

## Mainly About People

N.S.W.



**Mr Warwick H. Olson** has been appointed an Officer of the Department of Information and Public Relations in Sydney diocese.

The extension of the Department's activities will enable greater assistance to be given to parishes and diocesan organisations in matters of publicity and public relations. An improvement in the news flow within the diocese and placement of feature material in press, radio and TV is intended.

Mr Olson, who is 29, has been in newspapers for fifteen years and for some years has been an advertising representative on national accounts for the Sydney "Daily Telegraph."

Mr Olson is well known in Anglican and interchurch circles. He is Sunday School Superintendent at Glenbrook, Parish Councillor, Parochial Nominator and Synod Representative for the same parish.

For some years he has been Secretary for Christian Endeavour Publications, and takes an active part in local government and political matters. He has been editor of "Southern Cross," the magazine of the diocese of Sydney, for eighteen months. Mr Olson is married with two children.

**Mr R. B. Rooke**, who has been editor of "The Australian Church Record" since 1961 and managing editor since 1963, has resigned from the paper's full-time staff. From next month Mr Rooke will, however, continue to assist in the production of A.C.R., combining this work with other activities in the Christian publishing field.

**Mrs E. J. Radford** (formerly Miss E. Jean Macdonald) and her husband are rejoicing in the birth of a daughter, Allison.

The Rev. David M. Hewetson has been appointed home education officer of the N.S.W. branch of C.M.S. Mr Hewetson served in the diocese of Central Tanganyika from 1961 and his present furlough has been extended for 12 months. In his capacity as education officer, Mr Hewetson will prepare programs to stimulate missionary education in parishes.

**The Rev. B. K. Johnson**, curate of St. John's, Dee Why (Sydney), has been appointed curate-in-charge of the new provisional district of Allambie Heights and Manly Vale.

**The Rev. W. Howarth**, curate-in-charge of Chester Hill, has accepted nomination as rector of St. James', Carlton (Sydney).

**Bishop A. J. Dain**, coadjutor bishop of Sydney, left Australia on March 14 for New Delhi where he will attend the quadrennial policy conference of the Bible and Medical Missionary Fellowship. Bishop Dain was general secretary of the Fellowship for 12 years prior to coming to Australia. He returns to Australia on March 29.

### Victoria

**Miss Rosemary Rodda**, of the Summer Institute of Linguistics and Wycliffe Bible Translators, Palawan, the Philippines, will leave in May to visit America, where she will attend the S.I.L. School at Norman for three months. It is expected that she will come to Melbourne for furlough in November.

**Mrs Lionel Bakewell**, of C.M.S., sailed from Melbourne on March 8 on her return to Kenya, where she will rejoin her husband, Canon Bakewell, after extended furlough.

The international secretary of Scripture Union, **Mr Armin Hopper**, from Switzerland, arrived in Australia in mid-March. He will confer with S.U. Council members from all states at a conference at "Gilbulla" during the Easter period and will meet friends of the Movement at a meeting in the C.E.N.E.F. Auditorium on Saturday, April 2, at 8 p.m. He will preach at St. Paul's, Chatswood, at 11 a.m. on Sunday, April 3 and St. Michael's, Wollongong, at 7.15 p.m. on the same day.

Mr Hopper will also visit the following centres:—Perth, March 24-26; Adelaide, March 26-28; Melbourne, March 28-31; Sydney, March 31-April 12. He will then go on to New Zealand and Malaysia. Mr Hopper is a member of the French Reformed Church of Winterthur.

## GRAHAM TO VISIT NZ IN SPITE OF REBUFF

**Evangelist Billy Graham is to visit New Zealand in 1968 for one crusade. The visit will be linked to his Australian crusade meetings.**

It is possible that Dr Graham will return there the following year for meetings in other centres.

The announcement, made by the assistant secretary of the N.Z. Council of Churches, the Rev. R. M. O'Grady, follows a decision of the council's executive not to sponsor officially a return visit by Dr Graham to New Zealand.

Anglicans and Methodists in the national body opposed a move to support such a visit.

### Anglicans oppose

Commenting on the proposed visit, the N.Z. Christian newspaper, "Challenge," said that Dr Graham personally replied to the N.C.C. indicating his desire to work with the Churches of the N.C.C. and to include New Zealand in his 1968 schedule, in view of an official agreement to crusade in Australia that year.

The executive committee's meeting this week received Dr Graham's letter and although it could not officially sponsor the crusade the council has agreed to be the negotiating party between the Billy Graham Evangelistic Association and the supporting churches of the 1968 crusade city.

"Challenge" continues: "The council's decision comes against a background of uncertainty following its December announcement not officially to back a Graham crusade."

"With the widespread publicity given to the Methodist conference decision to withdraw support, and the Anglican disapproval of the council's official sponsorship, the N.C.C. was left with an awkward decision."

"All the other member Churches had indicated their willingness to go ahead, but at the turn of the New Year everyone wondered just who would be responsible for a return visit to New Zealand if there was one."

"Dr Graham has repeatedly said he would accept only an invitation from the whole Church of New Zealand (though the Australian invitation in no way comes from the Australian Council of Churches) yet the N.C.C. was not able to do this in view of the dissident voices."

"This week's developments now place the responsibility for officially organising the crusades on the regional committees that would probably be formed, dealing with the Evangelistic Association through the National Council of Churches."

## INDIA APEAL

The widely publicized appeal for powdered milk organised by the Australian Council of Churches to help the people of India follows a grant by the Council of \$10,000 from its own funds for this purpose.

The grant comes from emergency reserve fund and follows an appeal by the World Council of Churches for three million dollars immediately for Indian famine relief.

The General Secretary of the Council the Rev. **Harvey L. Perkins**, said today that every parish and congregation of the Council's 11 Protestant and Orthodox member-churches was being asked to contribute to the appeal.

"Five Indian States have already been declared disaster areas by the Indian Government and there are many areas in other States which are in just as serious a condition," he said.

### Catastrophe

"India is facing a catastrophe as serious as any in this century. A quarter of the population of 400 million is already short of food and 12 million people are facing imminent death through starvation."

"The lack of rainfall is more widespread than at any time during the last 100 years and no relief is in sight until November at the earliest."

He said that the churches' immediate concern would be the millions of unemployed landless families whose suffering was most acute.

The National Christian Council of India had arranged to double its food distribution through more than 3500 centres, including church schools, hostels, hospitals, institutions, clinics and "food for work" projects.

It was estimated that this action could provide employment and food for 700,000 people.

## THE AUSTRALIAN CHURCH RECORD

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

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APR. 7: Mar. 31  
APR. 21: Apr. 14

### HYMN WRITING CONTEST

A new hymn that will combine the challenge of missions, serve as the theme song for the World Congress on Evangelism and be added to the hymnody of the church, is the search of Dr Donald P. Hustad, chairman of the Congress Music Committee.

A hymn contest recently has been announced by Dr Hustad, organist for the Billy Graham Team, to assist in achieving his goal.

Already several hymns have been submitted to Hustad for consideration of the Executive and Music Committees of the Congress.

Deadline for the contest is April 15.

Hustad said the hymn should have the flavour of contemporary literature and must be strophic. It must possess a common meter for each stanza because it is to be sung by a congregation. However, he added the rhyme scheme did not have to be rigid.

In the current issue of



- IS SCHOOL RELIGION "A WASTE OF TIME?"
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# THE AUSTRALIAN CHURCH RECORD

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

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## SUTHERLAND CRUSADE DRAWS OVER 42,000

**THE Sutherland Shire Youth Crusade drew to a close with a service on Sunday afternoon, March 27, after registering a total attendance of over 42,000 people.**

More than 700 inquirers came forward in response to appeals at each meeting.

Held in the huge car-parking area of Miranda Fair, through the courtesy of Farmers Ltd., the crusade was noteworthy in that every one of the more than 50 churches and fellowships in the Shire co-operated.

In all some 2,000 people from the churches assisted in various ways—as ushers, chorus members, counsellors and in the many behind-the-scenes activities associated with the Crusade.

The meetings began on Sunday afternoon, March 6, with a march of some 400 young people from church organisations such as C.E.B.S., Boys'

Brigade and G.F.S. An overflow crowd of more than 5,000 at the first meeting proved far more than could be seated and people spilled over into aisles and parking bays.

### EVANGELIST

Crusade evangelist was **Mr Brian Willersdorf**, a young man who has been used of God in similar but smaller crusades in Geelong and Ballarat, Victoria, and in New Zealand.

He was assisted by a talented team of musicians and Christian workers, including **Mr Don Newman**, who was in charge of the musical side of the program and who did a magnificent job welding together the voices of 300

young people drawn from the Shire's churches.

Sponsors of the Crusade, the ministers of churches affiliated with the Sutherland Shire Fraternals, have expressed their delight with the results. Many have reported significant changes in their congregations.

Speaking on the Crusade Mr Willersdorf said:

"We, the team forming Youth Crusades, are only reaping where the Christian people of the Shire have ploughed and sown in the months and years gone by."

"It is exciting for me as an individual to find myself taking part in this movement, which is now by far the biggest and most

successful Australian-organised Crusade ever conducted.

"Night by night I see hundreds upon hundreds of young people who have been just waiting for someone to give them a lead in their spiritual battles and needs and to proclaim a firm basis on which to build a satisfying life."

"It is truly significant that this lead has now been given to them by the combined effort of the Protestant churches of the Shire, a living testimony to the basic unity which exists among Christians and which oversteps the narrower borders of denominationalism."

### FAMILIES

"What, for them, is now so important is the manner in which, in an age when so many families have disintegrated, the adults once again face up to their responsibilities in family life, and in the community. In return, teenagers can contribute to community and family life their zest and enthusiasm and boundless store of adventurous energy, which when properly led and guided is a unique gift which youth alone can give."

At the meetings it was significant to observers how seriously the majority of the youthful audiences accept the whole program and acknowledged the sincerity of what was being done.

Meetings were quiet and orderly but bright and quick-moving, with music, laughter and wit as well as serious considerations to engage the attention.

A Methodist minister in Chester, England, has invited Communists to criticise his sermons. Each Sunday the Rev. David Bridges asks his congregation to remain after the service and say what they really think about his preaching. He introduced the practice because he thought clergymen were too reluctant to accept criticism and now has invited members of other denominations, Communists and others to attend.

## \$800,000 CHURCH HOSPITAL AT GREENWICH



The new Greenwich Home of Peace Hospital, River Road, Greenwich, was dedicated by **Bishop M. L. Loane**, Commissary for the Archbishop, and opened by the Minister for Health in N.S.W., the Hon A. H. Jago, M.L.A., on Saturday, March 26.

The hospital has been constructed at a cost of \$800,000 (including equipment) for the Church of England; which has contributed over \$100,000 towards the cost, the balance being provided by the Hospitals Commission of New South Wales.

This public hospital will be responsible for the medical care and nursing of those suffering from advanced stages of cancer, heart disease, strokes and various other forms of advanced chronic illness suffered by patients of all ages.

The Greenwich Home of Peace Hospital is the third unit administered by the Home of Peace Hospital Board. The original Home of Peace

Hospital "Eversleigh" was opened at Petersham in 1907.

Eversleigh has grown to a 100-bed hospital, and in 1954 a property "Neringah" at Wahroonga was acquired, and a second Home of Peace Hospital was developed to 100 beds.

The Home of Peace Hospital Board has plans for further development at Mona Vale where 3 acres of excellent land have been excised.

The main building is of three floors. There are 15 six bed wards and 10 single bed wards. Beneath the western end of this building are two additional floors for hospital maintenance and domestic staff.

A modern kitchen, nursing staff dining room and patients' social room with chapel are spacious, well-lighted and interesting features of the new building.

A two-storey nurses home has accommodation for twenty sisters and nurses with a separate apartment for the matron.

Mr John Coleman has been appointed Administration Officer, and Miss N. Reid, Matron, of the Greenwich hospital.

## SUNDAY SCHOOLS IN RC CHURCHES!

**LAY teachers are being used in many Australian Roman Catholic parishes to instruct children attending "Sunday schools" each week.**

Recent years have seen an upsurge in the use of the old-established Protestant institution of the Sunday school by many Roman Catholic parishes.

With school accommodation problems forcing more and more Roman Catholic students into State schools, Roman Catholic authorities fear that these children will not be receiving sufficient instruction in their Church's teachings.

Normal procedure in these parishes is for the children to attend early Mass and then stay on for "Sunday school" in the form of instruction classes conducted by priests, nuns and lay teachers.

The classes are proving so successful in many areas that it has been necessary to use lay teachers to cope with the numbers. Transport is also provided to bring children otherwise unable to attend.

The rise of the "Sunday school" movement within the Roman Catholic Church highlights the major reason for Rome's insistence on operating a separate educational system—to maintain its hold on the minds of the children of its adherents.

## Roy Hession visit off

The Rev. Geoffrey Fletcher, rector of St. Mark's Northbridge (Sydney), has advised us that Mr Roy Hession has been forced to cancel a proposed visit to Australia and New Zealand.

As reported in our issue of March 24, Mr Hession, well known as the author of "Calvary Road," was scheduled to visit Australia during most of April.

It is understood that certain developments had eventuated while Mr Hession was in India, necessitating an earlier return to England than originally planned.

## Pentecostalist speaker active among Churches

**THE Rev. David Du Plessis**, whose addresses at Picton, N.S.W., were the subject of comment in the last issue of ACR, has since addressed meetings in N.S.W. and Victoria aimed at reaching people in orthodox Protestant denominations.

Mr Du Plessis, who comes from Oakland, California, is on a world tour and has been described as a "roving ambassador for the charismatic renewal of all churches."

In Melbourne on Friday, March 25, Mr Du Plessis addressed an all-day meeting arranged for ministers of all denominations, with their wives, in the Assembly Hall, Collins Street.

It was reported by "The Age" that the meeting had been organised by the chairman of the Inter-Church Council of Men's Societies, Mr John Bishop, who sent out 1,000 invitations.

Back in Sydney on Saturday, March 26, Mr Du Plessis addressed a meeting on the subject "Charismatic Revival in the Churches." Public announcements of the meeting did not reveal that it was sponsored by the Full Gospel Businessmen's Association. It was held in Chapter House, St. Andrew's Cathedral.

Mr Du Plessis' last meeting in Australia was at the Assemblies of God, Petersham, where he spoke on Sunday, March 27.

In its public announcement of this meeting in "The Sydney Morning Herald" the Church said that Mr Du Plessis had "created most remarkable interest in the Glossolalia and the Pentecostal Revival among Church Councils in each State."

## SUBSCRIPTION FORM

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Mr. \_\_\_\_\_  
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# A RANSOM FOR MANY...

WHEN Jesus said that the purpose of His coming was not that He might be served, but that He might serve, and that He might give His life "a ransom for many" (Mk. 10.45), He was referring to customs which have long since passed out of our way of life and and which we may easily misinterpret.

A very good example of what ransom meant in antiquity is to be seen in the reference in the book of Exodus to the duties of stock owners.

A man who had an ox which used its horns with gay abandon was required to keep it locked in.

If he was careless and it got out and gored a man so that he died the penalty was plainly laid down, "the ox shall be stoned, and his owner also shall be put to death" (Ex. 21.29).

He knew that the ox was dangerous. He did not take the necessary precautions. His carelessness had brought about the death of a fellow man. His life was forfeit.

And yet—There was no malice afterthought. The ox-owner was not a murderer. He was guilty of gross carelessness, not of wilful homicide.

So it is not surprising that

## CHURCH CASHES IN ON THE PAST

When construction of a Methodist Hospital in Philadelphia, U.S.A., was started in 1888, a collection of uncirculated U.S. gold, silver and copper coins of that year, valued at \$43.44 was placed in the building's cornerstone.

Seventy-seven years later, when the original building was demolished to make way for a new medical centre, the coins were removed from the cornerstone and sold to a coin collector for \$3,500.

The coins were described by Paul Guest, president of the hospital's trustees, as a "gift from our forefathers". And, having learned such a valuable lesson of growth from their forefathers, the present trustees planned to place a proof set of 1965 coins in the new cornerstone.

provision is made for him to escape execution. "If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him" (Ex. 21.30).

The man was under sentence of death. If nothing were done he would be executed. The ransom was the price paid to free him from otherwise certain death.

**An Easter meditation by the Rev. Dr. Leon Morris, principal of Ridley College, Melbourne.**

The term was also used in another way, this time especially among the Greeks, but also to some extent elsewhere.

It referred to the institution of slavery. We are apt to think of slaves as people who would be in servitude for life.

While this was often the case, it was not always the case. Sometimes a slave's master might free him. Or a well-wisher might purchase him to set him free. Or he might even bring about his freedom himself.

The process worked out in this fashion. The slave would laboriously save up the sum required.

Since a slave had no means of earning income (his labour belonged to his owner) this would be a difficult process and might take many years.

When he had eventually scraped together the necessary amount, he would go along to the temple of some god and pay the money into the temple treasury.

Then he would present himself, together with his owner, and the owner would go through the formality of selling the slave to the god, the price paid to him being, of course, the slave's savings.

Technically, the slave became the god's slave, and sometimes a few pious obligations were laid upon him to remind him of the fact.

But he had been bought by the god "for freedom" (the exact expression occurs in Gal. 5.1; see RV mg.).

As far as men were concerned he was a free man. Sometimes the document recording his liberation included an express provision "let no man henceforth enslave him."

But whether such a clause were included or not, it was implied. He was no longer a slave. He had all the rights of a free man among free men.

Now the price that was paid for his freedom was called a "ransom."

This term occurs in this fashion over and over again. It was the regular way in which it was used, and Deissmann can say, "when anybody heard the Greek word *lutron*, 'ransom,' in the first century, it was natural for him to think of the purchase-money for manumitting slaves."

These, then, are the two places where the ransom was commonly paid.

There were others, such as the release of prisoners of war on payment of a ransom price, but the two broadly cover all the cases.

A ransom was a price paid to release a man from a sentence of death or from a state of slavery.

When Jesus or His followers

referred to His death as a ransom price, it was this imagery that was in mind. Jesus spoke of men as "slaves" to sin (Jn. 8.34) and so did Paul (Rom. 6.17, 7.14).

## Ransom paid

Men are utterly unable of themselves to break free from sin. They are shackled in its fetters. They are not free. But when Jesus died for them He did away with their bondage.

He opened up the way for them to become free in the fullest sense. "If the Son, therefore, shall make you free, ye shall be free indeed" (Jn. 8.36). Paul speaks of being delivered "from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8.21).

Notice that this means more than being set at liberty. It means living as free men.

It is very easy to accept the ransom that Christ has brought and then to live like slaves. The shackles may be removed from the wrists, but the slave still treads the old paths.

More than that is involved in the "glorious liberty of the children of God." It is for the freed, in the power of the Spirit, to make actual their possessions as free men.

Sometimes sin is thought of not as a cruel slave master, but as bringing a sentence of condemnation. "The wages of sin is death" (Rom. 6.23).

Sin not only shackles men. It sentences them. It dooms them. But the death of Christ for man removes that condemnation.

Those who are in Christ have passed from death to life. They need fear that sentence of death no more.

The ransom terminology then fixes our attention on three things: the plight of man, whether it be viewed as slavery or condemnation to death, the tremendous cost of his salvation, for the ransom price was nothing less than the death of the spotless Son of God, and the state of liberty into which the ransomed are brought.

None of them may safely be neglected.

## EDITORIAL:

### CANTERBURY GOES TO ROME

Almost 400 years ago, in 1570, Pope Pius V excommunicated the Church of England.

The much-publicised action of the present Pontiff in welcoming the visit of the Anglican Archbishop of Canterbury presumably means that this excommunication has been lifted. As is usual the Church of Rome has done this without any expression of regret or apology for the past.

In a joint statement issued subsequently the two leaders said that "dialogue" would proceed between the two communions on the basis of the Gospels and the ancient common traditions.

If this means that the ancient traditions are to be subject to the Word of God then it is welcome news. It remains to be seen, however, whether the Church of Rome will really seek the truth on such a basis.

It should be noted that the Archbishop of Canterbury went to Rome as an individual. It is quite wrong for the visit to be designated "official" for he did not represent the Church of England or the rest of the Anglican Communion. The Anglican Communion has no representative body to direct such a visit.

Little publicised but nevertheless important was the first meeting between the two men. The Pope's reply to the address of Dr Ramsey was surely a masterpiece of composition. It said much and gave away nothing.

Carefully emphasising that Dr Ramsey (not the Pope, let it be noted) was acting to "rebuild a bridge" between the Churches the Pope went on:—

We would wish that your first impression, upon crossing over the threshold of our residence, should be this: your steps do not resound in a strange house; they come to a home which you, for ever valid reasons, can call your own.

"We are happy to open its doors to you and, together with its doors, our heart; for, applying to this event the words of St. Paul, we are both happy and honoured to welcome you not as 'strangers and sojourners, but . . . fellow-citizens with the saints and members of the household of God.'"

This carefully worded statement shows clearly that unity with Rome is a one-way street. It always has been so and one wonders whether it will not always be so.

For, when all the dust has settled from the bishops' feet and the Vatican Council is a memory, what is left? Changes, yes, but of what kind? Nuns' habits, service language, marriage laws and quite a few more. But not yet one of any real theological significance.

In essence Rome has not changed one iota. It will take a miraculous intervention on the part of Almighty God to penetrate Rome's darkness with the light of the Gospel of Christ.

## TV CAMERAS IN AFRICA RECORD "FACTUAL NEWS"

THE old adage which says that the camera cannot lie has been shattered in recent TV films on Rhodesia and South Africa.

Typical of the lying methods used by people anxious to capitalise on the current troubles was the showing of a TV film purporting to reveal white cruelty in Salisbury, capital of Rhodesia.

The movie showed the bodies of black Africans stretched out on the ground, apparently shot down by white police.

In actual fact the movie was taken looking down over the city's Central Square in the lunch-hour period when hundreds of Africans go to the park to lie in the sun.

In another instance of the same technique a TV camera team went into the Coloured township of Bonteheuvel, Cape Town, to get pictorial "evidence" of white inhumanity.

They got a garbage tin and put sweets and cigarettes into it. They then lined up 20 to 30 children some 100 yards away and told them to race for the tin, at a signal.

The resulting scene with so many children fighting to get at the garbage tins was photographed and shown as evidence of "starving coloured children fighting for scraps around a garbage tin!"

## CHILD PSYCHOLOGY AND CHRISTIAN EDUCATION

An interesting series of broadcasts on the child and Christian Education has been arranged by the Australian Council of Christian Education in N.S.W.

The speaker will be Mr Peter Davis, a lecturer in Education at Balmain Teachers' College and member of the Council of the Board of Education of Sydney diocese, who will discuss three main topics as follows:

April 17: The Child we teach—some of his qualities and attributes.

May 1: Some insights in Teaching Methods—how do children learn? etc.

Inquiries about membership of C.D.A., its services or the current production, should be made to the Secretary, Miss Annette Marlin, P.O. Box 51, Willoughby.

## Dr Morris in Qld.

The Rev. Dr Leon Morris, principal of Ridley College, Melbourne, is to give the 1966 Queensland Annual Public Lecture for the I.V.F.

Dr Morris will speak on the topic, "The Problem of History and the Gospel" at a meeting to take place at 8 p.m. on Thursday, April 21, at the University of Queensland, St. Lucia. The chairman will be Professor A. F. Wilson.

Dr Morris will examine the problem lurking in the often-repeated statement, "Christianity is a historical religion."

The historian will tell us that we cannot speak of a resurrection because resurrections are not historical phenomena. Similarly he can speak of things that Jesus did and said, but he cannot say that God has revealed Himself in Christ.

The British and Foreign Bible Society has just published in pamphlet form the story of Easter, actually chapters 18, 19 and 20 of St John's Gospel.

The translation is the easily read translation used by missionary translators to help them in their work when translating into native languages.

The leaflet is eight pages 4½ x 5½ inches. Printed in two colours. It is ideal for Sunday School use or for distribution at Easter, Open Air Meetings or Camps. The leaflets are priced at 50 for one dollar.

## KENYA CRISIS

Many of Kenya's Protestant mission hospitals may be forced to close down.

A desperate shortage of funds threatens the existence of the hospitals, according to statements made at a conference in Nairobi.

It now costs about \$A2,500,000 a year to run the 15 hospitals in the Protestant Churches Medical Association. Revenue was being outstripped by cost rises.

During the past ten years the Kenyan Government has not increased its grants and many local authorities had delayed, reduced, or withdrawn their grants.

## "CONTROL TV AND RADIO" SAY WOMEN

Stricter control of TV and radio has been called for by over 6,000 Queensland women.

They signed a petition drawn up by the Committee of Women's Organisations on Social and Moral Questions led by Lady Cilento.

The petition has been presented to the Postmaster-General, Mr Hulme.

Commenting on the move Lady Cilento said: "Too many programs give complete details of crimes and too many films show violence and horror." She urged the Australian Broadcasting Control Board to exercise its powers.

## New office for mission society

With the opening of an office in downtown Sydney the Australian Association of the South American Missionary Society has taken a new step forward.

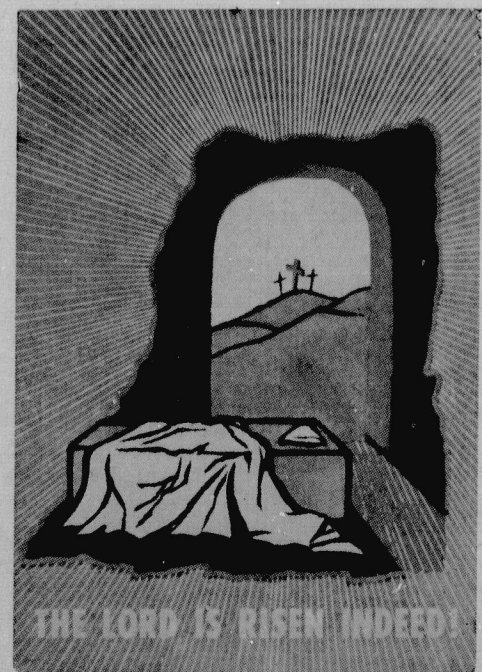
The office is located in the White House Building, 403-411 George Street, Sydney, and will be staffed by a full-time office secretary, Miss Beth Finlay. (No phone had been connected at the time of preparing this news report.)

Opening of a City office by SAMS reflects the growth of the work undertaken by the Australian Association. Writing in the Current issue of the Association's newsletter the Rev. Harry Bates says:—

"Each member of your Committee and Miss Finlay are most desirous that the S.A.M.S. office, right from the commencement, should be, as it were, a small lighthouse set in the midst of a large city, whose beams will spread right out to the shores of South America."

"We want our office to be a place where the voice of prayer is often heard and where the warm friendliness, which so characterises our Association, shall be experienced by all who enter it. We hope you will pay us a visit soon."

## EASILY-READ EASTER STORY



## OFF THE RECORD

### FIFTY YEARS AGO

From "The Church Record," April 14, 1916: "The Gospel for Easter Day centres our thoughts on the Resurrection of the Lord, and the Epistle reminds us that we should live Risen lives. 'If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God.'"

"St. Paul says elsewhere, 'Our citizenship is in heaven,' reminding us that we must seek to live on earth by heavenly principles setting our affections on things above, not on earth. To achieve this, our heart's unwavering affection must be set on the Risen Jesus. Then only can we live a Risen Life, which must be like the life of the Risen Saviour."

"Ours, like His, must be the work of God. 'God raised Him from the dead,' so if our life is raised with Christ, God has done it, for 'that which is born of the flesh is flesh, and that which is born of the spirit is spirit.'"

"Then our Christian life must be real, like the Risen Life of Jesus. He took great pains to convince his disciples of the reality of his Resurrection, and like St. Paul, we should each be able to say, 'I know Him whom I have believed.'"

"Our new life should also be lasting like the Risen Life of Jesus. 'Christ, being raised from the dead, dieth no more.' . . . To such a Risen Life we are called, and this glad message of Easter makes it possible. . . ."

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## Carnal and spiritual Christians

RIVERS OF LIVING WATERS  
By Ruth Paxson, Lakeland series,  
Olipants. Price 3/9.

This book began life as a series of studies given by Miss Paxson at a missionary conference in Hong Kong, and was later rewritten and published in book form.

As the title suggests, the studies are concerned with the "Spirit-filled Life," under headings such as the marks of the carnal and the spiritual Christian, the "old man" and the "new man in Christ," the Christian's choice of Self or Christ, Cleansing, Yielding and Faith.

Miss Paxson seems to fall into the pattern of much Neo-Perfectionist teaching, assuming, for example, that Christian fits into the category of either a carnal Christian, or a spiritual Christian, exclusively.

There is no allowance made for the concept of both carnal and spiritual characteristics in an individual Christian.

The Bible knows only believers and non-believers, whereas this book allows for three classes of persons, non-Christians, carnal Christians and spiritual Christians.

Moreover, there is the unhealthy suggestion that one is a carnal Christian if life is one of unceasing conflict, and that the life of the spiritual Christian is, in strong contrast, a life of abiding peace.

"A spiritual Christian does not continue in the practice of known, wilful sin, so he lives in the unclouded sunshine of Christ's presence." This is only half truth. The truth, in fact, is that the Christian finds himself inevitably in the midst of unceasing conflict sharing the sufferings of Christ, and is only able to live within this tension because of the reality of Christ's peace.

Teaching such as this may cause unnecessary mental turmoil with quite serious consequences for some uninstructed Christians.

The book is clearly and simply written, and richly illustrated from the author's own missionary experience.

—E.V.K.

## Knowing Christianity

GOD IN THE NEW TESTAMENT: By A. W. Argyle, Hodder and Stoughton, London, 1965, 224 pp. (Paperback), \$3.60.

This is another in the series edited by William Neil on "Knowing Christianity." The substance of the book consists of the Whitley Lectures given in Cardiff and Glasgow by Mr

## Books

Argyle, of Regents Park College, Oxford.

(Dr W. T. Whitley was a distinguished Baptist scholar who died in 1947. The Baptist College in Victoria, of which he was Principal from 1890 to 1910, has recently been named after him.)

The book deals first with the relation between the New Testament idea of God and that of the Old Testament, and goes on to discuss the subject under the headings of "The Sovereignty of God," "The Fatherhood of God," "The Son of God," "The Spirit of God," and "God the Giver of Eternal Life."

The author also discusses the beginnings of the doctrine of the Trinity in the New Testament.

The book is a comprehensive biblical study, as the index of passages cited shows at a glance. The treatment is perhaps a little dry, but the book is very useful.

—D.W.B.R.

## Conservative historical view

OLD TESTAMENT HISTORY.  
By Charles F. Pfeiffer. Pickering and Inglis, 1959.

Of a planned series of eight volumes covering the entire realm of OT history from beginning to end, four volumes of modest size and price (U.K. 10/6-13/6) are now to hand. Volumes I, III, IV, and V are yet to appear.

The author is a well known American evangelical who has a number of other publications to his credit, and considerable experience in both the academic and pastoral ministries.

The volumes under review, which are assumed to represent the method and the scholarship of the whole series, are those dealing with the Patriarchal age, exodus, the Babylonian exile and return, and the inter-testamental period.

Pfeiffer (who ought not to be confused with the liberal higher-critical author R. H. Pfeiffer) approaches his task along scholarly as well as conservative lines, and achieves a series of sufficient depth to be of great use to the theological student, but without attempting to reach such detail and sophistication as to prevent the average literate layman from gaining great enjoyment and benefit from the work.

There is a great lack today in the area of English publications of a conservative type which are prepared to tackle the problems of history writing in the field of Israel's antecedents.

Writers employing literary—and form-critical methods, such as Martin Noth, refuse to admit the validity of the Biblical material as historical data in the pre-settlement period. Moderates, such as John Bright, regard these data as important as means of explaining the undeniable evidence of Israel's common life and faith, but accept certain judgments about the age and source of these traditions which conservatives regard as unknown.

Pfeiffer's method, particularly in the earlier period, is on the one hand to assess the extra-Biblical evidences from which a picture of the Biblical world can be constructed, and on the other hand to treat seriously the Biblical traditions as admissible historical data.

Thus he demonstrates that conservative presuppositions concerning the nature of the scriptural record will harmonise with careful historical method to produce a coherent account of the Biblical events.

—G. GOLDSWORTHY

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## SOUTH INDIA BREAKAWAY

Latest news from Madhya Kerala diocese of the Church of South India is that the ordinations which were to have taken place among members of the breakaway group (A.C.R., March 10) have not occurred. A recent issue of *The Christian Beacon*, organ of the International Council of Christian Churches, says that there are 269 churches involved, with 80,000 members. C.M.S. has countered this claim by saying the figures are greatly exaggerated.

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## Notes and Comments

### WHAT DOES THE POKER MACHINE POLL PROVE?

It must be concluded from the much-publicised opinion survey conducted for the Registered Clubs Association of N.S.W. that there is a certain degree of public support for poker machines. In the face of the total N.S.W. gambling bill this is quite readily understood.

The poll, conducted by a reputable organisation, showed slightly more than half those questioned as having played the machines. Of these players 5 per cent were said to have lost more on poker machines than they could afford but all denied that playing the machines had ever made it difficult to pay their way.

Leaving aside the moral issue involved — and this is clear-cut to the Christian — the results really prove very little and this for a simple reason. Those questioned in the second part of the survey were, on their own admission, gamblers and it is well known that gamblers are singularly blind to the folly of gambling.

The gambler is an eternal optimist. Always there is something better around the corner. Today's losses will be recovered from tomorrow's winnings. Of course, taken over a period the losses never are recovered. How then can such a blind person give an accurate answer to such a loaded question?

And as for the report that everyone interviewed denied that playing poker machines had ever made it difficult for them to pay their way, who could expect a gambler admitting this anyway?

It would take a poll of a different kind — one which could never be held, of the creditors of the machine players — to establish the real truth of the situation. Such people have already spoken — over and over again — and we are more inclined to believe what they have said.

### TELL ME NOT IN MOURNFUL NUMBERS . . .

"Tell me not in mournful numbers,  
Life is but an empty dream . . .  
Life is real! Life is earnest!  
And the grave is not its goal . . ."

(Longfellow)

There is — inevitably — a sad side to death. Who is not so human as to weep when a breadwinner is taken from a young household or a small child snatched away by sudden illness?

But for the Christian death is also a time of triumph. And yet so often the outward trappings of ceremonial speak only of gloom and despair. What could be more mournful than the slow line of cars in funeral processions, each bearing its long-faced occupants, some sincerely sorrowing, others merely acting out a part?

An English Roman Catholic priest, Father Neil Smith, hit the headlines a few days ago when he described such ceremonies as "ghastly." Certainly there is much truth in his denunciation of what he terms "the agony of the graveyard" and the mechanical paraphernalia of the crematorium — especially if it fails to work efficiently — is little better. How much more pleasant it would be for the bereaved to

have the last sight of the coffin standing in the church — to be moved by other hands and out of sight of those affected.

### CONSCRIPTION — A BURNING ISSUE

The Conscription issue has been the occasion for a public airing of a division of opinion within the Church of Rome. The divisions are there but they rarely come under public scrutiny in the way this issue has.

It cannot be denied that a sad situation has been reached when it has become necessary to send 20-year-old conscripts to fight on foreign soil in a time of peace. It surely reflects on an inadequate defence policy in the past. It is all the more to be regretted when one considers the arbitrary manner in which conscripts are selected — by lottery.

However, the facts of the situation must be considered. We face in Asia today an increasingly dangerous situation, a fight for survival against the belligerent expansionism of Red China.

If the U.S.A. sends her young conscripts to fight so far from home we must surely be prepared to do likewise, however painful such a decision must be. After all, we have far more to lose than does the U.S.A. if Vietnam goes Red and by meeting the challenge now we might be avoiding much greater bloodshed later.

In this connection it is interesting to note that we have it on reliable authority that those most concerned — the 20-year-old conscripts — are, on the whole, ready to accept the situation and prepared to do the job that has fallen upon their young shoulders.

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## HUNGER HAUNTS THIS LAND

Geoffrey Murray, of the World Council of Churches, now in India, writes on the food situation there.

THANKS to a worldwide response, in which churches and Christian organisations in many countries have taken part, the fear that millions of people in India would shortly be overwhelmed by famine seems now to be abating. But even so, hunger still haunts the land.

Only a few weeks ago it appeared that with a harvest more than 60 per cent below normal in many areas because of the failure of the monsoon for the third year in succession, a major catastrophe was about to engulf the sub-continent.

The World Council of Churches appealed to its members to contribute food and cash. The United Nations brought the emergency to the attention of its supporters.

The result has been an unprecedented mobilisation of aid. Many governments, led by the U.S.A., have arranged for vast quantities of rice and wheat to be shipped to India to fill the country's empty granaries.

Churches have backed these efforts. In Denmark, for example, the Inter-Church Aid Committee has chartered an aircraft to fly out 10 tons of dried milk and some millions of vitamin tablets to augment official feeding programs.

### Pills Airfreighted

There are more than 558,000 villages in India and they account for over 82 per cent of the population. These people depend for their food on what they grow. If the crop fails, they have nothing to eat. And a crop failure also means that they have no surplus to sell for cash.

Thus they have no money to buy the rice or wheat they need from other areas more fortunate than their own.

In the towns, too, there is hunger and, as always, it strikes at the poorest. India has a system of rationing, and the well-to-do can afford to buy alternative foods. They do not have to depend on the grains which are now so scarce. But the poor are helpless.

As its contribution towards helping in the present emergency, the National Christian Council of India, through its relief service known as CORAGS, is already carrying out special feeding programs for a million persons, mainly children and

nursing mothers, throughout the country.

CORAGS hopes that with help sent through the World Council of Churches it will be able to maintain and increase this program as a first priority.

But this is only a temporary measure to overcome a crisis. What CORAGS is now planning to do, in collaboration with Roman Catholic and other voluntary organisations, is to engage in a great anti-famine campaign that will have a lasting effect.

Food production could be stepped up considerably if more irrigation could be introduced. It costs about \$1,000 to dig an ordinary well and most Indian villagers do not have that kind of capital.

Under the CORAGS plan, hundreds of those wells will be dug at strategic points after careful surveys have been made.

### Tractors idle

Again, Indian farmers badly need tractors to plough the sun-hardened "Black Cotton" soil. Whereas three pairs of oxen can plough only half an acre a day, a tractor can plough up to eight acres in the same time.

It is calculated that India needs 250,000 tractors. In fact, however, the country has only 40,000 and one-half of these are idle for lack of spare parts.

Such extensions depend, of course, upon the money being available under the \$3,000,000 appeal.

India feeds, and to some extent clothes, its population from two-thirds of an acre for each member of its population. There are few other countries in the world where the land is required to do so much.

A third aspect of the anti-famine drive now being planned concerns India's population "explosion." In 1951 India had a mortality rate of 19.7 a thousand. This has now dropped to 8.8 a thousand.

Infant mortality has dropped from 146 a thousand to 92 a thousand. The average expectancy of life has risen from 27 years to 47 years.

With a population of more than 436,000,000 this means that every year India has 11 million more mouths to feed.

Consequently, thought is being given to raising India's standard of living by means of providing education in family planning.

## Letters to the Editor

### "Tongues" at Picton

Your articles and comments re. Pentecostalism (A.C.R. 24.3.66) made very interesting reading.

I heard all Dr Du Plessis said at Picton to a meeting of clergy on March 11, 1966. Subsequently I spent many hours fiddling out and carefully tabulating ALL the relevant references in the New Testament re the Holy Spirit.

A detailed study of these does not support the thesis of the Pentecostals, who twist only SOME verses of Scripture to suit their own ideas. I would be happy to send a copy of these references to anyone who asks me for them.

Mr Du Plessis spoke very lucidly, but repeatedly implied (if not directly stated) that we must by-pass the theologians and let our own experience take over; that we must let go our own intellect and let the Holy Spirit take control.

But, surely, if we do this, we ignore the facts of Christian history and the complete message of God's Word, and fall into the same heresies as ignorant people who have gone before us.

And, surely, God never excuses us from using the intellect He has given us, even as Paul says—"I will pray with the spirit, and I will pray with the understanding also . . ." 1 Corinthians 14 verse 15.

I am all for allowing the Holy Spirit to take control of our lives and the life of the whole Church; but the Pentecostals' interpretation of how the Holy Spirit works is simply NOT what is recorded in the Scriptures.

(Rev.) G. B. GERBER.  
BELMORE, N.S.W.

### "Scurrilous reporting"

Your "anti-Pentecostal" issue of March 24 must have caused concern to mature, thinking Christians. Such scurrilous reporting will do no good to the furtherance of the Gospel. David du Plessis, while in Melbourne, gave a very sane, mature, and provocative exposition of the Modern Pentecostal Movement.

It is not a "Tongues" Movement as you call it; it is a movement of the Holy Spirit. Tongues are but one of the Movement's manifestations.

I am not a Pentecostal, but I can witness to the fervour and devotion of Pentecostals, whose dedication to the Lord Jesus has seen many souls won to a saving knowledge of Him. Surely we are not to ascribe the salvation of men and women to the work of the devil?

One aspect of David Du Plessis' character which stood out was his sincere love for Christ and for men, even for those who oppose him. It is a pity that the editor and staff of the "Record" can find no love

in their comments about him. Perhaps you have succumbed to the cold, hard bigotry which passes for so much of modern Evangelicalism.

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude." Let us all follow this exhortation.

(Rev.) R. E. WALLACE,  
Northcote, Vic.

(We regret that our correspondent misunderstood what we thought had been our clear intention—not to attack Pentecostalism but to attack the misuse of a "missionary convention" as a platform for Pentecostal teachings.)

We cannot accept the claim that our report was "scurrilous."

Many Christians highly regarded in Evangelical circles, both Anglican and non-Anglican, have expressed their pleasure with the fact that we have revealed what has been happening at Picton. Many of these people are "mature thinking Christians" too.

It has also come to our knowledge that missionary societies who participated in the convention had, before the convention started, considered whether they should participate or not, disturbed as they were by reports reaching them. They did so only because of certain assurances they received concerning the convention.

We do not think they will participate next year. If this happens then the convention is finished, and this surely was the point of our editorial—the disruptive nature of Pentecostal teachings. Mr Du Plessis may have impressed our correspondent, but then surely he was tailoring his message to suit the occasion. His address at public meetings in Picton were far from "sane" or "mature."—Ed.)

### "Nonsense" in Psalms?

The Sydney Morning Herald on Saturday, March 19, included an article about a decision of the Church of England (in England) to delete the "bloodthirsty" parts from the psalms used in congregational worship.

Approval of the plan has apparently been given by the Archbishops of Canterbury and York, who incidentally are named "spiritual leaders of the Anglican Church."

The Archbishop of York is quoted as saying "Congregations can go on singing nonsense if they like, but I have a suspicion that this will commend itself as a good thing."

I have a suspicion that this is a typical example of men not willing to undertake the mental struggle of coming to grips with the meaning of difficult passages in Scripture. This is neither intellectually honest nor honouring to the Scriptures which these same men (by lip anyway) hold so dear.

It is no wonder that there are so many "angry young men" in the ranks of our congregations

today, when this is the kind of lead given by those who ought to know better.

(Mr) R. BUCKLAND,  
Westmead, N.S.W.

### Jewish guilt and the Romans

Surely "A non-Jew from the South" is coupling his pronouns to the wrong people and so is missing the point of Jewish guilt. The quotation, "Father forgive them . . ." concerns the Roman soldiers not the Jews who had handed Jesus over to Roman authority demanding His death.

A careful reading of the Gospel for the Thursday before Easter and the Gospel for Good Friday will show the reluctance of Roman authority; and the passionate insistence for His death by the Jews and the Lord's refusal to discuss the matter with Rome.

The final arrangement between Rome and the Jews is shown in Matt. 27.24-25, with Pilate proclaiming Jesus "a just person" and the Jews — ("all the people," that is the demonstrating group gathered and organised by the Jewish hierarchy) saying "His blood be on US and our children."

Therefore the Lord when he said, "Father forgive them . . ." was referring to the Roman soldiers who no doubt did not know what they were doing.

Jesus had previously identified the Jews and condemned them. In Matt. 23, 33-36. He showed that they were of the evil "seed of the serpent" line from the beginning of the Adamic race.

At the time of the Lord they had intermarried with the Canaanites and Hittites, (Ezra 9.1-4 and Nehemiah 13. 23-27) had conquered Edom (Esau of the rejected line) and absorbed them and were a very mixed and integrated people.

In the symbol of the barren fig tree He cursed them that they would bring forth no more fruit. In Matt 21.43 He took the Kingdom of God from THEM and gave it to "a nation bringing forth the fruits."

That "they" knew is shown Luke 20.13-15.

The whole story was much earlier foretold by Jeremiah in great detail in chapters 18 and 19.

But do watch those pronouns. EDGAR ANNABEL,  
Cabramatta, N.S.W.

Cont. on page 6

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## Mainly About People

### Victoria

Recent Melbourne appointments have been: The Rev. D. J. Dickinson, from Canberra-Goulburn diocese, to Christ Church, Heathmont, as from May 11; the Rev. C. F. Withington, chaplain to Trinity Grammar School, to St. Mary's, South Camberwell, as from May 30; the Rev. D. J. French, curate at St. Peter's, Box Hill, to St. Paul's, Kingsville, as from June 1.

### N.S.W.

The Rev. Walter Spencer, retiring Diocesan Missioner (Sydney), has accepted nomination as rector of St. Stephen's, Mittagong. Mr. Spencer will be inducted on May 27.

The Rev. Graham Beard, curate-in-charge All Saints', Albion Park, N.S.W., has accepted nomination as rector of St. Mary's, Concord North (Sydney diocese).

The Rev. Stuart Abrahams, home secretary of the N.S.W. Branch of C.M.S. since 1964, is to take up parish work as rector of St. Mark's Northbridge (Sydney).

The Rev. B. W. Richardson, rector of St. Paul's, Carlingford, since 1960, has accepted nomination as rector of St. Matthew's, Manly.

The Rev. N. J. Chynoweth, rector of St. Anne's, Strathfield, since 1963, has accepted nomination to All Saints', Ainslee (Canberra-Goulburn diocese).

The Rev. John Lousada, formerly Curate at St. Augustine's, Neutral Bay, together with his wife and adopted son, Matthew Roger, have begun a year's training at the C.M.S. Federal Training College, St. Andrew's Hall, Melbourne.

The new curate at St. Augustine's Neutral Bay, is the Rev. J. R. Le Huray, who will take up his duties after his marriage to Miss Helen Devine. Mr. Le Huray's father, the present rector of Leura, was the first curate at St. Augustine's.

### Elsewhere in Australia

The Rev. G. Butler, curate at Kensington, South Australia, has gone to St. Andrew's Hall, Melbourne, for studies.

A new appointment has been made to the Religious Broadcasts Staff of the Australian Broadcasting Commission in Tasmania.

The Rev. Russell G. McKinnon has arrived in Hobart where he will be concerned with the preparation of religious broadcasts in radio and television. Mr. McKinnon has been the Minister of the Bega-Eden Presbyterian Church on the far South Coast of New South Wales for the past three years.

### Overseas

The Rev. Gilbert W. Kirby, general secretary of the Evangelical Alliance, England, has been appointed principal of the London Bible College. He succeeds the late Dr Ernest F. Kevan.

## CELEBRATIONS AT CROYDON

This year marks the 50th anniversary of the foundation of the Sydney Missionary and Bible College, Croydon.

Among special functions to mark this important milestone will be the college birthday, to be celebrated on Missionary Day, Saturday, April 16.

To be held in the College grounds, 43 Badminton Road, Croydon, the day's activities will start with a meeting at 3 p.m. when missionary reports will be given by Miss Alison MacWilliams, from U.F.M. in New Guinea; Mr. H. B. Unsworth from the Poona and Indian Village Mission, India; and Miss Julia Patten, from the Regions Beyond Missionary Union, India.

A Basket Tea will follow at 5 p.m. with a missionary film being shown at 6.15 p.m.

The evening meeting commences at 7 p.m. when further missionary reports will be given by Miss Beth Anstis, from O.M.F., India, and the Rev. G. R. Harris, from CMS, Northern Territory. The main address will be given by the College principal, the Rev. Arthur Deane.

Other functions this year will include a special meeting in the Assembly Hall, Sydney, on May 27, when an address will be given by visiting overseas preacher, the Rev. Dr J. Sidlow Baxter.

## "SOFT LINE" IN SOUTH AMERICA SAYS BISHOP

From a Special Correspondent

The Roman Catholic Church in South America has adopted a "soft line" towards Evangelicals that is giving them more opportunities than ever before in the history of the land, Bishop M. L. Loane said recently.

He was speaking on March 25 to more than 125 people at the tenth annual meeting of the Australian Association of the South American Missionary Society, held in Bible House, Sydney.

Bishop Loane, a vice-president of the Association, recently returned from an extended tour of five Republics in South America, visiting every S.A.M.S. and C.M.S. missionary working in the Continent.

He spoke during his tour to a number of meetings including the Chile Keswick Convention. He spoke very warmly of the work of the Rev. and Mrs. S. R. Warren and the Rev. and Mrs. P. Clifford, Australians working in Paraguay. He said new recruits, Sister Jennifer Hillier, had just arrived in Chile when he was there and was settling down to the work in Chol Chol Hospital.

George Street He said, "Though there are many Indian tribes they are few compared to the people of European descent living in the cities. A Quechua Indian in the main street would be as unusual as an Aboriginal in George Street, so that South America is predominantly European in language, custom, and religion."

In his report to the meeting the honorary secretary, the Rev. H. Bates said there had been crests of joy and troughs of depression throughout the past year: Two senior missionaries have had to return; but members of the Society had responded splendidly to an emergency appeal for finance.

He announced the appointment of the first full time worker at home for the Society in Australia.

Clergy at a discount?

The American men's magazine "Playboy" dedicated to an erotic philosophy of sex has gained wider publicity than ever through a recent series of essays outlining its modern views.

A number of clerics write with enthusiasm about the editor's articles on the "Playboy" philosophy.

Two of these are Anglicans, and one says he is proposing to hold vestry and men's group discussions on the essay.

A Methodist minister writes to say he has used the essay as source material for a sermon. He adds that he would like a regular subscription to the magazine.

With what is imagined as tongue in cheek, "Playboy" replies: "That's easily arranged with the new clergy discount rate." ("Challenge")

Miss Beth Finlay. She has commenced work in the new S.A.M.S. office.

A new General Committee of the Association, elected during the meeting, included Mr Michael Hemans, Organist at St. Andrews Cathedral, formerly organist at St. Paul's, Valparaiso, Chile.

In his address at the Annual Meeting of the Australian Association of the South American Missionary Society, Bishop Loane dealt with the question Roman-Protestant relations in Latin America.

"It is terribly hard," said the Bishop, "to know the real strength of the Roman Catholic Church in South America."

"I came to the conclusion that it had lost out with the people and that it had no moral control any more over the ordinary people."

"But another power has come to the fore—Communism, and Fidel Castro is the hero of many people. There is widespread infiltration of agents and propaganda, especially in the Barriadas (city slums)."

"The Protestants form a small minority between the Roman Church and the Communist, and although it is true that there are one or two republics like Colombia where there is still vigorous persecution of Protestants, there is all over the continent relaxation of the attitude of the Roman Church toward them."

Communism "When questioned about this, some say it is a result of the recent Ecumenical Council in Rome, but in fact this 'soft line' began before the Council was convened."

"A major factor is probably this—the Roman Catholic Church sees Communism as its most deadly enemy and even a Protestant can be an ally when faced with such an enemy."

"Evangelicals have today a freedom in South America they have never had since before the days of the Spanish Conquest."

"Evangelicals are no longer shut up to English chaplaincy churches, but there is a wide open door to Spanish-speaking

## THE AUSTRALIAN CHURCH RECORD

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

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MAY 5: April 28

MAY 19: May 12

## Bp. Loane assesses Protestant situation in South America

urban populations. There are undoubtedly more opportunities by far than missionaries to take them."

He concluded his address: "One may think the Roman Catholics have lost the battle for the souls of the ordinary men and women of South America; the Communists are in the field. But where are those with the Gospel of Jesus Christ?"

## WORLD FAITHS GET-TOGETHER

A meeting in Paris has called for the formation of an organisation of all religions into one body along the lines of the United Nations.

The meeting, said to comprise "prominent" members of Christian, Jewish, Moslem, Hindu, Buddhist and other faiths from many parts of the world was styled the "Second Congress of the World Alliance of Religions." Reports do not indicate just who the "prominent" Christians were.

Rabbi Andre Zaoui, director of the International Institute of Hebrew Studies, told the Congress such an organisation would work for the rapprochement of all peoples on the moral and spiritual level by developing the basic principle they all share, namely—respect and love for one's neighbour.

Pastor Albert Gaillard, general secretary of the Reformed Church of France, in his speech stressed the unique and decisive character of the person of Christ for all Christians.

The Roman Catholic journal La Croix underlined the danger of syncretism which would threaten such an organisation.

E.P.S., Geneva.

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# THE AUSTRALIAN CHURCH RECORD

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## DEEP CLEAVAGE OF OPINION ON VIETNAM

A letter sent to all the Anglican clergy in Sydney diocese by the Coadjutor Bishops has highlighted the deep cleavage of opinion which exists on the issues of Vietnam and Conscription within the ranks of the Christian Church.

On the one hand such well-known Church leaders as Bishop J. S. Moyes, Bishop W. A. Hardie and Archbishop George Appleton have expressed criticism of Australian Government policy.

In addition, the "Anglican" newspaper has maintained a constant critical attitude to both U.S. and Australian participation in the Vietnam war.

As a result of the wide publicity given to these views and at the urging of church people the three Coadjutor Bishops of Sydney diocese, Bishops M. L. Loane, A. J. Dain and J. O. Hulme-Moir, issued a letter to all diocesan clergy.

The letter, which was widely publicised in the secular press and strongly criticised by the "Anglican," says:

### FAR-REACHING

"The controversy which has broken out with regard to the policy of the Federal Govern-

ment concerning Vietnam raises many serious and far-reaching issues which will affect every Rector and every parish.

"There is room for difference of opinion but the crisis in South Vietnam calls for sober thinking and calm judgment.

"We are bound to recognise that the decisions of the Federal Government are based on knowledge and information to which ordinary citizens have no access. This does not prevent criticism, but criticism which is lacking in full information should be marked by reasonable restraint.

"The Church of England has always taught that it is lawful for Christian men to engage in war for a just cause, and that it is their duty to do so when the Government of their country calls upon them (see Article XXXVII).

(Article 37 of the Thirty-Nine articles found in the Book of Common Prayer, reads in part: "It is lawful for Christian men, at the commandment of the

Magistrate to wear weapons, and serve in wars.")

### RUTHLESS

"It is a reasonable corollary of this doctrine to say that it is essential for the safety and welfare of a country to maintain its defence forces at an adequate level.

"And if the armed forces cannot be maintained at the necessary level by voluntary recruitment, some form of conscription becomes necessary.

"The conflict in Vietnam means in effect that the country is in an undeclared state of war. This is much more than a civil war, for it is beyond dispute that there is a well-established pattern of active interference by the Communist Government of North Vietnam.

"Fifty years of Communism have shown that few, if any, countries have become Communist by the free and peaceful choice of their own peoples. Some countries like Tibet have had Communism forced upon them by ruthless conquest.

"Others like Hungary have met with savage repression when they have tried to throw off Communist rule. Communist governments only exist where suppression of liberty has been enforced.

### FREE-WORLD

"The Government of the United States was called upon by the Government of South Vietnam to help it to resist Communist infiltration and conquest.

"There is every ground for

## COMMUNISM ON SCREEN

DURING April the Christian Anti-Communism Crusade is running film programs in several capital cities.

Programs have been arranged in Brisbane (April 16), Melbourne (April 23) and Adelaide (April 25). In Sydney a Day of Films has been arranged by the organisation for Saturday, April 30.

To be screened at the A.M.P. Theatre, Sydney Cove, there will be two screenings, from 2 p.m. to 5.30 p.m. and 6.30 p.m. to 10 p.m. Screenings will be continuous in these periods with a short interval for questions.

The Day-of-Films is designed so that people may "come when they can—leave when they must."

Further information on the work of the Christian Anti-Communism Crusade may be obtained from the office at 142 Concord Road, Concord, N.S.W. (phone 76-6089 or 84-4050).

saying that it has striven to act in the best interests of South-East Asia as a whole in its response to that request. Communism has been and can be contained by military action as in Malaya and in Korea. It is vital for the future of the uncommitted countries in South-East Asia that it should be contained.

"The outcome of the conflict in South Vietnam may have repercussions which will affect the whole 'free' world."

"The decision that Australia should help in this task is entirely consistent with the character of Treaty obligations and the requirements of national safety."

"Events appear to have shown that at the present time Australian military units can only be kept at full strength by the use of a certain number of conscripted soldiers. This does not affect the basic issue of intervention in Vietnam, although it brings home to us all the gravity of the situation."

"If it is right that Australian troops should serve in Vietnam and if military units can only

be kept at their proper strength by an element of conscription, then we must be willing to face this unpleasant burden with an unselfish, disciplined and responsible sense of duty."

"War is always a grave and terrible thing, and no responsible Government will lightly commit a country to its tragedy and suffering."

"The grave words of King George VI in his broadcast on the outbreak of the last world war are not far from the mark if applied to the present crisis: 'We are called, with our allies, to meet the challenge of a principle which, if it were to prevail, would be fatal to any civilised order in the world.'

"Let us have in constant remembrance and prayer the need for the restoration of a lasting peace and stable government in South Vietnam, as well as for those who are called to bear the brunt of danger in the present conflict or its sorrows at home, and let us try to speak and act with restraint and dignity in days of great crisis for the whole world."

## VIETNAM WAR OPENS DOOR TO GOSPEL

As war progresses in Vietnam more and more opportunities are opening for the presentation of the Gospel.

Writing in the "Alliance Witness," Mrs Garth Hunt tells of some of the ways missionaries are working in the country today:—

Contrary to what might be expected in a country gripped by war, there are open doors on every hand. Up and down the country missionaries are finding even more openness and responsiveness to the Gospel message than existed in more peaceful days.

This is not unusual. The same moving of the Spirit of God and receptiveness on the part of the people were evident in Japan, Korea and Formosa during their days of struggle and suffering.

Now such an hour has arrived in Vietnam.

Not surprisingly, the greatest response is being found among the armed forces. When we speak of the "armed forces" we must not classify them in our minds as a segment separate from the Vietnamese people as a whole whom we are here to evangelise.

The armed forces are the Vietnamese people. They are the doctors, lawyers, teachers, students and farmers of former days.

### To eternity

Every Saturday afternoon several hundred soldiers in the large induction centre of Quang Trung, just outside Saigon, hear the Gospel.

Can you imagine how the missionary feels as he stands before these men, knowing that in a

few weeks or even days many of them will be rudely ushered into eternity?

Another vital opportunity is in the Cong Hoa Military Hospital. When we spoke with them individually at the close of one meeting 72 wounded soldiers prayed the penitent's prayer and signed decision cards.

This hospital ministry has been carried on now for one year, and almost 2,000 men have turned to Christ.

### Wheelchairs

The Christian and Missionary Alliance has worked in Vietnam since 1911, but of course it is only natural, with world attention focused on Vietnam, for other agencies to become concerned about meeting the challenge of this unusual hour.

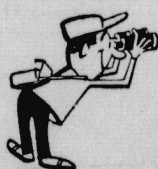
Dr Bob Pierce, of World Vision, Inc., has made several trips to Vietnam.

After he had returned to America and reported on the physical needs of these men to God's people we here in Saigon were amazed to be informed that seven tons of wheelchairs, crutches and other medical supplies were at the air base.

Continued Page 7

KATOOMBA STUDY — C.M.S. is conducting a Member's Prayer and Study Conference at the Conference Centre, Katoomba, over the weekend of May 6-8. Bible studies will be led by the Rev. G. Fletcher and speakers will be the Rev. E. D. Cameron, the Rev. K. H. Short and missionaries on furlough.

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