

Mainly About People

N.S.W.

Visiting Australia in June is Bishop Ananda Samuel, Bishop of the diocese of Krishna Godavari, Church of South India. Bishop Samuel will be speaking at a meeting at St. Thomas' Kingsgrove (Sydney) on June 25 at 7.45 p.m. and at St. Luke's, Dapto (South Coast Rally) on June 26 at the same time. At both meetings a film, "South India Journey," will be shown.

Newly-appointed as Education Officer in Grafton diocese is the Rev. H. St. J. Edwards, rector of Woodburn. Mr Edwards has had wide experience among young people in England before coming to Australia.

After delivering the 1965 Moorehouse Lectures in Melbourne (see under Victoria) Dr E. F. Carpenter, archdeacon of Westminster, will visit Sydney. Dr Carpenter will give three lunch-hour lectures at St James' King Street, Sydney, on Tuesday, June 22, Wednesday, June 23, and Friday, June 25, at 1.15 p.m. His subject will be "Christian Faith and Conduct in a Technological Age."

Dr Carpenter will also speak at Sydney University under the auspices of S.C.M. and will lecture at several theological colleges. He will preach at St James', Sydney, at 9 a.m. and 11 a.m. on June 20 and at St Andrew's Cathedral at 7.15 p.m. on the same day.

The Rev. R. C. Weir, rector of St. Matthew's, Manly, since 1960, has accepted an invitation to become Vicar of Moree, in the diocese of Armidale. Mr Weir expects to take up his new work towards the end of November.

Victoria

Dr E. F. Carpenter, Archdeacon of Westminster, will deliver the 1965 Moorehouse Lectures in St Paul's Cathedral, Melbourne, on June 1, 2, 3, 4, 8, 9, 10 and 11 during the lunch-hour. His subject will be "The Truth and Relevance of Christianity." Dr Carpenter is the author of a number of books, including "That Man Paul" and "Common Sense About Christian Ethics." From Melbourne he will go to Sydney (see under N.S.W.).

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DIOCESAN MISSIONER RESIGNS

THE Rev. Walter Spencer, Th. Schol., Sydney's Diocesan Missioner, will terminate his ministry with the Board of Diocesan Missions early in 1966.

Mr Spencer, who came to this work from the diocese of Melbourne, has ministered most acceptably in the parishes of Sydney diocese and has been a powerful instrument in leading many to receive Jesus Christ as Lord and Saviour.

Why was the Lord's Supper instituted?

Continued from page 2

Our outward receiving of the bread and wine is nothing but idolatry, unless it is accompanied by true holiness of life. So often our lips praise Him, but our hearts do not, our tongues bless Him, but our lives curse Him, our words worship Him, but our works dishonour Him.

Among the early Christians, the Lord's Supper was called the "Love Feast" as if to say that no one could partake but he who was "in love and charity with his neighbour." So often we let these words pass over our heads, and rush to the Lord's Table even our own consciences condemn us.

It is a Table of forgiveness and yet we so often harbour a secret hate for someone. It is a Table of peace, but our hearts are tinged with bitterness.

For these reasons the Prayer Book follows the Bible warning us to judge ourselves that we "be not judged of the Lord."

If we have wronged someone, we must ask for his forgiveness before we come to the Lord's Table; and when we come, we must "intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways."

Unbelieving spectators, His career would have appeared to have ended — in a criminal's death. But of the Lord's Supper, St. Paul could later write, "as oft as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."

The crucified Lord, is now a risen Lord. The Lamb whose body was broken and whose blood was shed is coming in power and great glory. Then those who have received the forgiveness of sins based upon His death will enjoy the Marriage Supper of the Lamb with Him in His heavenly kingdom (Rev. 19:9).

The Lord's Supper looks back to our Lord's death, and forward to His glorious coming. Of the O.T. Passover the Lord had said in Exodus 12:11, "Thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand."

They were to be ready to leave the land of slavery at their Lord's bidding, and as we eat His Supper we should do so in joyful expectancy of His coming to call us out of this world.

Slavery

The pages of the Bible record the tragedy of a people who forgot the God of their deliverance and we are warned by the history of Israel that we ought to give thanks and never forget our redemption from sin.

This brings us to the most important consideration. If we truly understand the meaning of the Lord's Supper our thankfulness will be expressed not only by our lips but in our lives.

Mr Spencer has also become well-known through his Lectures on Evangelism, a number of which appear in his excellent Manual on Evangelism "A Guide to Christian Witness" (published by Jordan Books Ltd.).

With the impending departure of Mr Spencer from this specialised and important task, the Board of Diocesan Missions is seeking a clergyman with the office of Diocesan Missioner.

Applications should be made to the chairman of the Board, the Rev. A. H. Funnell, 25 Clanalpine Street, Eastwood, (phone 85-1610).

THE AUSTRALIAN CHURCH RECORD

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Unusual church to be opened

A N unusual church building will be opened and dedicated by the Archbishop of Sydney on Sunday, June 13.

The building is the new St. Anne's, Como, and it comprises two sections—one for the church itself and the second for use as a hall. Main materials used in its construction are rough "clinker" bricks, tiles and heavy stained timber.

Architects are Messrs Hely, Bell and Horne and the builder V. Gardner.

The service on June 13 will commence at 3 p.m.

University EU Mission

SYDNEY University's E.U. will be holding a mission to students from Wednesday, June 23, to Wednesday, June 30.

Meetings in lunch-hours will be addressed by three missionaries, the Revs. Neville Anderson, Donald Cameron and Dudley Foord.

The mission is in three divisions, centred around the faculties of Arts, Science and Medicine. E.U. has been preparing for it since late last year. The final meeting, at St. Andrew's Cathedral, is expected to pack the building.

Sydney University's E.U. group numbers 500 members.

WATCH OUR CLASSIFIEDS

It Pays!

Central feature of the program will be a Missionary Rally at the aerodrome and "flips" by an MAF plane from Ballarat, Victoria.

The local B.C.A. Boys' Hostel is also involved and Mr and Mrs Bill Kerr, the B.C.A. workers there, are expecting a crowd for their house party.

Other features of the weekend include a Youth Barbecue and Campfire, a Motorcade of Witness and a Civic Reception of Missionaries.

Further details from: P. Blair, 363 Chloride Street, Broken Hill, N.S.W.

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THE AUSTRALIAN CHURCH RECORD

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LAYMEN BEING USED ON MISSION FIELD

In a brief visit to Sydney earlier this month Dr Dwight Ferguson, founder of Men for Missions, recounted many exciting stories of the way in which God is using laypeople through the co-ordinating work of his organisation.

Men for Missions was founded 11 years ago when Dr Ferguson, on a world missionary tour, was disturbed by the preponderance of women on the mission field.

On his return to the U.S.A. he induced an American businessman to undertake a difficult short-term missionary assignment. The testimony of that businessman, speaking to groups on his return to the U.S.A., had

a remarkable impact and Men for Missions was born.

Dr Ferguson described how at one meeting, addressed by this quietly spoken layman, a sum of 29,000 dollars was given for missionary work.

Urging the 99 per cent of the church's members who are laypeople to "look unto the fields," Dr Ferguson said that "we are not behind the Iron Curtain or the Bamboo Curtain but we are behind the plush curtain."

To date, following that one man's example, more than 500

laymen and women have gone out on such visits, not just as tourists but as active participants in a program of Christian work and witness.

Projects have included the building of five churches in South Korea, construction of housing for missionaries on many fields, building a public auditorium and Bible School in Ecuador, building a 200,000 dollars refugee centre in Hong Kong and a radio station in Haiti.

Evangelistic

But Dr Ferguson stressed the evangelistic nature of the men's work. First they go as witnesses of Christ," he said. They travel to the field in teams. "These men are moving to fields of opportunity, relieving missionaries for the evangelistic program. Team members become banded together as a witnessing unit, proclaiming the Gospel "through interpreters."

Dr Ferguson described what happened when one team from the U.S.A. went to a mission field to build two houses. In the evening, after they had finished their building work, the men engaged in evangelism and during their stay 200 of the native people were brought to Christ through their ministry.

"The witnessing side is the primary side," said Dr Ferguson.

In Melbourne several men had signified their interest. Dr Ferguson recounted how one Melbourne man, in a position of responsibility in his organisation, felt impelled to join a team on an overseas visit later this year.

Untold opportunities

Just at this critical moment he was informed that a new division was to be created in the firm and he was to head it up. Remembering that only recently, in answer to a request for time off, another employee of the same firm had been told, "Yes take the lot off. Don't come back," this man nevertheless felt he would have to make clear his desire.

To his surprise the firm not only agreed but also said they would pay his full salary while he was overseas. Since then this man has had untold opportunities for witness in his firm as more than 100 people had come to his office wanting to know what he was doing.

Men for Missions works under the auspices of the Oriental Missionary Society and further information will be forwarded on request to: The Oriental Missionary Society, 11 Luena Road, North Balwyn, E9, Vic.

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PLAIN SPEAKING BY ARCHBISHOP GOUGH

In his monthly letter in the June issue Sydney diocesan magazine, "Southern Cross," the Archbishop of Sydney, Dr H. R. Gough, draws a parallel between the situation in South-East Asia today and the growth of Nazi power in Europe in the 1930s.

Referring to his recent public statement supporting the Australian Government's action in sending troops to Vietnam, Dr Gough said that usually when Christian opinion is divided on such an issue he does not comment.

However, said the Archbishop, he had been challenged by the Press to give his opinion and he had done so as an individual.

"Ridiculous"

"The Archbishop went on: 'I do not for one moment approve of all that America has done and is doing in South-East Asia (or elsewhere for that matter) but, on the other hand, I am amazed at the attitude of those who are so critical of the U.S.A. that they speak of American aggression rather than Communist aggression!'

"Whatever we may think of America, the plain matter of fact is that, but for her, Communism would long ago have had the whole of South-East Asia in its grip and the threat to Australia would not be limited as it is at present to a potential one, but would be real and urgent.

"To criticise our Government for 'slavishly giving in to American demands' is both unfair and ridiculous.

"Rather the readiness to come to a decision without waiting to see what other members of the British Commonwealth and S.E.A.T.O. would do reveals an independence of judgment indicative of new virility and maturity for which we should be thankful.

"Personally, I find the whole situation in South-East Asia terribly reminiscent of the state of affairs in the 1930s in Europe.

"Hitler and the Nazis were establishing their hold upon the German people and year by year extending it over the neighbouring countries.

"England and France were hoping against hope and many of their leaders refused to face facts and were blind to the dangers that were rapidly emerging.

"Appeasement was their

South-East Asia

watchword and this, unfortunately, was supported by many Church leaders who, in their sincere and passionate desire for peace, allowed emotion to sway their judgment.

"Appeasement and disarmament and pacifism, these were the characteristics of the day and gave rise to the belief in the minds of the German leaders that Britain would never fight.

"It is disheartening to find the same kind of talk today though, thank God, it is not so widespread. But will men never learn the lessons of history?"

Turning to Indonesia, the Archbishop said that the language of its leaders is — "at times, almost identical with that of Hitler and their sentiments reminiscent of his 'Mein Kampf'."

"I find that some Church people seem to think that because there is a fine and growing Christian Church in that country and because there are Christians in the Government, there is no need for real concern.

"They appear to imagine that this Christian influence will be sufficient to keep their nation from aggression.

"The fallacy of such thinking is seen in the situation in Germany where there was a very strong Church with millions of devoted members, but they were quite incapable of stemming the tide of Nazism.

Aggression

"As Christians, we in Australia must do all that we can to strengthen our Christian brethren in Indonesia and hold out to them the right hand of friendship and brotherhood and the recent exchange of visits between our Churches has been of real significance.

"But though our prayers must go forth on their behalf that they may be able to swing public opinion away from the present and growing nationalistic and aggressive spirit, we must not shut our eyes to the facts.

"Whilst the people of Indonesia as a whole are delightful, peaceable and lovable, yet, at the moment, they are under a leadership which is the exact opposite of these characteristics, and unless they are delivered from such leadership they may become tools in the hands of men who are seeking to impose their rule upon surrounding countries.

PORNOGRAPHY, OBSCENITY AND YOU

In a Court judgment given last year, Mr G. A. Locke, S.M. said: "Much has been said and written of the need to curb the flow of obscenity and pornography appearing in the guise of literature. It is high time the publication of this stuff was stopped in a manner which will show the Law's determination to vindicate itself to those who set themselves above it."

Christian responsibility on the whole issue is made perfectly plain in the Bible.

In I Thessalonians Chapter 5 verse 22 we read "abstain, (that is keep away) from every kind of evil;" and again in Philippians chapter 4 verse 8 "If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good."

Clearly things that are impure or suggestive have no place in the life of a Christian, whether it be in the realm of thought, word or deed. If our city, State or nation were Christian, suggestive and obscene literature would have no buyers and would soon cease to be published.

But the fact of the matter is that our nation is not Christian, and Christians themselves are not free from the sin of "respectable dabbling" with the evil, or of exercising an easy tolerance in permitting it to enter their homes and minds unchecked through the medium of TV, daily newspapers and the many of the so-called, respectable magazines.

In Ephesians chapter 5 verse 3 we read, "Let there be no sex sin, impurity or greed among you. Let no one be able to accuse you of such things" and in verse 11, "Take no part in the worthless pleasures of evil and darkness, but instead rebuke and expose them."

An Editorial in "Decision" gave a timely warning as to why the problem of pornography and obscenity is everyone's concern.

"Every day the movies become dirtier. Every day the novels become more rotten. Every day the sex crimes become more hideous, the murders more brazen. Every day the corruptors of government become more venal in their slide towards anarchy."

"Every day the immoral fringe of the intelligentsia becomes more contemptuous of common standards of behaviour. Every day the pedlars of unhealthy goods and the professional poisoners of youth reach down the age scale for a still younger set of victims. And we Christians sit by and watch."

Poisoners

It is sickening to see responsible people championing the cause of pornographic and obscene literature with such smug statements as "these books and magazines have never harmed me." They may not have, but can anyone truly assess even that? Responsibility in the matter rests in the definition of what is obscene, and what are the cumulative effects of obscenity in a society.

The legal definition of obscene is, "that material is obscene, which to the average person, applying contemporary community standards, the dominant theme of the material in question, when taken as a whole, appeals to prurient interest."

It is reliably estimated that 75 per cent of all pornographic and obscene literature ultimately reaches the hands of teenagers. The corrupting influence of this material on our youth is confirmed by the Report of the N.S.W. Youth Policy Advisory Committee, which was set up under the Chairmanship of Judge Curlewis by the State Government in 1962.

Aberrations

"The Committee condemns in strongest possible terms the objectionable sex laden novel contained in lurid and suggestive coloured covers displayed in Newsagents and bookshops. The vast array of these novels on book stalls indicates a large sale to the public."

"Members of the Committee examined several of these books and in spite of a liberal and broadminded outlook unanimously expressed disgust."

In addition to suggestive covers, short descriptions of the contents usually appear on the front or back cover. Random examples are 'Lust, desire, romance'; 'Conveys the pleasure of Passion'; 'Vivid and unforgettable frank in vitality'; 'A Guide to Advanced seduction'; 'He had taken his fill of Cynthia — now he lusted for Sherry'; 'From brothel to Prince's bed.' In the opinion of the Committee per-

odicals which repeatedly resort to this type of journalism are, for the sake of profit, lowering the moral standards of the youth of the country."

A Macquarie Street psychiatrist has stated, "Primarily such a magazine was intended for the promiscuous person, however, when it fell into the hands of youth, it created instances when the youth became burnt out by sex experience and turned to sex drugs and alcohol. Finally when these failed sexual aberrations of homosexuality and lesbianism occurred."

J. Edgar Hoover has stated, "We know that an overwhelmingly large number of sex crime is associated with pornography. We know that sex criminals read it, are clearly influenced by it."

"I believe that if we can eliminate the distribution of such items among impressionable children we shall greatly reduce our frightening sex-crime rate."

The National Council of Juvenile Court Judges Resolution of 1956 states, "The stimulation of these publications, being no longer the thoughtless, mischievous acts of children are reflected in acts of violence, armed robbery, rape, torture, even homicide, for which the vicious and vile publications conditioned the minds of our children."

Pornographic and obscene material does corrupt the morals of its readers.

It is a predominant cause of immorality, dirty mindedness, sexual promiscuity, and every form of sexual perversion and sadism. History attests to the danger and damage that ensues from moral decline and character disintegration when any society propagates or tolerates impurity. "God is not mocked, for whatever a man sows that will he also reap."

Disintegration

In many ways the effect of pornographic and obscene material can be likened to that of narcotic drugs.

Like a narcotic, it is habit forming. Like a narcotic, it leads to the demand for greater and greater stimulation in the victim. Like a narcotic, it brings about the progressive degeneration and destruction of the victim's mind, body and soul.

However, there is one important and even more dangerous difference, in that one dose of a narcotic can only affect the person taking it, whereas one dose of pornographic or obscene material can be passed from hand to hand and corrupt many.

We need to remember that the basis of judgment for the Courts on the question of Obscenity and Obscene Publications is "contemporary community standards."

If this evil is to be permitted to continue unchecked without protest or preventative action, naturally it can be argued that the matter and attitudes that it promulgates are in keeping with "contemporary community standards."

For this reason it is urgent for Christian people to uphold, and fight to uphold, the community standards that are de-

By the Rev. W. H. Ostling, A.S.T.C. (Cham.), Th.L., rector of St. Barnabas', Roseville East, N.S.W.

signed for the happiness and true welfare of all. We know, and history confirms, that this objective is only found where God's laws and directives are upheld.

Obscenity and obscene publications are as much a crime against society as robbery and murder. They destroy reverence for marriage, for persons, for life itself. The evil has no more right for protection behind the democratic principle of freedom of speech than a criminal has the right to rob or murder with immunity.

Violence

Obscene publications mock fidelity in marriage, scorn purity and chastity. They glorify adultery, fornication, prostitution and every possible form of lust and sexual perversion. They deprave and corrupt. They drag into the mud of disillusionment and degradation God's most precious gift of Sex.

"Both honourable marriage and chastity should be respected by all of you. God, himself will judge those who traffic in the bodies of others or defile the relationship of marriage." (Hebrews chapter 13 verse 4.)

"The Obscene and Indecent Publications Act of N.S.W." is the law that is provided to protect our State from the evils of

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EDITORIAL

GOD OF MIRACLES

In an age of scepticism and defection from the faith it is refreshing to come into contact with first-hand accounts of God at work in a miraculous fashion.

Those who heard or met Dr Dwight Ferguson during his Australian tour cannot fail to have been impressed by the work being done through Men for Missions, the organisation he founded.

Dr Ferguson's special ministry is to the 99% of Christians who form the laity — God's "frozen people" as they have been so aptly called. Elsewhere in this issue something is told of the remarkable work being done through quite ordinary lay-people.

All too often we Christians live and behave as though God ceased to work miraculously when Christ ascended into Heaven. We forget that our very experience of Christ as Christians comes about through a great and mysterious miracle — the New Birth.

The God Who can change sinful, self-centred human beings into redeemed, restored and Christ-centred personalities is indeed able to work miracles in the life of the Church today.

SOUTH-EAST ASIA

Although a handful (albeit a vocal one) of church-people may disagree with him we believe the majority will feel indebted to the Archbishop of Sydney for the clear statement of his views on South-East Asia, appearing in the current issue of "Southern Cross."

Notwithstanding the voices raised from time to time calling for the appointment of more Australians to such posts as that of Archbishop of Sydney it is not without significance that an Englishman should occupy this office at such a critical period in Australia's history.

Only one who lived in England during the 1930's and 1940's could fully realise the potential dangers facing our young country.

None of us relishes war, whether on a small or large scale, but let us not be like the ostriches who pretended not to notice Adolph Hitler as he rose to power in the 1930's.

Archbishop Gough may have been writing as an individual but we believe he echoes the beliefs and views of the majority of Anglicans.

C.M.S. FINANCIAL YEAR CLOSING

WHEN this issue of A.C.R. appears less than two weeks of the C.M.S. financial year will remain.

Parish treasurers and members of organisations holding funds for C.M.S. are reminded of the near approach of June 30.

The figure given in our last issue applied to N.S.W. only. As we went to press figures were coming to hand from the various

states so as to give an overall picture of the total needed to meet this year's record Federal budget.

The increasing cost of maintaining work overseas and the steady increase in the number of missionaries have both involved a steady but controlled increase in our budget. Of a record gross budget of approximately £234,000 only 48 per cent had been received in the first nine months of the year and 52 per cent (or £122,329) were still needed in the closing three months of the year.

"It is a sobering fact that in the coming year our opportunities for maintaining and extending our work to the uttermost parts of the world may be limited, not by the legislation of unsympathetic Governments, but by the apathy of the Church here in Australia."

Ermington Crusade

"AFTER having an early upbringing in Sunday School, I have drifted away and have not been inside a church building over many years," said an old man in Ermington recently, "and you are the first visitors that I can remember ever calling upon me to press the claims of Christ upon my life."

Such was the challenge given by one householder in the Ermington area to visitors from Operation Combat Force who called at his home when engaged in the systematic visitation program.

Following this phase of the program a Children's Mission was held from May 17 to 21.

The main adult crusade meetings took place from May 23 to June 6 at the Crusade Centre, Lawson Street, Ermington. The Evangelist was Mr John Robinson of Campaigners for Christ, Melbourne.

Ministers of the local churches have reported a quickened interest and increasing attendance at Sunday schools and Sunday services whilst they have also been put in touch with scores of families who have expressed their desire to meet their local minister.

Discussions

After several visits and long discussions with the visitors five young teenagers made a profession of faith and another man and his wife were brought to know Christ whilst their own daughter, a teenager, was out assisting with the visitation program.

In one home, the husband was led to Christ on the occasion of the first visit. Subsequently his wife committed her life to Christ following a re-visit and their daughter since commencing Sunday school has now made her decision.

To complete the cycle, this man attended the Counsellor Training classes that he may be equipped to witness and win others for the Saviour.

"Bridges to Asia" theme for women's observances

THEME of the 1965 Fellowship Day observances being sponsored by Australian Church Women, a body linked with the Australian Council of Churches, is "Bridges to Asia."

Organised by the State Women's Inter-Church Councils, the day will be held in N.S.W., on Friday, July 23, in Queensland on Thursday, June 29, and in Victoria on Wednesday, July 28. Dates for other States will be announced shortly.

A special service of worship and simple group discussion material have been prepared for Fellowship by Mrs M. G. Wylie and the Rev. and Mrs G. Dicker. Leaflets containing this material are available from Australian Church Women, 3rd Floor, 511 Kent Street, Sydney, at 15/ per 100, including postage. Collections taken on the day will be devoted to the Winifred Kiek Scholarship Fund.

(The Rev. Winifred Kiek, B.A., B.D., is the widow of Dr E. S. Kiek, principal of Parkin Theological College, Adelaide, for 37 years. Mrs Kiek was born in England and, prior to her marriage to a Congregational minister, was a Quaker. After coming to Australia in 1920 and when her family had grown up, she studied for the ministry and was ordained as a Congregational minister in 1927.)

Indonesian

An Indonesian social worker, Miss Connie Tan Kwie Haw, has been granted the first Winifred Kiek Scholarship.

The scholarship was established to provide opportunities for overseas church women to study in Australia. It is also a recog-

CHRISTIAN EDUCATION IN AN AGE OF REVOLUTION

NEARLY 100 of Australia's leading Christian educationists will meet near Sydney this month to consider the strategy needed for "an age of revolution."

The meeting, at "Gilbulla," Menangle, about 40 miles south-west of Sydney, is the biennial conference of the Australian Council of Christian Education.

It will be attended by 70 voting delegates from all Australian States, plus a small number of observers and consultants. The Anglican, Methodist, Presbyterian, Baptist, and Congregational Churches, Churches of

Christ and Salvation Army will send delegations.

The conference is from Friday, June 18, to Wednesday, June 23.

Christian education for adults, youth and children will be discussed.

"We live at a time of rapid change that confronts the Churches with a profound challenge to rethink the place and function of Christian education," the Council president (Dr C. J. Wright, of Melbourne) said.

"The purpose of the conference will be to identify key factors to be taken into account in formulating a strategy that will meet the challenges of our day."

A keynote address on "Church strategy in an age of revolution" will be given by the General Secretary of the Australian Council of Churches (the Rev. Harvey L. Perkins, of Sydney).

Two representatives of the New Zealand Council of Christian Education will attend as guests.

Leader of the conference will be the Rev. Ken Jago, of Melbourne.

(A.C.C. Service).

"GILBULLA" PLAN

DURING January, 1966, "Gilbulla" will be run on similar lines to "Lee Abbey," England.

A chaplain, the Rev. Jim Glennon, and a small group of lay people will maintain the usual services in the house, and will provide spiritual fellowship.

Church people and friends are invited to go there as guests. There will be opportunities for:

Personal retreat.

Drawing on the healing ministry.

Guidance in prayer and Christian living.

A good holiday.

Guests will be entirely free to draw on this ministry and fellowship or not as they wish.

These arrangements are being made by the "Gilbulla" Board of Management in conjunction with the Dean of St. Andrew's Cathedral.

OFF THE RECORD

ECUMENICAL INCENSE

What does an Anglo-Catholic vicar do when he runs out of incense? Why, he borrows some from the Greek Orthodox people, of course. Normally these should be little trouble in such an operation but not so on a recent occasion in an English church. It was one of those shared buildings we are hearing more of these days and it was the Anglican's turn. When the vicar could find no "Anglican" incense he decided to borrow some of the "Orthodox" variety from a tin in a cupboard. It may have looked all right, but the smell was not that of incense. In fact it was good old-fashioned English tea, stored there by some long-forgotten curate who liked a "cuppa" after services.

WELL SAID

"I pointed my finger in scorn one day

At one who had fallen along life's way.

But when I noticed, what did I see —

Three of my fingers were pointing at me!"

(Indian "Challenge.")

FIFTY YEARS AGO

From "The Church Record,"

June 25, 1915: "Is the Church today sufficiently dominated by the spirit of Jesus Christ? Are the ideals in the Church of today the ideals of the great Head of the Church? Are the methods of the Church such as are calculated best to manifest the intense love of the Saviour for individual souls as well as for the nations of the world? Are we as a Church displaying a tendency to the sensational and the demonstrational, forgetful of the Master's warning, 'the Kingdom of God cometh not with observation'?"

The heat of debate, the lack of unity, with the internal jealousies within the Church today point to a needed renewing of the instrument of the Lord's working. Prayer, prayer and again prayer for the Holy Spirit — the fire of Pentecost is needed to burn out the false and burn in the true, in order to bring about the fulfilment of all the purposes and ideals of the Divine choice."

WHICH WAY?

An American newspaper once reported that an insurance expert had said that clergymen as a group were not good drivers. Giving this as his considered opinion the insurance man commented, "Most clergymen drive like they are going to a fire."

The King's School

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Books

World traveller

WRITE THE VISION, by A. J. Appasamy, Marshall, Morgan and Scott 254 pages, price 11/6. (Review reprinted from "New Life.")

ONE of the greatest travellers of modern times, J. Edwin Orr, a courier of the King of kings, has visited 140 countries of the world and 500 of its major cities. Every country in the United Kingdom, all the European countries except Albania, the 35 countries of the Americas, 35 in Asia, 40 in Africa, and all the 12 administrative units of Oceania have been traversed.

He has been in such remote places as Saint Helena, Mauritius, Karaman, Kwajalein and Curacao.

This native of Northern Ireland has published a score of books, at least one of which appeared in 15 languages.

A student with an unusual power of concentration, he has won the following degrees: Bachelor of Theology, Master of Arts, Doctor of Theology and Doctor of Philosophy.

The leaders of a number of British and American societies have made him a member in full standing.

Apart from its sustained interest the great appeal of this new book is in its overwhelming proofs of the faithfulness of Almighty God in the varied experiences of one who, when quite young, accepted the challenge, "Prove Me now!", in faith and loving obedience.

Edwin Orr's family was poor in this world's goods but rich in faith; their food was plain and never over-plentiful, so that young Edwin never had a proper meal during his first 14 years. New clothes were a rarity in his home.

Who in his circle then could foresee that he would become a preacher of righteousness to countless thousands, a soul-winning evangelist of evident power, a teacher and Biblical scholar of unusual ability, and a valued counsellor to such men as Billy Graham.

A. J. Appasamy, until his recent retirement a Bishop in the Church of South India, presents in faultless English a consistently interesting record of Dr Orr's 30 and more years of dedicated service, his experiences in military service as a Chaplain, his journeyings, his success in Christian leadership, and his work (much published in the United States of America) as a Bible Class leader among the "stars" of the silver screen who formed the Hollywood Christian Group.

Chapter 21 of this book, entitled "Spiritual Songs," tells the remarkable story of Edwin Orr's hymn, "Search me, O God," sung to a Maori melody, and of other verses he penned during his wanderings. Some of these have been widely used in radio witnessing.

The final chapters deal with: "The Burden of Revival"; "The Groundwork of Doctrine"; and "The Message of Surrender."

There is a good bibliography, an index of people and places, and several pages of reference to sources.

This is an unusually fascinating book and you will miss something really worthwhile if you do not read it.

You, too, will wish that it were longer, although it is quite comprehensive; not every statement of the author will be acceptable to all, but you will be edified and encouraged in the faith as the narrative unfolds to its conclusion.—W.R.

CYCLONE HELP

THE Inter-Church Aid Division of the Australian Council of Churches has cabled a contribution of £1,000 to be used for the relief of suffering caused by the recent cyclone catastrophe in East Pakistan.

The gift, made on behalf of Australian Protestant and Orthodox Churches, followed an urgent call for assistance from the World Council of Churches.

A W.C.C. staff member in Dacca reported that in addition to an estimated 11,000 killed in the cyclone, seven million people are homeless.

The W.C.C. is asking its member Churches for an initial 100,000 dollars to deal with the "unprecedented situation."

Wahroonga look at church government

FORMS of church government adopted by Congregationalists, Methodists, Roman Catholics, Presbyterians and Anglicans were discussed at a well-attended public meeting in Wahroonga on June 1.

A panel, under the chairmanship of Archdeacon Fillingham, explained the forms of government adopted by their denominations and answered questions from the audience.

The panel consisted of the Rev. J. E. Akehurst, Congregational Church; Rev. A. Hills, Turramurra Methodist Circuit; Father A. R. Ebbs, Holy Name Priory, Wahroonga; Rev. R. A. Blackwood, St. John's Presbyterian Church Wahroonga; and Rev. K. W. Walker, St. Andrew's Church of England, Wahroonga.

Over 200 people were present for the occasion and many questions on church union were raised and answered by panel members.

Those present gathered for supper at the conclusion of the meeting, supplied by the ladies of St. Andrew's, Wahroonga, and many expressed their desire for further opportunities for joint gatherings.

The paper went on to praise the manner with which the Church Pastoral-Aid Society, an Evangelical body, is carrying out its work and to point out that "Evangelical scholars today are establishing a growing reputation for Biblical scholarship, as evidenced by the Tyndale Commentaries and the works published by the Marcham Manor Press."

"In the past Evangelicals have too often been negative and opposed more than they proposed. The danger still remains, but it is receding. One of the most constructive and thoughtful criticism of the Bishop of Woolwich is Leon Morris' *The Abolition of Religion*..."

SCOTS REPORT ON MASONRY

A CHURCH of Scotland panel, which for the past year has been in- has reported that it could not reach complete agreement on Christian participation in such organisations.

The panel did agree, however, upon the right of the Church to remind those of its members who were freemasons that their masonic vows should in no way conflict with their more solemn vows of membership in the Body of Christ.

The report said that some members of the panel held the view that total obedience to Christ precluded membership in such an organisation.

The secrecy of Freemasonry activities also troubled several panel members.

"While secrecy itself is neutral," the report said, "in general where it exists there is immunity from criticism and judgment of others and therefore the obligation of self-criticism is all the more stringent."

(EPS, Geneva.)

Visiting lecturer at Moore College

THE Rev. A. A. Snell, M.A., S.S.M., a lecturer in New Testament at St Michael's House, Craferes, South Australia, will give five lectures on the Epistle to the Hebrews to the students of Moore College next month.

The lectures will be on July 19 at 12 noon, and on July 20 and 21 at 11 a.m., and 12 noon. They will be given to the Graduate School and will be open to clergy and others.

Lunch will be available to visitors by arrangement.

Notes and Comments

Growing strength of Evangelicals

A correspondent in this issue refers to Evangelical growth in the Church. His remarks echo a recent comment on the English scene made by the *Church of England Newspaper*.

The paper's comment was prompted by the fact that the Bishop of Woolwich was "worried that the theological colleges which were full today were almost all what he called conservative and fundamentalist."

"This is a fact which alarms some but encourages many others," said the paper. "It is one of the signs that the Evangelical cause in the Church of England is growing in strength... Its supporters would claim that men and women are coming back to the basic teaching of the Bible with relief and affection."

The paper went on to praise the manner with which the Church Pastoral-Aid Society, an Evangelical body, is carrying out its work and to point out that "Evangelical scholars today are establishing a growing reputation for Biblical scholarship, as evidenced by the Tyndale Commentaries and the works published by the Marcham Manor Press."

"In the past Evangelicals have too often been negative and opposed more than they proposed. The danger still remains, but it is receding. One of the most constructive and thoughtful criticism of the Bishop of Woolwich is Leon Morris' *The Abolition of Religion*..."

Anglican and Protestant

Some of our more observant readers might have noticed an error which occurred in the report headed "Moore speaker at Protestant-Roman Catholic lectures" on page one of our last issue.

In this item it was stated that "Leading Anglican, Protestant and Roman Catholic speakers will take part..." The use of the terms "Anglican" and "Protestant" in such a way as to imply that Anglicans are not Protestants is, of course, quite incorrect.

This usage is adopted for all handouts from the Australian Council of Churches and is normally corrected by us before publication. The item in question slipped by without such correction. If a distinction should be drawn it would be more correct to say: "Leading Anglican, other Protestant, and Roman Catholic speakers..."

EASTWOOD PRAYER

SEVENTY parishioners of St. Philip's, Eastwood (Sydney) took part in a Half-Night of Prayer earlier this month.

Prayer for the outpouring of God's Holy Spirit upon His Church and people was the feature of the evening.

Many came and went during the sessions and at one stage some fifty people were together in the church. Twenty-five were still present at the close of the Half-Night at 9.45 p.m.

Each session started with a hymn and brief Bible reading, followed by suggested subjects for prayer.

Half a million law-breakers

It has been announced that in the six months since TAB betting was introduced to N.S.W. those using its facilities have bet almost £4,750,000. This, according to the experts, represents "almost £9 per head by the 500,000 N.S.W. people estimated to have bet illegally off-course before TAB started."

We confess we found the second figure more alarming than the first. We have come to expect gambling figures to run into millions but to learn that 500,000 N.S.W. people were breaking the law in this way gave us quite a jolt. If we exclude children this means that about one in five N.S.W. people were lawbreakers.

If this many people are prepared to break the gambling laws it is no wonder that the road toll is mounting, that major bad debt write-offs are becoming a commonplace and that law-breaking in a thousand other forms, right down to the petty theft of office stationery, is considered a "normal" part of community life.

Those who hope to see man learning to live in harmony with his fellow man, whether on the local or international level, would do well to ponder these facts. With all his veneer of civilisation and technological progress man is still fundamentally the same as he ever was—a rebel needing the reconciliation offered us in Christ.

CHURCH TEAM ON NG SURVEY

A SEVEN-MEMBER ecumenical team will leave Sydney on Sunday, May 30, on a four-week survey of church and mission board work in Papua-New Guinea.

The team, which is the first of its kind, includes the chief executive officers of Anglican, Methodist, Congregational Baptist, Lutheran and Churches of Christ mission boards.

The Secretary of the Australian Council of Churches' Division of Mission (the Rev. F. G. Engel), who will accompany the team, said in Sydney that the tour was being made at the invitation of churches and missions in the territory.

"The basic purpose of the visit is to enable mission board secretaries acquainted with one church or mission in the territory to see together the work of all the churches and missions related to the Australian Council of Churches," Mr Engel said.

The team includes Canon F. W. Coaldrake (Chairman of the Australian Board of Missions); the Rev. N. F. Cocks (London Missionary Society); the Rev. C. F. Gribble (Methodist Overseas Missions); the Rev. R. W. Gerhardt (United Evangelical Lutheran Church's New Guinea Mission Board); Mr R. S. A. McLean (Churches of Christ Overseas Mission Board); the Rev. J. D. Williams (Australian Baptist Missionary Society) and the Rev. F. G. Engel (Australian Council of Churches).

Host Churches and missions are the Anglican Diocese of New Guinea, the Evangelical Lutheran Church of New Guinea, the Papua Ekalesia, the Methodist Synods of Papua, Rabaul and the Highlands, and the Baptist and the Churches of Christ missions.

The team will return to Sydney from Port Moresby on Monday, June 28.

Good Friday Procession

On reading the A.C.R. of June 3, I would question Mr Milton Myers' motives in writing his letter regarding the Good Friday Procession.

Firstly he criticised the wearing of robes and "ribbons," and suggests that this is only to show the glory and catholicity of the Anglican Church. Surely by wearing robes, badges and uniforms, and by carrying banners and crosses these people are bearing witness to the outside world that they are serving their God and His Church in a very real way through the various parochial organisations.

Regarding the place of the Processional Cross. When used in Procession it symbolises the carrying of the Gospel of Jesus Christ into every corner of the world. We should therefore not be ashamed to carry this, the very symbol of our faith, before the multitudes of indifferent peoples and non-Christians to bear witness of our faith.

I doubt if the carrying of banners with texts has any real effect on the onlooker. Would non-Christian or even a "nominal" Anglican understand the text, "Jesus Christ is the Light of the World?" The committed person taking part in the procession or service would, but we are not bearing witness to them. On this question I would agree with Mr Myers.

Surely Mr Myers must realise that the Anglican Church embraces many different outlooks, and in this diocese in particular clergy and churchmen of both "evangelical" and "catholic" traditions have much to offer each other. Does it really matter to the committed person that there are servers in "bright red" cassocks; that some are wearing crosses; that some make the sign of the cross; that some bow the head or genuflect?

Again I question Mr Myers' right to criticise the personal expressions of an individual. He says these things are "un-Anglican." Perhaps he should read more about the "whole" Anglican Communion, he might be enlightened; I was.

Certainly, as Mr Myers mentioned, quoting: "Good Friday is a day when the Christian's heart is heavy at the thought of the sin which caused his Saviour's death." But it is also a day to rejoice in the fact, that God so loved the world, that He gave His Son to die for us upon the Cross. What a glorious thought, that God did this for us. Would we be prepared to do the same for God?

Several other points of Mr Myers' letter I do agree with. But let us not overlook the main point of this Good Friday Procession. We, as Anglicans, are bearing witness that also as Christians we have a God who was prepared to give His Son to die for the sins of the world, not just for Christians, for all mankind.

It would be most interesting to hear further from Mr Myers.

R. ADAMS, Pymble, N.S.W.

Deaconesses and lay readers

Deaconess Hall's letter about titles and terminology of Deaconesses, Parish sisters, and women workers was both interesting and informative, and your editorial in the following issue of A.C.R. further elucidated. We must now all be good boys and girls and stick to strict protocol.

However, has your editorial in "Notes and Comments" made a similar mistake in referring to Readers as "unofficial"?

Letters to the Editor

Others have referred to our peculiar church terminology where we "consecrate" a bishop, "ordain" a priest, "set apart" a deaconess, "collate" an archdeacon, "induct" a rector, etc., etc., and we also "admit" a reader (to the office of reader). If the office of Reader is "unofficial," does it follow that so is also that of bishop, priest, etc.? Are we to understand that to be an official there must be a service in the Book of Common Prayer?

Many years ago I was given a Reader's temporary licence on the understanding that I qualify for the "Archbishops Diploma." A two year school of instruction was set up by the Archbishop with lecturers appointed by him and conducted in Church House.

After qualifying I was given a diploma certificate signed personally by the Archbishop. Soon after, with others I was "admitted to the office of reader" at a Sunday morning service in St. Andrews' Cathedral, and the late Archbishop Mowll in the course of the service handed me a document being a Readers licence, signed by him as Archbishop of the Diocese, bearing the seal and crest of the Diocese, and also personally signed by the Registrar.

I was also handed a New Testament, signed by the Archbishop "on the occasion of admission to the office of reader." Since then, by regulation (now discontinued by instruction of the Registrar) the Archbishops' Chaplain renews my licence annually by endorsement.

After all this I am informed by your paper that I am "unofficial." Oh dear, I thought I was the real Mackay! Deaconess Hall and I can now cry on each other's shoulder.

Where next is the axe going to fall?

JACK O'CONNOR (Reader), Castlereag, N.S.W.

Campaigners in Army camps

We believe that your readers will be interested to know that this Movement, recognised by the Australian Army as an accredited philanthropic organisation, has again been invited by the Army to place Welfare Representatives in camps being established to receive young men who are being called up for National Service Training for a period of two years with the further possibility of overseas service.

In view of the importance that the Army places upon this work and our experience throughout the period of the last war and the intervening years, the Federal Council of this Organisation believes that this is a challenge which must be accepted by all Christian parents and friends interested in the spiritual well-being of the young men of our community.

By means of establishing an "Everyman's" Hut staffed by a man with officer's status and living within reach of the servicemen, we have found this to be a most fruitful and strategic ministry.

The "Everyman's" Huts have proved to be a "home away from home" where Christian standards of spiritual life and morality have been maintained and presented to the men.

We would therefore be glad if you would make this need and opportunity known through the columns of your paper so that friends may be able to share with us in this task by making a gift to the Welfare Fund of this Movement and supporting

this new undertaking with their prayers. We would advise that all donations to the Welfare Fund are rebateable for taxation purposes.

We thank you in anticipation of your fellowship in this way.

A. A. GILCHRIST, Director (N.S.W.), Campaigners for Christ.

Deaconess at high school

I wish to pay tribute to Head Deaconess, Mary Andrews, through your columns.

On Saturday, May 15, Miss Andrews performed a solemn ceremony at Hornsby Girls' High School. The occasion was the dedication of the "Agnes Brewster Memorial Library," in honour of the school's first head mistress, who died in 1957.

In her address, preceding her solemn prayer of dedication, Mary Andrews confessed that she had been a shy girl when a pupil of Miss Brewster's school, with a fear of having to speak in public. She demonstrated most convincingly how God can change our personalities from fear to faith, by her own inspiring address.

She told how the motto which Miss Brewster chose for the school, "Faith with Fortitude" had strengthened her in her missionary days in China, especially when she was faced with the terrible alternative of death by starvation or possibly by bullets. She had held fast to "faith" and "fortitude" until the way opened up for her escape.

Head Deaconess Andrews gave us a "posy of violets" (three V's) by which to remember Miss Brewster, namely "vision, venture and vitality," all qualities Miss Brewster demonstrated in her own personality and which are so needed in the world today.

As Miss Andrews spoke, the school emblem, "The Torch" burned brightly from the wall of the Assembly Hall.

Later, the Head Deaconess unveiled a bronze Memorial Plaque at the entrance to the library on which was inscribed, as a tribute to Miss Brewster, "more enduring than bronze is the monument I have builded."

There is no doubt that Mary Andrews contributed greatly to the deep spiritual encouragement and inspiration of the afternoon. On behalf of the Memorial Committee at Hornsby Girls' High School may I say publicly, a most sincere "thank you."

(Mrs) H. MCCARTNEY (of the Brewster Memorial Committee, Hornsby Girls' High School).

Evangelical growth

The fact that 15,000 attended this year's Anglican Procession of Witness in Sydney seems to be one very good reason why such an event should be retained instead of a suggested combined service at the Showgrounds. With the necessary compromises for such an inter-church gathering the end result is unlikely to have much appeal to Roman Catholics or anyone else.

Although many readers will agree with your recent Editorial concerning the Church of Rome, there is no doubt that recent trends in that Church, not least the renewed interest in Bible Study, could have great effect in the future.

Many evangelicals (Billy Graham included) believe that they are on more common

ground with Roman Catholics than, for example, with those who advocate a new liberalism with a qualified view of God, and who seek to reject orthodoxy with many of the arguments professed by atheists once thought were their own.

At the present time U.S. ecumenical leaders are referring to the world-wide evangelical upsurge as the great third force in Christendom. Dr Eugene Smith has in the *Ecumenical Review* quoted many statistics to prove the point.

In Australia in the Anglican Church there has been a marked increase in evangelical numbers and influence and the wide support for the C.M.S. is significant. Moreover throughout the Anglican Communion there is now an encouraging number of evangelical bishops and a fine array of scholars whose writings are being widely distributed.

Recently the *Church of England Newspaper* commented that in recent years in England there has been an embarrassingly large number of ordinands from the six evangelical theological colleges.

Recent criticism by the Archbishop of Canterbury of Sydney's alleged one brand churchmanship is hard to understand when no like remark was directed at certain other dioceses. Moreover His Grace has never publicly criticised in England such strongly Anglo-Catholic dioceses as Wakefield or Ripon or made comment concerning, for example, the evangelical dioceses of Carlisle or Rochester.

A certain few journalists attempted to capitalise on Dr Ramsey's remarks and the earlier criticisms in *The Australian* turned out to be very largely almost a word-for-word rehash of remarks from a source notoriously anti-Sydney. The fact that the number of graduates among Sydney clergy is greater than most other larger dioceses here, the good A.C.T. results of Moore College students makes the old charge of anti-intellectualism sound rather hollow.

PARISHIONER.

Hawthorn, S. Aust.

Willochra's problems

I was pleased to read in an article in ACR (May 20) that standing committee of General synod are planning to investigate the problems of the Church of England in remote parts of Australia. I pray that Willochra will be included.

May I give some details which show the potential and the need of Willochra.

Before Mr R. Brook went out from Willochra to work as a High school teacher with C.M.S. in Tanzania a parishioner gave him a cheque for £50. This was done without any suggestion from the Rector, but the faithful preaching of B.C.A. missionaries. After three years, this same parishioner has just given Mr Brook another cheque for £50 during his recent visit to the diocese.

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(Rev.) G. S. THORNE,

Melrose, S. Aust.

Correction

I should be grateful if you would publish the following short correction to my letter about the Procession of Witness in the issue for 3rd June.

In the third paragraph I stated in my original letter, "I am less convinced than ever about the efficacy of this annual event." Unfortunately this was misprinted "efficiency," and as it reads it could be inferred that I was criticising the work of the marshals who direct the actual march.

This was certainly not my intention, and I should like to correct any misapprehension the error may have caused.

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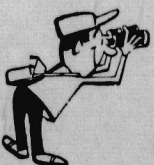
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ARE THE PRIORITIES IN YOUR PARISH RIGHT?

THIS question will be considered at the next Study Conference organised by the Anglican Church League.

The vexed and vital question of "Priorities in the Parish," which worries both minister and

RANDWICK. — Special services at the end of June and early in July will mark the centenary of St. Jude, Randwick. At 10 a.m. on June 27 the Archbishop of Sydney will be the speaker. At the evening service on the same day the Bishop of Canberra-Goulburn, a former catechist at St. Jude's will preach. The Bishop of Newcastle will speak at a service on July 4.

LADIES — Ladies of the Church of England at Lang Lang (Gippsland) have arranged a Women's Convention for July 22 and have invited Miss Dawn Martin, of the Christian Service Centre, to speak.

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MEETINGS

ANNUAL MEETING
The Annual General Meeting for all members of the ANGLICAN CHURCH LEAGUE will be held at the CENEPE Centre, 511 Kent Street, Sydney, on Friday, June 25, commencing at 7.45 p.m.

All A.C.L. Members are urged to attend.

ALL CLERGY WIVES are advised their next Sydney meeting will be on Friday, July 2, at 11.30 a.m. in the Cathedral for the service of Holy Communion and address by Bishop F. Hulme-Moir. Following this service will gather in the Board Room at 11.15 a.m. for a basket luncheon and a business meeting for election of office bearers for the next two years. Do come and join with us. Inquiries to the Secretary, Mrs. Marjorie Miles, St. John's, Campsie, 78-2879.

MOTHERS' UNION Annual Meeting. The annual meeting will be held in the Pitt Street Congregational Church, Sydney, on June 25, at 11.15 a.m. Guest speaker will be Dr. Bruce Stephen. Chairman will be Bishop A. J. Ginn.

layman alike, will be tackled by a prominent clergyman, the Rev. Dudley Foord, and a leading layman, Mr. Ian Harvey.

They will try to answer such questions as:

"Should the minister knock on with the raising of money and every door of the parish?"

"Should the layman's concern the mowing of lawns?"

"Where is the balance between evangelism and teaching?"

"How much emphasis should the missionary program receive and how much money should it absorb?" together with many other vital questions.

These conferences are part of a series: "What is the Answer?—A Consideration of vital questions facing the Church of England today."

This conference is being held at St. Andrew's, Summer Hill, on Saturday, July 10, from 10 a.m. to 2.30 p.m. Registration is 5/- at the conference (students half price), and a hot lunch will be provided for 5/.

FURTHER NEWS FROM CHILE

A further letter from the Rev. Greg. Blaxland, an Australian missionary working with SAMS in Chile gives more information about the recent earthquake damage:

"Shortly after my writing to you, the senior municipal architect came to inspect this school of St. Paul's Viena del Mar. His immediate decision was that the buildings were unfit to be used as a school and condemned them to be demolished.

"This of course came as a tremendous blow to all concerned, but the wisdom of the decision has been seen during the weeks since. In this time we have had several more tremors of varying intensity, with one particularly strong one on Sunday April 2.

"The old cracks have widened and new ones have appeared, which leaves us with the impression that we were to have another earthquake as that of March 28, the whole lot would probably come tumbling about our ears. Temporary premises have been occupied nearby.

"St. Paul's School is the school in which, since March 1964, we have been carrying out our educational-evangelistic work and this cannot be continued unless the school is rebuilt.

"This will cost £10,000 sterling to get it in order to hold classes, but £20,000 to refit it with hall and missionaries living quarters as before.

"This school was a spearhead in our new-vision program to go into cities among the well educated Chileans, some of whom we trust will be won to Christ and in due course play a vital part in the leadership of the National Church of the future.

"Already interest has been shown on the part of some of the parents, some of the children attending a recently begun Sunday School to form a type of 'house-church,' and it would be a great set back to this approach

if the school were closed. It is therefore hoped that friends in the home countries of England and Australia will come to our aid.

"Other news items that may be of interest are: 1. We once again have water laid on after nearly 6 weeks without it; 2. Demolition has begun on the home of the family from our congregation which came to live in the church hall after earthquake; 3. The damage done to the church buildings, including our flat, was worsened considerably and we have not yet been able to get an architect's opinion on this; 4. During this time our third son, Andrew Clive, was born.

LETTERS (cont.)

The Communion Service

I suggest to the Rev. Neil Pratt that Our Lord Himself gave the reason for His institution of the Eucharist ("the Lord's Supper") referring rather to the Agape than the Liturgy—a different, though related, meal. When He commanded His People to "Do this . . .," He added "for the re-remembering of Me," ("Anamnesis") as you are no doubt aware, means more than a bare "recall to memory."

For, after all, commonsense (let alone anything else) dictates that a celebration of the Holy Communion is rather a tedious way of just "remembering" Him; a suitable religious picture could do that equally as well.

Without labouring the various meanings laid on "anamnesis," I would add that the Eucharistic Liturgy is "of the Lord" and therefore IS A PROCLAMATION OF THE GOSPEL . . . which may or may not (depending on its performance) be as effective as any other means of proclaiming the good news.

Let me conclude by observing that your paper is spoilt by so much sniping at fellow Christians from behind your entrenched positions; however this issue (June 3) was made worthwhile by sane (albeit gentle) advice of the Rev. David Crawford on submission to the Holy Spirit, who after all, did empower the Christian Church to "Go into all the world etc. . . ." at Pentecost about 1500 years before the glorious Reformation, and even 1200 years before Thomas Aquinas. (Rev.) DOUG PETERS, Gilgandara, N.S.W.

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PORNOGRAPHY, OBSCENITY AND YOU — from page 2

will fall one by one, an unpitied sacrifice in a contemptible struggle." (Edmund Burke).

(1). When you see what you consider is immodest, suggestive or giving an unhealthy over-emphasis to sex in the papers you buy, write a letter of protest, politely stating your views on the matter.

Where there is good, wholesome and edifying reporting in these matters write a letter of congratulations.

As a reader of the papers your views are considered and noted.

(2). Wherever any paper magazine, periodical, etc. takes a stand on decency you can congratulate them. This also applies to individuals, Parliamentarians, Police Officers, public figures, etc.

You can personally bring to the attention of your Local member the harm which is being caused nationwide by Pornographic and Obscene Publications.

(3). Where you notice good advertisements of films write congratulatory letters, protest against bad ones. Do not let indecent advertising continue unchecked.

(4). If you are a shareholder in any company which published or features obscene or indecent material you, as a shareholder, have definite rights and your protests will be listened to.

(5). You can congratulate your local police and government officials when they enforce the particular legislation in your State and Territory affecting decency.

Photography

(6). You can be positive in wanting to read good literature, see good photography and films.

If you are keen on photography enter any contests which are intent on featuring nude shots, to show there are other and more wholesome subjects of photography.

(7). Join the League of National Welfare and Decency, 72 Pitt Street, Sydney.

This is a civic group, representing all denominations, dedicated to the support of the enforcement of the Law relating to obscene and indecent publications and the promulgation and support of decent literature, advertising, films and photography, etc.

BEST-SELLER BISHOP

DURING April Bishop Robinson's new book, "The New Reformation," stood fifth in sales of British paperback.

It was eclipsed only by "Peyton Place," "Return to Peyton Place," "Mary Poppins" and "The Carpetbaggers."

Two months after its publication the book is in its fourth edition, and has 80,000 copies in print.

Bishop Robinson is devoting all his royalties to a charitable trust.

Birthday rally

Wednesday, June 30, is the date planned for the 73rd Birthday Rally of the Church Missionary Society (Victorian Branch).

This will be held in the Chapter House, St. Paul's Cathedral, Melbourne, and the guest speaker will be the Rt. Rev. A. N. Samuel, Bishop of Krishna-Godavari Diocese, Church of South India.

(8) Resist all efforts to change or undermine our legislation controlling pornography.

(9) Protest to your local news-agent if he over features sex magazines and obscene literature. Get others to join with you in this matter.

(10) Inform the League, of any blatant examples of pornography or obscenity which are brought to your notice and be prepared to testify concerning them in Court if necessary.

(11) If you are a member of any political party, group or organisation bring the problem of pornography and obscenity to their attention and seek their support for efforts to wipe it out.

(12) Above all, Pray and work that the millions of upright Australian parents will warn their children of the evils of obscenity and encourage them to realise the tremendous force for good that each can exert first by example and secondly by exercising their gifts to write, act or produce wholesome literature and entertainment.

Remember "All that is necessary for the triumph of evil is that good men do nothing." (Edmund Burke.)

"Compromise not always wrong," says U.K. Evangelical speaker

"It is not enough to sit under one banner at Keswick, or participate in a Billy Graham Crusade and then return to a situation where our separate churches are not officially in communion, where we maintain different church discipline, and present a divided picture to the world."

These thoughts were expressed by the Rev. Colin Craston in a paper under the title "Reunion and private judgment" given at a meeting of more than 100 Evangelical clergy in York, England.

Mr Craston went on: "I find it difficult not to believe that the Holy Spirit is working in the moves towards church reunion. Either the Holy Spirit—or the devil."

Mr Craston drew out five Biblical principles to support his contention that "to maintain that compromise is always and essentially wrong is neither a Biblical nor realistic position."

These principles included single-minded obedience to the Lord, lovingly expressed within the household of faith, involving neither compromise of the essential Gospel nor conscience.

Such an obedience must recognise the difference between priorities and secondary matters.

These principles, he maintained, were worked out at the Council of Jerusalem recorded in Acts 15.

Secondary

On a number of occasions St. Paul might well have been accused of compromise but in every case it was a question of satisfying himself that the fundamental principles of the faith were not being violated. Once sure of this, St. Paul often conceded points on secondary issues.

"How far" asked Mr. Craston "are Evangelicals prepared to concede on secondary issues for the sake of peace in the Church?"

WORLD REPORT

STAYING OUT.—The president of the Christian and Missionary Alliance, U.S.A., has said at a meeting in Minneapolis, Minnesota, that his organisation will continue to stay aloof from the ecumenical movement. Dr. Nathan Bailey, of New York, said the Alliance "is not, never has been and pray God never will be connected or associated with any organisation that denies the very truths and faith of our Lord Jesus Christ."

ARRESTED.—Sixty - three Roman Catholic clergy are reported to have been arrested in various parts of Burma by the Revolutionary Government on charges of "engaging in politics under the shelter of religion."

The Home Ministry did not specify whether they were priests or brothers, or both. Roman Catholics in this predominantly Buddhist country number about 200,000 in a population of 21-million.

PREFER LATIN — Roman Catholic parishioners in a village in Italy have gone "on strike" against use of the vernacular

(Italian) in the Mass. The congregation told its parish priest that members preferred the traditional Latin Mass. Meanwhile in London, a Latin Mass Society has been formed to use "every means in its power to restore the Latin Mass, preserve the traditional music of the Roman Catholic Church, and establish a channel of communication

between the laity and the hierarchy of England and Wales."

SPANISH ACTION.—Sixteen Protestant chapels, which have been holding services for some time, were licensed by the Spanish Government during the past two months, giving them legal status, instead of just being "tolerated." Nine of the chapels belong to the Seventh-day Adventists, five belong to the Baptists and two to the Plymouth Brethren.

BOHEMIAN REFORMER BEING REMEMBERED

CZECH authorities have approved celebrations in connection with the 550th anniversary on July 6 of the burning of John Hus at the stake in 1415.

Plans have been made for the erection of a monument to his memory, and restoration of Hus' former residence, the rector's house at the old Bethlehem Chapel in Prague. Various documents related to his life and work also will be published.

The Czechoslovak Academy of Sciences, Prague, has announced plans for a symposium about John Hus in August. Leading scholars from Czechoslovakia and other countries will participate.

An exhibition about Hus' life and work is also scheduled at the National Museum in Prague a commemorative stamp is being issued, and the publication of special editions of several books and articles is planned.

The Czech Ecumenical Council of Churches has also announced it will hold memorial services and special meetings, with special emphasis on July 6, the exact day when, 550 years ago Hus was burned to death outside the city of Constance.

The 500th anniversary fell during the First World War and public demonstrations were at that time discouraged by the Austrian authorities, particularly when they concerned such a personality as John Hus.

The unveiling of the Hus monument at the Old Town Square in Prague in 1915 had therefore to be performed in strict silence, with police guarding the square and prohibiting even the laying of flowers on the monument.

Despite this a veritable mound

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Mainly About People

N.S.W.

The Rev. N. Wain, from Lancashire, England, has been appointed curate-in-charge of the provisional parish of St. Luke's, Mascot, with Eastlakes (Sydney). Previously this district was under the oversight of the Rev. A. W. Quee, now in South Australia as CMS state secretary.

The Rev. Owen Weaver, chaplain on Norfolk Island since 1963, has returned to Australia and has been appointed curate-in-charge of Hillview, including Prestons and Casula (Liverpool district). His place on Norfolk Island has been taken by the Rev. Philip Kitchen (A.C.R., March 25).

Scripture Union advises that Miss Alethe Clezy, who has just returned from pioneering Scripture Union work in the Philippines, is available to speak at meetings in the Sydney area between July 16 and August 20. Inquiries should be directed to the General Secretary.

The Rev. Keith Sanders, chaplain at Trinity Grammar School, Summer Hill, has been appointed headmaster of the Preparatory School. Mr Sanders has been chaplain at Trinity since 1952. Prior to becoming full-time chaplain in 1953 Mr Sanders served a curacy at St. Andrew's, Summer Hill.

The Rev. Vincent Caley, curate at St. Paul's, Wentworthville, has been appointed Master in Holy Orders at Shore School, North Sydney. Mr Caley trained at Ridley College, Melbourne, and has served curacies at Austintown and Summer Hill.

The Council of S.C.E.G.G.S. has announced the appointment of Miss Valerie I. Horniman, B.A., Dip.Ed., as headmistress of S.C.E.G.G.S., Moss Vale. Miss Horniman succeeds Miss Jean Turnbull, who has resigned on her marriage.

Miss Horniman has had three years' overseas experience teaching in both England and Canada. She is at present on the staff of Beverly Hills High School. She will take up her appointment in September.

Bishop F. O. Hulme-Moir, Dean of Sydney, was elected Patron of the N.S.W. Temperance Alliance at its annual meeting in Sydney. The Rev. B. G. Judd was re-elected President.

Two Sydney clergymen and their wives are this month celebrating their silver wedding anniversary — the Rev. Harry and Mrs. Bates and the Rev. F. J. and Mrs. Camroux. Mr Bates is honorary secretary of the N.S.W. Association of the South American Missionary Society. Mr Camroux is rector of St. Andrew's, Cronulla.

Incidentally, Mr Bates tells us that recently he received a donation for the work of S.A.M.S. from a couple celebrating their silver wedding anniversary. The couple expressed the wish to their guests that, rather than the customary gift to them, they would prefer it to be made instead to some Christian work. Mr Bates says that he and his wife are following the same practice and commends the idea to other Christians.

The Rev. D. B. Knox, Principal of Moore Theological College, Newtown, has been elected

president of the N.S.W. Council of Churches. He succeeds the Rev. H. MacHeil Saunders, minister of the Northbridge Presbyterian Church.

The Rev. J. W. McElveney, curate-in-charge of the provisional district of Villawood (Sydney), has resigned to take up an appointment as an Army Chaplain. The Rev. L. F. Monaghan, curate at Albion Park, has been appointed curate-in-charge of Villawood.

The Rev. J. S. Lewis, curate-in-charge of the provisional district of McCallum's Hill, has been appointed to the new provisional district of Pendle Hill with Old Toongabbie.

The Rev. L. J. Wiggins, N.S.W. Secretary of B.C.A., is spending June and July in the Derby Mission (W.A.) until the Rev. Brian Viney (at present B.C.A. missionary at Menindee, N.S.W.) takes over the work there. The Rev. Noel Hart and family have returned to Sydney after the completion of their term of service in North West Australia. Mr and Mrs Hart pioneered the work in Derby, W.A., and have exercised most valuable ministry.

At a service in St. Andrew's Cathedral, Sydney, on June 11, the following women were set apart by the Archbishop of Sydney as deaconesses: Misses Valerie Clements, Beatrice Robinson, Maureen Cripps, Joan Hartley, Winifred Doran and Daphne Robey. The preacher was the Dean of Sydney, Bishop F. O. Hulme-Moir.

Victoria

Well-known secretary of the Belgrave Heights Convention, Mr Arthur Poklington, has been ill recently. Mr Poklington had just come through major surgery when he had to be operated on again for acute appendicitis. At last report he was said to be making satisfactory progress.

Dr and Mrs David Rodda, of the C.M.S., are expected to arrive in Melbourne on the "Oriana" on June 18 from service in Central Tanganyika. They have resigned from the Society and plan to take up work in Australia.

On June 17 Canon and Mrs Lindsay Aney, who have been on furlough in Melbourne following service in Uganda, will leave for Sydney en route to Arnhem Land, north Australia, where they will spend their next term of service with the C.M.S.

Mr Leslie Gunning, of N.S.W. and Mr Ronald Cooke, of Victoria, left last month for service with C.M.S. in north Australia.

The Rev. J. L. Goldsworthy has been appointed curate to the Mission of St. James and St. John.

As from June 1 the Rev. L. R. Brassington, at present Assistant Chaplain at the Royal Melbourne Hospital, will

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EVOLUTION from page 1.

The Movement, he added, is a scientific, religious and educational organisation which is unsectarian, non-political, and non-profit-making.

The objects for which it is established are to advance the evangelical Christian faith, and in particular to achieve this object by refuting any attacks made upon the veracity of the Holy Bible, especially those arising out of the theory of organic evolution.

Dr Shelley's address lasted almost an hour, and was followed with interest by the audience which numbered about 250 persons.

Questions

Afterwards an opportunity was given to all present to ask questions: those submitted covered both science and Scripture, and Dr Shelley answered every one of them skilfully and unequivocally.

This part of the proceedings proved extremely popular, and a fine spirit permeated the whole meeting. To avoid the charge that the Movement was interested in presenting only one side of the picture, another meeting was arranged for the same time and place on the following night.

This was between Dr Shelley and Mr M. R. Banks, B.Sc., Senior Lecturer in Geology in the University of Tasmania, who presented the case for evolution by means of natural selection.

The chair was occupied by the Rev. Dr J. A. Friend, M.Sc., Ph.D., Th.L., who is attached to the University also.

It is most unfortunate that we have to relate that part

PEOPLE (cont.)

be full-time Chaplain at the Royal Park Psychiatric Hospital.

The Rev. R. G. Mountney, at present vicar of St. Luke's, Vermont, inducted to the parish of St. Catharine's, Caulfield, by the Archbishop of Melbourne, Dr. F. Woods, on Thursday, June 3.

Elsewhere in Australia

The Rev. D. Routly, Th.L., priest-in-charge of the parish of Monto, Queensland, since 1962 has been appointed rector of All Saints, Monto (Brisbane diocese).

Overseas

Included among this year's Keswick Convention speakers is the Rev. John Stott, who recently visited Australia. Mr Stott will give Bible readings on Romans chapters 5 to 8. The Keswick meetings, held from July 10 to 17, will also hear talks from the Rev. John Tanburn, an Anglican vicar, and the Rev. G. R. Harding Wood. Mr Wood found Christ through the Keswick meetings under the late Rev. F. B. Meyer in 1900. Other speakers include Canon H. W. Craig, vicar of Christ Church, Beckenham; the Rev. K. F. K. Prior, vicar of St. Paul's, Onslow Square; and the Rev. Alec Motyer, vice-principal of Clifton Theological College.

of it in which Dr Shelley featured, was ruined by an ill-behaved and partisan group of young men, which included undergraduates from the University, who refused to take the subject seriously.

The hall was filled almost to capacity by over 400 persons, most of whom were anxious to weigh the merits of both sides.

Mr Banks was not present at the doctor's address the previous evening, and therefore made no real attempt to upset all the evidences against evolution then presented.

His case rested mainly on the changes exhibited by the fossils of the heart urchin (Echinoidea) over a period of time, and which he depicted by film slides.

Dr Shelley objected that the structural changes in the shells of these marine creatures gave no indication of any radical change in the soft parts of their organisms of which, of course, there are no fossil remains, and it was a change in the chromosomes and genes resident in the internal organs that gave true evidence of a change in species.

Mr Banks made light of this objection, and stated that it was possible to deduce tissue formation from skeletal remains with a high degree of accuracy. Since it was previously indicated by Mr Banks that he would be the proponent of the case for evolution by means of natural selection, Dr Shelley, in his rebuttal, quoted numerous modern authorities including Professors Good, Haldane, Waddington and Cannon to show that natural selection operated against evolution.

In the words of the late Professor J. B. S. Haldane (himself an evolutionist, and writing in "Nature" on 14/3/59). "Natural Selection is generally centripetal, that is to say, it favours individuals near the norm of the population in question, at the expense of those which deviate from it. In fact, natural selection with evolutionary consequences has only been observed where men have created drastically new conditions which impose a heavy selection pressure."

Dr Shelley also produced authority to show that the witness of geology to evolution rested on very insecure foundations because it relied on a time scale (i.e. one involving immense periods of time) that was being questioned by leading geologists themselves, notably Professor Spieker.

Mr Banks indicated that here the doctor was speaking out of context (Dr Shelley subsequently forwarded written evidence to Mr Banks to demonstrate that, so far from being

It should be borne in mind, however, that the Movement was not founded with a purely academic end in view.

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JULY 29: July 22.

out of context, he could have made a far stronger case from Dr Spieker's writings).

Following the main addresses, questions from the audience were answered by both speakers. In reply to one of them, Mr Banks declared that it was God Who imparted life to the cell, and thus ended it with the evolutionary impulse.

Technical

Dr Shelley remarked that Mr Banks would have made a better case had he started with a heart urchin and ended with, say, an elephant, but he could not see how the transition of one form of heart urchin to another could possibly demonstrate evolution!

Since the meeting was not a debate, it was not put to the vote — a useless procedure in view of the highly technical nature of the discussion, which placed it beyond the capacity of most members of the audience to adjudicate.

These two meetings served a useful purpose. It showed that in the Evolution Protest Movement there are men of the highest academic qualifications who are prepared to challenge the dogmas of evolutionists, to contrast which is still regarded in some quarters as the sign of a defective education.

It should be borne in mind, however, that the Movement was not founded with a purely academic end in view.

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("New Life.")

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AUSTRALIA'S REMOTE AREAS TO BE LISTED AS WORLD ANGLICAN PROJECTS

AT a meeting in Sydney last month between diocesan liaison officers for the M.R.I. program and the Primate's Committee it was decided to list projects in Australia's remote areas in the directory of the Anglican liaison officer.

The decision was reached by the Primate's Committee and applies to projects in North-West Australia, Carpentaria and other remote areas.

The result of this action will be that the projects will be published in the world Anglican project list.

The Primate's Committee decided further to recommend to General Synod that the term "missionary diocese" as applied to the church in remote areas of Australia be defined.

Projects

At the same meeting an Assessment of the 1965 M.R.I. program was given, in particular the 1965 Lenten program.

Study material had been supplied to 24 of the 25 dioceses—23,700 copies of "Parish Action" and 25,000 prayer leaflets. In eleven dioceses, chiefly country ones, an average of 50 per cent of the parishes conducted study courses. Four dioceses, chiefly city, from which returns were received showed an average of nearly 70 per cent of parishes. Other dioceses have yet to participate. 44 per cent were led by clergy and 56 per cent by laymen.

Eight dioceses reported pro-

jects undertaken totalling £8,230 with a further £4,320 applied to inter-parish responsibilities.

Dioceses and parishes were at such various stages of decision regarding projects that nothing significant in terms of evaluation can be said at this point.

Concerning a possible 1966 programme of education Archdeacon Delbridge moved, and the Rev. M. Taylor, seconded the following motion:

"This meeting of liaison officers being aware of the Church and Life Movement and the ongoing mission of the church recommends to the Primate's Committee for M.R.I. and World Mission that a programme for education and promotion of M.R.I. principles be made available to Dioceses in 1966"

This motion was put to the vote of Liaison Officers only and carried.

A motion in the following words was also passed by the liaison officers:

"This meeting of liaison officers recommends to the Primate's Committee that Sunday, August 1, be designated as a day of dedication to mission and that an order of service be made available for use in parishes."

In a report prepared for the

meeting, the Director, Bishop G. T. Sambell, of Melbourne, said that the Primate's Committee had "selected projects for recommendation to dioceses and parishes within the Australian Church, as and when they are ready to respond to a greater commitment to Mission."

"These projects are in specific areas where both the Church Missionary Society and the Australian Board of Missions are at present engaged; they include projects within the Church of South India; some projects are ecumenical, being taken from Inter-Church Aid lists."

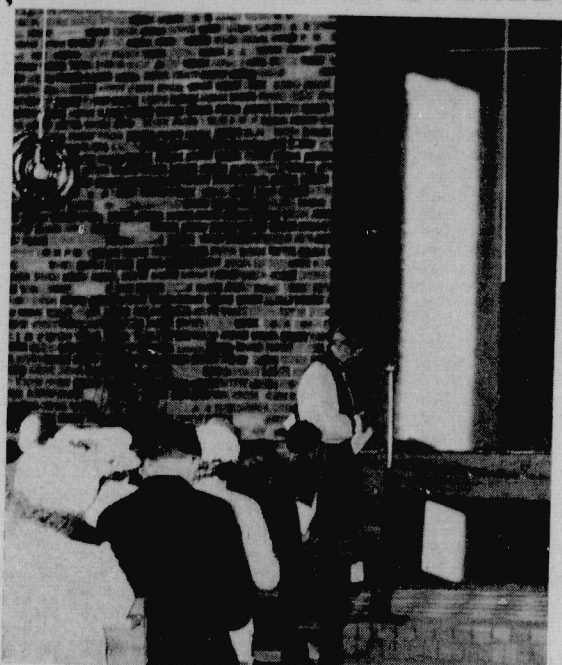
"The amount beside each project is what is required for 1965. To all projects, except the Inter-Church Aid list, has been added 4 per cent to the figure submitted by the A.C.M.S."

"This is to provide a minimum amount to assist the Australian Board of Missions, the Church Missionary Society, and the General Board of Religious Education in promotional and educational programs that they will be called upon to provide."

"We selected this project list, which amounts to almost £150,000, as a reasonable potential for the Australian Church."

Continued Page 6

UNUSUAL CHURCH OPENED



• The Archbishop of Sydney opened and dedicated a new church of unusual design at Como, south of Sydney, on Queen's Birthday weekend. The church, St. Anne's, is constructed principally of clinker bricks and unusual features include a brick floor and brick and timber pulpit.

AUSTRALIAN FRONTIER RECEIVES MAJOR GIFT

AN Australian family had offered to finance in full a worthy building at Canberra Frontier, the Chairman of Frontier, Dr. J. R. Darling, has announced.

Plans would be prepared immediately a site had been selected and work on the first stage of the building was expected to begin early next year, he said.

It was expected to cost upwards of £250,000. The money for it would be provided over a period of several years.

The building would house Frontier's administrative staff and would provide residential accommodation for study and training courses, and for a Post-graduate College that could be used both nationally and internationally.

Certificates

There would be a hall to seat 150, lecture rooms, 40 single and 10 double bedrooms and catering facilities in addition to office accommodation. Several sites were under consideration.

Courses to be available at the College would place strong emphasis on theology, the social sciences and social ethics. They would involve professional and vocational groups including the clergy.

Consideration would be given to the possibility of awarding certificates, diplomas and degrees

Continued Page 8

National Scripture Union Week: July 11-18

NEED TO GIVE TIME TO GOD IN THIS DANGEROUS AGE

"TO say that we live in dangerous times is no exaggeration, but what frightens most is that so few seem to be aware of the real issues involved, or willing to accept personal responsibility for a new attitude."

So writes the Rev. G. M. Fletcher, rector of St. Mark's, Northbridge, in his parish paper.

Mr Fletcher continues: "There are those who want the comfort of a cessation of hostilities but tend to disregard the results of non-intervention in other instances. There are those who fear for our economy but themselves pursue a normal course by purchasing a more elaborate yacht."

"Some draw attention to the moral decline but fail to lift their own sights to the Bible, said to be the basis of their nation's moral law."

"The important thing for us to notice is not so much that these are dangerous times. There is nothing new about danger. A storm at sea can be dangerous; the handling of electricity can be

dangerous; driving a car is dangerous."

"The dangerous circumstances need cause no alarm so long as we face the storm with a good ship and experienced seamanship; we handle electricity with understanding and care; we use our car with due regard for rules and safety."

"What concerns most is not that we face dangerous times, but that we face them in a day when many are not really making time for the things of God to understand what the will of the Lord is."

God's purpose

For many of us the only way to assure an adequate time for Bible reading and study of God's purpose for us, is a regular, systematised method such as is provided by the Scripture Union. However we do it, there are

surely days when Christians, if they are to be "the salt of the earth" and "the light of the world" need to be savoured and enlightened by definite regular ministry from God's word.

Efforts such as Scripture Union Week are to be encouraged as our every endeavour should be aimed at an "accurate" walk by which to "redeem the time" for surely "the days are evil."

From a national as well as a personal point of view we need to give the special emphasis of this week some serious thought.

Two special functions are planned. A Children's Rally will be held in Scots Church, Margaret Street, on Saturday, July 10, from 3 to 4 p.m.

For adults a meeting will be held in Sydney Town Hall on Sunday, July 25, from 2.45 to 4.15 p.m. This year's highlight will be Christian praise from plain song to folk singing.

Speaker at the Town Hall rally will be Archdeacon H. M. Arrowsmith and the chairman will be Bishop F. O. Hulme-Moir.

Group bookings may be made by phoning 26-6161. (Sydney).