passed by those who do go to worship with the local (and often prayerful) people, "everything fitted in perfectly, even the hymns!" If we

believe in prayer and the Holy Spirit, this is only as it should be.

Unfortunately, some leaders of house-parties decide in advance just what God is going to do during the weekend. Naturally, the Enemy of the Lord Jesus lets them see "results." Sometimes, in His mercy, God moves in such a way that the leaders go home humbled and themselves blessed.

I believe that one of Satan's most subtle house-party tricks is to help the leaders avoid making the weekend unattractive. It is NOT normal or "natural" for a first weekend away with a crowd of others who read the Bible and sing hymns, and nothing can entirely eradicate the strange atmosphere at first encountered.

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All concerned in the management of a house-party have

a tremendous responsibility to remember what a lasting impression can be made on a young mind by one weekend.

It needs saying that engaged couples should not behave like the engaged couples "outside" in the presence of young teen-agers and that regular study leaders should know how to repeat themselves without sounding insincere (by praying that God will make the familiar fresh), and also how to deal with self and divert hero-worship till it becomes HERO Worship of the Lord Himself.

Above all other qualifications he must possess a great love for the Lord Jesus Christ and for his fellow men. If in those leading a weekend group there is an honest heart, it would seem that truly marvellous things can happen.

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MELBOURNE, July 20. — Over £1,600 was donated toward the cost of completing the building of Christ Church, Ormond, last Sunday.

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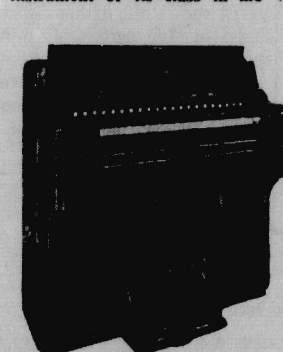
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Personal

The Revs. C. Marshall, of Wanganui, N.Z. (Diocese of Wellington) and L. Morris, of Bryndwr (Diocese of Christchurch) are at present attending a conference in Melbourne on Pastoral Work being conducted by the Melbourne Diocesan Centre.

Mr. H. R. Voss was admitted to the diaconate by Bishop Kerle in Bishops Court Chapel on Wednesday, 6th August. He is to be assistant to Rev. G. King, of Katoomba, with special responsibility for Wentworth Falls.

★ ★ ★

With the completion of the new premises for the London Bible College, Mr. Montagu Goodman, feeling the claims of advancing years, has handed over his responsibilities as chairman of directors to Mr. Philip S. Henman, a well-known London business man, who is also hon. treasurer of the Keswick Convention. As chairman of the Ceylon and India General Mission, Mr. Henman will visit Pakistan, India and Ceylon in October, during the course of a business tour.

★ ★ ★

Dr. Theophilus Mills Taylor, first moderator of the newly-formed United Presbyterian Church in the U.S.A., is visiting Presbyterian projects in southern France this week. Accompanied by Dr. Charles Arbuthnot, European representative of the church's Board of Ecumenical Missions, Dr. Taylor is visiting the College Cevenol in Le Chambon-sur-Lignon and Presbyterian work in Marseilles.

★ ★ ★

Miss Lee Appelby, who is on furlough from service in Kenya with the Church Missionary Society, underwent an operation in St. Andrew's Hospital, East Melbourne three weeks ago, and is making satisfactory progress.

★ ★ ★

Following the retirement from active business life of Mr. H. Minton Taylor, the Standing Committee of the Diocese of Sydney passed a resolution placing on record its sincere appreciation of the long, varied and distinguished services rendered by Mr. Taylor to the Church in the Diocese of Sydney, the State of N.S.W. and in Australia.

Mr. Taylor served for many years as a member of the Diocesan, Provincial and General Synods and was a member of many select committees. He will be particularly remembered for the work he undertook in connection with the draft Constitution of the Church of England in Australia.

★ ★ ★

Bishop Marcus Loane, Sydney's representative at the Lambeth Conference, has left for a few days on the Continent with Bishop Alfred Stanway. Bishop Loane will leave London next week for Canada. He will be home on October 1.

We regret to record the death of Mrs. Edith Gray, who had been associated for over 50 years with C.M.S. She gave the first room at Gilbulla and erected the Chapel in memory of her husband, Mr. F. P. J. Gray. Mrs. Gray was a Life Governor of C.M.S. and was a member of the Women's executive for half a century.

Youth at work camps in 25 lands

Geneva, July 26—More than 1,000 youths from all round the world are taking part in 40 ecumenical work camps in 25 countries this year. They will do everything from building huts for youth activities of the Chinese Y.M.C.A. in Singapore to digging pipelines in Greece.

The camps are sponsored by the Youth Department of the World Council of Churches.

On June 27 the summer's first European work camp got under way in Lovanger, Sweden, with campers restoring an abandoned "church-town" for use as an ecumenical centre for retreats, youth camps and conferences.

Around the church in the village of Lovanger, as in many towns in northern Sweden, there are about 200 small wooden huts which in former days were used by the parishioners when they came from long distances to spend the weekends near their church.

Today, when most of the people have cars, the huts are unused and in need of repair. The 25 campers are doing carpentry, painting, landscaping and roofing.

Other projects this year include the first ecumenical work camp in Madagascar, at Vakin' Ankaratra, where during August campers will help build a country school described as "indispensable to the work of the local parish."

Campers in Jordan will help build a Moravian Mission leper colony in Ramallah; in a South London industrial mission they will work on a parish hall and club house; in an industrial section of Porto Portugal, they will remodel a church and provide facilities for a primary day school; build a chapel for a united Protestant programme in the village of Los Indios, Puerto Rico; finish constructing a youth centre in Morija, Basutoland; build a playground in Hong Kong.

Six camps are scheduled in the United States. Campers will work on a chapel, youth centre and recreational building used by American Indians, work as ward attendant at a mental hospital, do community service work in New York, work with migrants and help build inter-racial camps.

Other projects are scheduled for Belgium, Denmark, Germany, Finland, France, the Netherlands, Norway, Austria, Switzerland, Korea, Belgian Congo, Union of South Africa. One camp was held this spring in the Philippines where 23 campers from the United States, Japan, Malaya, Indonesia and the Philippines helped clear the site for a new transmitter for D.Y.S.R., radio station of the Philippine Federation of Christian churches.

VOLUNTEERS

Other projects included building a road connecting the transmitter buildings to the sea, roofing one of the buildings and hauling several hundred cubic feet of sand for the main building of the station.

Work campers are between 19 and 30 years of age and camps made up of from 20 and 30 persons, are international, inter-racial and inter-confessional.

Begun 11 years ago on the initiative of the Congregational Christian Service Committee (U.S.A.) the ecumenical programme has been held in 40 countries.

A conference for the leaders of the various European camps was held at the W.C.C. Ecumenical Institute near Geneva, Switzerland, in May and an orientation programme for about 100 American campers was held at Cret-Berard, near Lausanne, Switzerland, on June 28 to July 2.

In a new volunteer programme, the Youth Department reported that by mid-June, 21 youth volunteers had been approved by their national committees and had accepted assignments to serve for at least a month as volunteers on the World Council's Service to Refugees staff in Australia.

Most of the volunteers have lived in homes for teen-age boys

"Blue Gum" opening

"Blue Gum Lodge," is the name which has been chosen for the New Conference Centre of C.E.F.D.O.S. or Church of England Fellowship, Diocese of Sydney.

The Archbishop, the Most Rev. H. W. K. Mowll, D.D., will perform the ceremony of opening and dedication of the property on Saturday afternoon, August 30, 1958, at 2.45.

The property, situated in an easily accessible position in Fells Avenue, Springwood, has been purchased to replace the Fellowship's previous centre, "Shuna," at Leura, which was completely destroyed by bushfire in December of last year.

"Blue Gum Lodge" is in every way a finer property. It provides accommodation for up to 60 with its 14 bedrooms, spacious dining and lounge rooms, hot and cold water supply and separate recreation hall.

The two-storey main house, however, is not the only attraction, for its beauty is greatly increased by its being situated in nine acres of lawns and bushland. Following the policy pursued in regard to "Shuna," "Blue Gum Lodge" will be available for weekend house parties and camps of any length to groups of all denominations.

It is suggested, therefore, that you visit the conference centre on Saturday, 30th, and make it a day's outing for your youth group or family and friends. Afternoon tea will be provided after the service and the house and grounds will be open for inspection between 11.30 a.m. and 1.30 p.m., as well as after the service.

or girls or at a refugee centre.

Their duties have involved teaching languages, directing recreational activities, doing housework. A few, who have special skills, are assigned as office assistants or to work in medical clinics.

The youths (17 of them are working in Austria now), come from Australia, the United States, Great Britain, Sweden, Denmark, Germany, Holland and Finland.

Inter-Church Aid is an all the year round activity, and covers many spheres of service. The blocks illustrating this article were obtained from the N.S.W. office, which is at 472 Kent Street, Sydney.

Inquiries may be made at this office and gifts for Inter-Church Aid forwarded.

The Australian

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C.M.S. SPRING SCHOOL

CHRISTCHURCH, N.Z., July 31. — The bi-annual Spring School organised by the Christchurch C.M.S. Committee always attracts folk from all over N.Z. and many are looking forward to the 1958 School to be held at Tyndale House, 25th-29th August.

The General Secretary of the N.Z.C.M.S. (the Rev. H. F. Thomson) and his Committee have arranged a most interesting programme. With N.Z. missionaries strongly represented in Sind, Pakistan, the conference is being held under the theme "The Challenge of Islam." An introductory talk will be given by Mr. Thomson.

Bible Study sessions in the mornings will be on the theme "Abiding Missionary Principles." Rev. H. F. Funnell (ex-C.I.M.) will take "Faith in God"; Rev. K. Gregory (St. Matthews, Duncedin) "Abounding in Hope" and the Rev. R. N. F. Thompson (St. Martins, Christchurch) "Christ's Constraining Love."

TIME IS RUNNING OUT

WELLINGTON, August 14. — Time for missionary work is rapidly running out, the Rev. C. W. Haskell, general-secretary of the New Zealand Board of Missions, warned the Wellington Synod last month.

"The opportunities for Christian mission work are decreasing faster than they are increasing," he said.

Synod passed a resolution saying it would welcome the fixing of a provincial quota that would meet the full needs of the co-ordinated missions.

"It is not right that Mr Haskell should come before Synod each year and, like Oliver Twist, ask for more when parishes should be only too happy to supply all

that is required," said the Rev. Nigel Williams, the mover.

Synod also decided that September would be a missionary month during which parishes would lay special emphasis on the needs of the Church's mission work.

Mr Haskell told Synod that the diocese had given £16,627 during the year, against its quota of only £12,925. In addition it had given £709 for the special Sind appeal, making its total £5,518.

Only four parishes had failed to reach their quota. All Saints' Palmerston North, topped the parishes of the province with its offering of £1,330; Otaki parish trebled its quota.

RD

at the G.P.O., Sydney, for
by post as a Newspaper.)

Information Rally next week

The 30th Annual
Information Rally will
be held in the Chapter
House, St. Andrew's
Cathedral, Sydney, on
Monday, September 12th.

The rally, due to commence
at 15 p.m., is expected to
attract large crowds.

The general subject of the
rally will be "Continuous Re-
newal and the Bible."

The speakers will be the Rev.
V. B. Robinson, M.A.,
the Rev. Dr. A. Cole,
Ph.D.

Before the rally begins a
Graham film will be
shown at 7 p.m.

Differences in H-bomb

The conference could not
reach complete agreement on nu-
clear war.

The bishops regarded the use
of nuclear weapons as morally in-
defensible, while others held that
it was preferable to political
war.

The bishops were unanimous in press-
ing for the abolition of
nuclear weapons by international agree-
ment.

The conference statement on
nuclear war said: "We call upon the
Church to forgo policies of self-
defence."

The bishops called on people of all
faiths and those who lead them
to pray persistently for the de-
velopment of a commun-
ist world wherein all live
in peace and law.

The bishops called on such a community
to present unequal division
of resources be remedied and as-
sured that nations strug-
gling with dire poverty and dis-

Merging of the Churches

Concerning the merging of
the Churches around the
world, the conference said that
the divisions between Anglican
and Presbyterian Churches, par-
ticularly in the Church of Scotland,
were a promising method of
dealing with the problem where
there is no immediate unity and
progress.

Lambeth Conference mes-
sages to be read in Anglican
Churches throughout the world in
1961, says: "A divided
Church cannot heal the wounds
of a divided world. Therefore,
the most urgent concern is with
our own divisions."

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