

Mainly About People

N.S.W.

The Rev. Dr. John Munro, rector of St. John's, Dee Why (Sydney), has accepted nomination to St. Paul's, Manuka, A.C.T. (Canberra-Goulburn diocese).

The Rev. Brian Black has been appointed curate-in-charge of St. Barnabas', Westmead. Mr. Black takes up his new work on May 31.

The Rev. T. A. Cuthbertson, at present curate in Port Kembla parish, has been appointed curate-in-charge of St. Matthew's, Merrylands West (Sydney diocese).

Leaving Sydney at the end of April for a well-earned trip overseas was the Rev. Bernard and Mrs. Judd, from St. Peter's, East Sydney. Mr. Judd is active in many spheres of Christian work, including the N.S.W. Council of Churches and the N.S.W. Temperance Alliance. In his absence overseas the Rev. Rex Meyer will be acting-Rector, assisted by Captain B. R. Mattinson.

Due in Australia for a period of furlough soon is the Rev. Donald Hood. Mr. Hood and his wife have been serving under C.M.S. in Hyderabad, India.

The wives of two Sydney clergymen passed away in April. Mrs. Olive Minty, wife of the Rev. Norman B. Minty, rector of St. Mark's, Granville, died on April 15. A service was conducted in St. Mark's, the church where Mr. and Mrs. Minty served since 1962, on April 18. Mrs. Minty is survived by her husband and three children, Phillip, Miriam and Kingsley.

A few days later Mrs. Kate Olds, wife of the Rev. J. F. Gordon Olds, rector of St. John's, Glebe, also passed away. The funeral service for Mrs. Olds was conducted from St. John's, where she and her husband had served since 1953. She is survived by her husband and two children, Shirley (Mrs. Shipway) and Barry.

Victoria

After serving in the Diocese of Gippsland for 36 years, the Rev. T. W. Hewlett (known to many of his christian friends as "Will Hewlett"), acting on medical advice, has retired from parish work and is now living at Clifton Waters Village, Bainsdale.

St. Luke's, South Melbourne, was the venue for a Valedictory Communion on Tuesday, April 19, at 7.30 p.m., for the Rev. P. and Mrs. Broadbent, who left Melbourne on April 21, on the "Marconi" for a further term of service in Malaya with the Church Missionary Society.

Workers from the North Australia field of the Church Missionary Society in Melbourne who have arrived in Melbourne are the Rev. S. and Mrs. Moore, Mr. and Mrs. J. Langford, and Miss Margie Nicall.

A parish which commenced its life two years ago without land or buildings and has developed a very effective life entered into possession of its first building recently.

The parish is St. Andrews, Church of England, Glen Waverley (Melbourne diocese).

On Saturday, April 2, Archbishop F. Woods dedicated the \$24,000 chapel and hall and in-

ducted the Rev. N. Cockings as vicar.

The Rev. Gordon Garner has commenced duties as a temporary tutor at Ridley College, Melbourne. Mr. Garner recently resigned as director of the Australian Institute of Archeology.

Overseas

The Rev. Walter Smyth, of the Billy Graham Evangelistic Association, hopes to visit Australia about September, following Dr. Graham's Crusade in Britain. He will meet with committees in Sydney and Melbourne to discuss preparations for the Graham Crusade to be held in Australia in 1968.

The Archbishop of York, Dr. F. Donald Coggan, will be visiting Australia in the early part of 1967 to share in celebrations marking the 150th Anniversary of the founding of the British and Foreign Bible Society in Australia, in Sydney on March 7, 1817. Dr. Coggan will preach at a service in St. Andrew's Cathedral at 11 a.m. on Sunday, March 5, 1967. It is planned that local churches will participate in this service through a broadcast being arranged.

In connection with celebrations planned for this year to mark the Centenary of Sydney Synod the Archbishop of Sydney has invited Canon T. G. Mohan, until recently General Secretary of the Church Pastoral Aid Society and a well-known Anglican Evangelical leader, to preach the Synod Sermon. Canon Mohan served in the C.P.A.S. for 33 years. He has visited Australia previously.

A Dinner for members of Synod will be held at the Trocadero on Monday, October 31, further details of which will be announced later. Three after-dinner talks totalling one hour will be given on the subjects: "The Origin and History of the Sydney Synod," by a speaker to be announced; "Thumb-nail Sketches of Synod Personalities," by Mr. W. S. Gee; and "The Role of the Layman in Synod" by Mr. Stacy Atkin.

Dr. Carl F. Henry, editor of the influential conservative Protestant journal, "Christianity Today," was invited to address the annual meeting of the U.S. Conference for the World Council of Churches, held at the end of April.

Dr. Henry was invited to enable him to present the conservative viewpoint on matters under debate. A Roman Catholic editor was also invited to the meetings.

The death has occurred in England of Prebendary Colin Kerr, a well-known Evangelical leader. Prebendary Kerr was founder-chief of the Campaigners Movement, a uniformed evangelical church youth movement and was vicar of St. Paul's, Portman Square, for 30 years.

Bishop Neville Langford-Smith and Mrs. Langford-Smith have now returned to their home base in Nakuru diocese, Kenya, after their visit to Australia. Bishop Langford-Smith will be sending a quarterly newsletter to Australian friends. Anyone wishing to receive this newsletter should contact Archdeacon G. R. Delbridge, Diocesan Church House, George St, Sydney.

JUBILEE OF OLDEST INTERCHURCH COLLEGE

AUSTRALIA'S oldest interdenominational Bible College is this year celebrating its Jubilee. It is the Sydney Missionary and Bible College at Croydon, N.S.W.

Founded in 1916 by a former member of the China Inland Mission, the Rev. C. Benson Barnett, the college has trained 1,300 students from most of the major Protestant denominations since its inception, many of whom have become missionaries in various parts of the world.

The present Principal is a licensed Anglican clergyman, the Rev. A. D. Deane, B.A., B.D., who was formerly Director of the Church of England Youth Department in Sydney and has been closely associated with a number of Church schools.

The Vice Principal, the Rev. H. C. Green, B.D., A.L.B.C., is an ordained minister of the Baptist Church. Prior to his present appointment, Mr. Green was a member of the staff of the Bible Institute of South Africa in Capetown for 11 years and became its Vice Principal.

The College marked its inauguration by an Open Day on April 16, at which a group of former students gave details of their missionary service.

OPEN DAY

Miss Alison MacWilliam, who is an associate worker with the Unevangelised Fields Mission in Papua, drew attention to the opportunities existing for Christian teachers to assist in the present educational program in the territories.

Two workers from the Indian sub-continent, Mr. H. B. Unsworth, of the Poona and India Village Mission, and Miss Julia Patten, of the Regions Beyond Missionary Union, told of encouragement in work in the villages, among students, and in some sections of the Moslem community in Bihar, despite the traditional difficulties in the latter field of evangelism.

Another graduate of the College, Miss Beth Anstis, who has been working for some years in Indonesia, gave details of the growth of the Christian community in the Celebes.

Religious liberty still obtains in Indonesia and Christian missionaries are free to carry on their work. There is a growing interest in the ministry to students.

Interesting sidelights of the early days of the Church Missionary Society's work in Arnhem Land and on Groote Island were given by the Rev. G. R. Harris, M.B.E., who was recently honoured by the Queen for his service among the Aborigines over many years. Mr. Harris was a student at the College in 1929.

In the final address of the day, the Rev. A. D. Deane drew attention to the spiritual significance of Jubilee observance.

In the Old Testament, the year of Jubilee began on the Day of Atonement, with its emphasis upon man's accountability to God, the need for repentance, and God's provision, by atonement, for the sinner's pardon.

It was a year of liberty and restitution and by its sabbatical nature, a year of dependence upon God. These features, said Mr. Deane, remain relevant for God's people today.

In the context of the cross and empty tomb, the Christian must still proclaim liberty to the captive, especially in relation to sin. He must live under the lordship of God in Christ and live in an attitude of utter dependence upon Him.

The next Jubilee function of the college will be held in the Scots Church, Margaret Street, Sydney, at 7.30 p.m. on Friday, May 27, in association with the noted Bible teacher and author, the Rev. J. Sidlow Baxter, D.D.

SCEGGS hall

As A.C.R. went to press a new Assembly Hall at the Sydney Church of England Girls' Grammar School, Darlinghurst, was to be dedicated and opened by Bishop M. L. Loane.

The Darlinghurst development follows the recent opening of a new hall at S.C.E.G.S., Redlands, Cremorne.

The building, which cost \$100,000, was built to fit in harmoniously with the school's existing structures. Particular attention has been paid to retaining a beautiful stand of trees, planted in 1832 by Colonel Snodgrass, who owned the property. Architects were Rogers and Coward.

The address at the official opening, taking place on May 3, was to be given by the Rev. S. C. S. Begbie, back in Australia after a term of service in Africa.

700 girls are enrolled at the school and boarders come from such widespread places as Barabara, Trundle, Forbes, Moree, Dubbo, Wellington and Broken Hill. Other girls come from the Persian Gulf, New Guinea, Fiji and Malaysia.

"Monty" will lay cathedral stone

Field-Marshal Lord Montgomery will be present at Portsmouth Cathedral on Monday, June 6, to lay the foundation stone of the nave which is being designed to complete the cathedral as a commemoration of "D" Day.

The nave is based on a design by the late Lord Mottistone, and has been adapted by Mr. Paul Paget (Surveyor) to St. Paul's Cathedral in collaboration with Professor Luigi Nervi, the Italian architectural engineer.

It will incorporate the crests of military units based in the neighbourhood of Portsmouth before the "D" Day invasion of France in 1944.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues:—

MAY 19: May 12
JUNE 2: May 26
JUNE 16: June 9

News in brief

FESTIVAL—This Friday, May 6, sees another Annual Diocesan Festival held by Sydney's Home Mission Society. Archdeacon Fillingham is preaching in St. Andrew's Cathedral at 5 p.m. and this will be followed at 6 p.m. by tea in the Sydney Town Hall and at 7 p.m. by the Public Meeting.

B.C.A. RALLY—Friday, May 27, is the date of "Rally '66," being held by the Bush Church Aid Society at St. Andrew's Cathedral. Bishop Moyes will preach at the service at 6.30 p.m. and the Rev. Harry Goodhue, from Ceduna Mission, and the Rev. C. W. Rich, Federal Secretary, will speak at the meeting starting at 8 p.m., in the Chapter House.

HISTORY—The 150th anniversary of the Bible Society in Australia, to be celebrated in 1967, will be marked by publication of a History of the Society under the title, "Abundance of Rain." Copies are expected to be on sale by August 1. (See also report under "Mainly About People.")

TEENS—A "Holiday for Teens" has been arranged by C.M.S. in N.S.W. for the May school holiday period — May 13 to 19. To be held at the Katoomba Conference Centre the program aims at boys and girls in 1st to 4th years and will include Bible studies, hikes, barbecues, bus trip, etc.

NEEDS MATRON—A new 100-bed geriatric hospital being opened in mid-June by the Leichhardt Methodist Mission (Sydney) needs a qualified and experienced matron. Also needed is a deputy matron and other trained staff. See advertisement elsewhere in this issue.

CHILDREN—The annual C.M.S. Children's Service was held in St. Paul's Cathedral, Melbourne, on Sunday, May 1, at 3 p.m. Speaker was the Rev. Ken Perry, C.M.S. general secretary for Victoria.

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THE AUSTRALIAN CHURCH RECORD

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

No. 1363—May 19, 1966

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

KINGS CROSS PROJECT



Seeking further to develop its ministry in the King's Cross region, St. John's, Darlinghurst, has embarked on the construction of a \$110,000 War Memorial Community Centre.

Saturday, May 7, saw the laying of the Foundation Stone for this project by Bishop M. L. Loane, which took place before a large group of church people.

Archdeacon C. A. Goodwin read the Lesson and Mr. Justice A. R. Richardson gave the address.

It is planned that the centre will contain a modern auditorium, a Senior Citizen's lounge, a youth lounge, Sunday school rooms, secretarial and welfare offices and other facilities.

The rector of St. John's is Canon A. W. Morton.

DR MORRIS TO LECTURE AND WRITE IN THE USA

Leaving Melbourne on May 21, at the commencement of the vacation, Dr. Leon Morris, Principal of Ridley College, Parkville, will spend six weeks in North America and the United Kingdom before returning early in July.

In his absence the Vice-Principal, Dr. E. K. Cole, will attend to College duties. Immediately on arrival in

California Dr. Morris hopes to spend some time with the Rev. Dr. Frank Andersen, formerly of "Ridley," now on the staff of Berkeley Divinity School.

From there he will go on to Fuller Theological Seminary at Pasadena to deliver the Baccalaureate Address and meet the Alumni Association.

HOLLYWOOD

He has an engagement to speak at Hollywood Presbyterian Church before flying to Washington, D.C., early in June.

PROPOSAL TO LEASE CHURCH LAND WITHOUT SAFEGUARDS

PROPER safeguards against Sunday trading and the sale of liquor were not included in the ordinance submitted to Sydney Standing Committee covering the proposed leasing of land at St. Philip's, Church Hill.

Standing Committee amended the ordinance to include these safeguards.

St. Philip's Church is seeking to lease to private developers portion of the land adjacent to the church building, at present occupied by the rectory and parish hall.

St. Philip's traces its origins back to the first Christian service in Australia. The present church was built in 1842 and is a favourite church for City weddings. The rector is Archdeacon C. A. Goodwin.

Under the proposed leasing arrangement a London-based company, Hammerson Property and Investment Trust Ltd., would be granted an option on the site to allow it to inquire into the possibilities of development.

LONG TERM

Under the terms of the ordinance the developer would lease the land for an initial term of 60 years, with options to renew for a further 60 years provided the building then on the site was demolished and rebuilt.

With further periods allowed for construction and other purposes the total leasing could run into nearly 130 years.

The development on the site would mean the disappearance of the present rectory building, an old two-storey house, and the parish hall, a more modern building.

POLICY

If residential quarters are incorporated in the new building, St. Philip's would be given the first option to rent such for parochial purposes.

If a hall is built into the scheme, the church will have first option on its use, provided bookings are made six months in advance.

It has been a long-standing policy of the Standing Committee

Alcohol and Sunday trade

tee of Sydney diocese to include safeguards prohibiting the use of land leased from the Church for Sunday trading and operating businesses such as restaurants licensed to sell liquor.

The ordinance, titled, St. Philip's Sydney, York Street Property Leasing Ordinance,

did not include the necessary safeguards in its original form.

When the ordinance came before Standing Committee for consideration at its meeting on Monday, May 2, the absence of this provision was subject to debate. Standing Committee finally inserted the necessary clauses.

According to a report in the "Sydney Morning Herald" the general manager for Australia and New Zealand of the Hammerson company, Mr. P. F. Barrington, refused to comment on the development proposal.

Archdeacon R. B. Robinson

PASSING OF BELOVED EVANGELICAL LEADER

THE death occurred in Sydney on May 10 of Archdeacon Richard Bradley Robinson. The Archdeacon was aged 78.

Archdeacon Robinson, was visiting his son, Canon D. W. B. Robinson, vice-principal of Moore College, at the time of his death.

His death occurred suddenly. He had risen early on the morning of Tuesday, May 10, at Canon Robinson's home in Carillon Avenue, Newtown, and was sitting reading his Bible when the fatal heart attack occurred.

The Archdeacon had maintained his wide and varied interests until the end. He had been present at the meeting of the Moore College Executive the previous week and had also attended a meeting of the Cathedral Luncheon Club.

ADELAIDE

Richard Bradley Robinson was born on March 28, 1888, and trained for the ministry at

Moore Theological College. He was ordained in 1911.

After serving curacies at St. Matthew's, Botany, and St. Barnabas', Broadway, he became curate-in-charge of Earlwood with Undercliffe in 1916.

Following a short term in the parish of St. Philip's, Church Hill, and as locum tenens at St. Luke's, Adelaide, he became rector of St. Paul's, Lithgow (Sydney diocese), in 1919. In 1923 he became rector of All Souls', Leichhardt, where he stayed until 1933. During this period he acted as chaplain to the Callan Park Mental Hospital and Broughton Hall Psychiatric Clinic.

From 1933 to 1935 he was rector of St. Paul's, Chatswood. In 1935 he was appointed general secretary of the diocesan Home Mission Society, a post he held until 1948. During part of this period, from 1943 to 1948, he was also rector of St. Barnabas', Broadway.

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• The late Archdeacon Robinson seen in happy mood talking with the late Archbishop and Mrs. Mowl.

OUR SPIRITUAL BIRTHRIGHT

THE first preachers of the Gospel were not able to sow seed of Christian truth on Virgin soil. The so-called mystery religions had penetrated into practically every part of the Roman dominion.

Some of the mystery religions bore strange likeness to the Christian message.

But they lacked the historical veracity, the certainty, the ethical transcendence, the spiritual purity, the experimental reality and the Divine authority of Christianity.

The most striking difference, however, in the Christian message, was the doctrine of the Holy Spirit. This was something absolutely new and unique.

COLLECTIVE

Christianity is not merely a code, a cult, a creed, a philosophy, a system of theology; IT IS LIFE. A life, apart from which a man is dead while he lives, but possessing which, he lives though he die.

It is the very life of God in Christ, imparted to the human soul by the Holy Spirit.

Christianity, therefore, is a dynamic, soul saving, life-changing, character-transforming experience.

The Coming of the Holy

Spirit was a spiritual consummation. In the Divine provision of salvation the bestowal of the Holy Spirit is that to which all else leads.

When Our Lord met the disciples collectively after His resurrection "He breathed on them and said unto them, 'Receive ye the Holy Ghost.'"

The last thing He said before He ascended was "Ye shall receive power after that the Holy Ghost is come upon you."

A meditation for Whitsunday by the Rev. Kenneth Roughley, rector of St. Bede's, Drumoyne, N.S.W.

What was the first thing He did after His ascension? We read, "He being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, He

hath shed forth this which ye now see and hear."

What was the great, first promise in Peter's sermon on the Day of Pentecost? "Repent and be baptised everyone of you, in the Name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost."

The Gospel which the early Christians preached may be summed up in the double truth: Christ ascended in His glorified human nature and occupying the throne of heaven; Christ descended in the Person of the Holy-Spirit and indwelling His Blood-bought people on earth.

Pentecost was also a historical culmination. The bestowal of the Holy Spirit is that for which all that historically preceded it was preparing.

Right down through human history has been seeking to get nearer to the heart and the love of man.

In the Garden of Eden we see the first human pair living in fellowship with God. Over this period we may write: God with Man.

EXPULSION

Then came the first human sin; and all this was changed. But God did not forsake man after the expulsion from Eden, but we find Him giving special self-revelation and communication of Divine truth to the early fathers. Over this period we may write: God to Man.

Next followed the period of the Israel Theocracy, and God saying to Moses, "Make me a sanctuary that I may dwell among men."

The nation then fell foul of its high calling and involved itself in calamity; yet amid the national declension, God raised up the prophets, through whom, by the Holy Spirit, He addressed His apostate people: God Through Man.

Following this, in the "fulness of time," the miracle of the Incarnation was effected. "God sent forth His Son." "The Word was made flesh, and dwelt among us."

Jesus said, "He that hath seen me hath seen the Father." In Him we see God actually becoming one of ourselves. From Bethlehem to Calvary, we may write: God Become Man.

Yet God would come closer still.

Toward the end of His earthly ministry, our Lord began to utter teaching such as these: "I will pray the Father and He shall give you another Comforter, that He may abide with you forever."

MINISTRY

"At that day ye shall know that I am in My Father, and ye in Me and I in you." "If a man love me, he will keep my words and My Father will love him and we will come unto him and make our abode with him." Here the glorious goal is reached. Over the period of the

Church, we may write: God within Men.

Blessed are we who live in the age of the Spirit. It is the possession of the Holy Spirit and the new spiritual life imparted by Him that constitutes a real Christian.

It is the privilege of every Christian, not only to be "born of the Spirit," but to be "filled with the Spirit."

This is our spiritual birthright in Christ. This is our greatest power and our vital need.

EDITORIAL:

UNITE FOR GREATER IMPACT?

The impetus behind Church unity shows no sign of diminishing. New developments are taking place among denominations and one wonders what the next decade will bring.

The motives which drive men to ecumenical encounter vary. Some see it as a divine commission to fulfil the Lord of the Church's petition as expressed in His High-Priestly Prayer. Others see it in terms of economy in needless duplication of buildings and training programs.

The character of the motive reflects itself in one's understanding of the nature of the Church and the form of Church Union.

Evangelicals could not be anything but disturbed by the words of Dr Colin Williams, formerly a theological professor at a Methodist college in Melbourne and now an executive officer in the U.S.A. of the National Council of Churches.

Dr Williams chided a group of Baptist ministers for their traditional insistence upon congregational independence and called for "one large Church body with a limited form of episcopacy with built-in balances providing for both congregational freedom and authoritative power for Church leaders."

There is nothing new, of course, in that remark. But Dr Williams then revealed his motive for such an amalgamation. He said: "A unified impact must be made upon society's power structure. The Church cannot do it through scattered independent congregations."

To make his point perfectly plain, he remarked that congregational independence is not only behind the times, but it is heretical and stands in the way of God's purpose for the world today.

Evangelical Churchmen will not agree to this. It finds no echo at all in their desire for fellowship with Christian people. Such motives for Church Union they will unhesitatingly reject.

The Gospel which Evangelicals proclaim is not designed to make impact upon the structures of society.

They see this as another Gospel and reject it. Instead of the reconciliation of men to God by the blood of Christ, we have a reconciliation of groups and community structures. Is this the Gospel of Group Dynamics?

It is not surprising that Dr Williams accuses Billy Graham of misunderstanding the Gospel and misleading people by giving them a too narrow view of conversion. The Biblical Gospel is an embarrassment to those who find the Civil Rights Movement or some other contemporary social movement the very raison d'être of their ministry.

Evangelicals have known what it is in times past to band together to face the challenges of a secular society. Mrs Kathleen Heasman pointed out in "Evangelicals Action" that "three-quarters of the total number of voluntary charitable organisations in the second half of the nineteenth century can be regarded as Evangelical in character and control."

It was no idle activity and Dr Cornish, author of "The English Church in the Nineteenth Century," wrote:—

"They are known to the world not by their writings, which are forgotten, but by their lives, which can never be forgotten."

But they did not confuse the role of the Church as it meets as a congregation to worship God and to hear His Word with their corporate desire to emancipate the slaves, to change the factory acts or to print the Scriptures. They did this by societies of like-minded men.

To classify the independence of congregations (which is seen in the New Testament) and the refusal of congregations to lobby in the halls of political power as heretical must presuppose some authority or source in which the mind of God is known.

As the New Testament does not disclose organisational links between the Pauline Churches and none were superior to another (the only ties were ties of affection and fellowship) is the authority for such a statement the naked pride of human reason?

Is it the authority of this world's wisdom? It is contrary to the mind of God as revealed in Holy Scriptures and there can be no unity of Churches which pleases Him while it disregards His Truth.

Eastwood protest

GOVERNMENT ACTION ON TAB "UNDEMOCRATIC"

THE "Totalisator Agency Board" is merely a name hiding the racing clubs in the view of the Citizens TAB Protest Committee, the chairman of which is the Rev. Allen H. Funnell, rector of St Phillip's, Eastwood.

The committee has just released the contents of a letter sent to both the Premier of N.S.W. and the Leader of the Opposition early in March. The letter says that seven of the nine members of the Board are representatives of racing clubs.

The committee represents Christians of the Anglican, Baptist, Methodist and Presbyterian Churches in Eastwood and it is concerned that the action of the State Government in allowing a TAB shop to be established in Eastwood not only involves moral principles but also the democratic rights of the people in the community.

"The Premier has told us," says the letter, that this board has been well received and that there have been few protests. Our protest and that of others have apparently been swept aside. We are dismayed that this should happen.

Asking the Premier and the Leader of the Opposition to confer about remedies the letter goes on: "No Parliament, no party, no Cabinet and no Minister has the right to sell our democratic rights in this way. We have been protesting since last October without avail."

"We ask to be heard. We cannot, and will not, silently suffer this agency to be inflicted upon us in any part of our community of Eastwood. We shall join with other willing communities and fight the thing through."

"We believe that no Government, no party, and no Parliament could possibly have intended to give away an off-course betting monopoly on totalisators, to be run almost unfettered by a group of racing clubs for their own financial advantage."

"Are they dictatorially to open a chain of perhaps 400

"All is not well in Bible Society world"

"All is not well in the Bible Society World" is the view expressed by Canon H. M. Arrowsmith in an address given at the Annual Meeting of the British and Foreign Bible Society, held in London on May 4.

"No rationalisation," said the speaker, "can run on satisfactorily and gloss over the fact that the distribution of Holy

Scriptures in the world today is inadequate.

"The world totals for 1965 show an increase of 7,000,000 copies over the figure for 1964, whereas in the previous year the increase had been 16,000,000."

"A distribution of 76,000,000 Scriptures in 1965 is unsatisfactory when it is remembered that this figure includes over 36,000,000 selections of which

near 20,000,000 were distributed in the United States of America alone.

Of the aggregate total of 77,000,000 only 4,500,000 were full Bibles and 4,250,000 New Testaments."

Canon Arrowsmith listed some of the major reasons for the situation as:—

● The Bible Society, like the U.N., had found it difficult to produce adequate literature for new literates.

● The Production Fund of the Society in London, standing at £51,000,000, was insufficient to provide the capital needs of production. At least another £500,000 was needed.

● There was a "blunted conviction as to Holy Scripture's integrity, authority and infallibility."

On the last two points Canon Arrowsmith emphasised that the "acids of modernity" had eaten deeply into the soul of the Western nations and faith had been corroded.

More missionaries

We trust that you will send us more missionaries from your place so that they may strengthen us in His work.

We do thank the Lord God for the District Bible Schools, and those of the Region also. Through these the Church will become strong and make progress.

I trust that we will obtain more Bible teachers from you so that we can enlarge this Bible school. Many, many people are now eager to come to this Bible school.

We hope that we repeatedly have news of you for we look to you for workers.

I greet all the brethren.

The grace of the Lord be with us all.

Amen.

I am your brother,

P. M. AUDU.

HALL DEDICATED



Perfect autumn weather helped give "garden party" atmosphere at the opening of the Barbara Chisholm Hall, at S.C.E.G.S., Darlington, last week.

More than 800 parents, friends and Old Girls attended the dedication and opening conducted by Bishop M. L. Loane.

The building, which cost \$104,000, stands on piers above

ground level. Space underneath will provide a squash court, lecture room, tuck shop and some covered play space. The hall has seating capacity of 1,000.

Pupils of the school have made a mural of glazed tiles, fired in the school's kiln. These will be fixed to the walls in the form of decorative panels.

OFF THE RECORD

EPISCOPAL STAKES?

On the day after their wedding last year, the Bishop of Pretoria in the Church of the Province (the Rt. Rev. E. Knapp-Fisher) and his bride were surprised to find their photograph on the Sports page of a Cape Town newspaper with the caption Ptolemy, one of the favourites for the Durban July handicaps, and his trainer.

Other readers must have been equally astonished by the photograph on the adjoining page of a man holding the reins of a racehorse, which was captioned, The Bishop of Pretoria and Miss Joan Bradley, who were married yesterday, holding hands after the ceremony.

QUITE A LOAD

Speaking about stewardship campaigns in his London address (see p. 8 of this issue) Canon H. M. Arrowsmith quoted the "shocking heresy" described in the phrase, "If we have a stewardship campaign there will be no outside appeals and we will put all our eggs in one ask-it."

ANGLICAN GALAH

From the "Adelaide Church Guardian" comes the story of a galah taking by storm a country church in Adelaide diocese. The galah strolled in during the singing of the first hymn, walked the full length of the centre aisle carpet, then climbed into the pulpit facing the people.

Meanwhile, the minister continued with the service unaware of all this, although he was a little put about by what he thought was some extreme restlessness among the congregation.

The restlessness became very pronounced during the singing of the Creed, because the galah took a few turns flying up and down the church, swooping very low over the choir and actually perching on the shoulder of one unfortunate lad, before returning to his favourite perch on the pulpit-desk.

The Creed ended, the minister strode to the pulpit determined to rally the congregation for its lack of attention and poor singing of the Creed, and found himself forestalled by a sleepy galah.

His sense of honour was equal to the occasion, for he said, "I suppose that this is the first time you have seen two galahs in the pulpit at once."

Non-Christian religions on ABC Sunday TV program

THE Australian Broadcasting Commission is introducing Australian children to non-Christian religions in a series of telecast programs being shown on the Christian Sunday each week.

The programs are scripted by Nuri Mass and follow closely her book, "Many Paths, One Heaven."

They are forming part of the series, "Sunday Special," the other sections of the program being supplied by the Rev. Keith Sanders, headmaster and chaplain of Trinity Preparatory School, and Mr Vaughan Hinton, of the Australian Council of Churches.

There are twelve episodes, each of five minutes, telling the stories of Hinduism, Confucian-

ism, Buddhism and Islam. The first episode was screened in N.S.W., A.C.T. and Victoria on May 15, at 5.15 p.m. In Queensland it starts this Sunday, May 22. In South Australia, May 29; West Australia, June 5; Tasmania, June 12.

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Books

Morality and Scripture

NO NEW MORALITY, by Douglas Rhymes. Sun Books, Melbourne. 95 pages, 85 cents.

This is an Australian reprint of a booklet on "Christian personal values and sexual morality" by the Canon Librarian of Southwark Cathedral.

It has very little to commend it. An author who regards Paul's "whole attitude to morality" as "still an attitude of legalism" and as conflicting with that of Christ, is not likely to have anything to offer from a Christian point of view to the solution of moral problems.

Like others of the Southwark brigade, Rhymes is unwilling to submit to the revelation of God in Scripture, and, even apart from this, his exegesis and understanding of St. Paul are too superficial to be of use.

Despite some sane practical counsel in special instances, the theoretical basis of the book is thoroughly muddled.

The picture of "traditional Christian morality" is exaggerated; "the Church" (meaning what?) is belaboured; and the author takes the naive view that law is superfluous where people know what is right.

"True love produces chastity without the need of rules, because true love does not proceed from law and rule, from a pattern to which I conform, but from the self-knowing and self-giving which is a matter of body, mind and spirit."

That is wishful thinking, as well as muddled thinking; and it is dangerous advice in a society of unregenerate men and women.

—D.W.B.R.

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God and the New Morality

Referring to the Bishop of Woolwich and his book, "Honest to God" the Rev. Alan Nichols commented, "Unfortunately and tragically, the effect of the publication of his doubts and explorations has led to a widespread undermining of the Christian faith."

Mr Nichols, who was addressing eighty-five men at a YECL meeting at Chatswood recently, went on: "Doubters have been confirmed in their doubt; fringe church members rejoice that they have not and need not become more involved in a decaying church; and atheists and humanists rejoice at seeing the kingdom which, divided against itself, begins to fall."

The meeting was told of some of the doctrinal extremes of the new theology—the abolition of God as Personal, Holy, Sovereign and Transcendent in favour of the God of existentialist ontology, the God of depth—the "ground of our being."

This radical abandonment of the Bible's view of God has been accompanied by demythologisation of the Bible's supernatural presentation of Jesus, His work and His dominion.

In the concluding part of his paper Mr Nichols quoted instances of the radical ethic of the "New Morality." The overall impression of the New Theology/New Morality is that it represents a most serious threat to Christianity and society.

YECL plans further meetings during 1966, to deal with topical subjects.

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VIETNAM NEEDS MILLION GOSPELS

The Pocket Testament League has ordered 200,000 Indonesian Gospels for distribution to the people of that nation. This will follow along after the distribution of 150,000 Gospels which were purchased some weeks ago.

In Vietnam, P.T.L. workers, Glenn Wagner and Andrew Loo, report open-door reception and co-operation by American and Vietnamese authorities.

The response to the Gospel found among the Vietnamese people—soldiers particularly—is most remarkable! Glenn Wagner tells of a Vietnamese captain boarding a flight with 20 recruits going to Saigon for training.

As Andrew Loo talked with the officer, through an interpreter he discovered that the man was a believer and wanted Gospels for his men. The Vietnamese Gospels they had with them were eagerly received, and more promised.

It is reported: "Initial surveys have been completed, revealing a need for at least 1,000,000 Gospels for South Vietnam. This seems like a very heavy undertaking with our other programs world-wide, but we have gone ahead with the first printing of 200,000 Vietnamese Gospels, which are just coming off the press."

("New Life.")

Apprentices in Cathedral

The Governor of Victoria, Sir Rohan Delacombe, and representatives from Government and Industry attended the annual Apprenticeship Service at St. Paul's Cathedral, Melbourne, on May 8.

The leading apprentice of the year 1965, Mr Allan Burhop, read the Lesson and the preacher was Dean T. W. Thomas.

Representing industry were: Sir Alexander Fitzgerald, Commissioner of the State Electricity Commission; Mr W. Phelan, M.L.A.; Mr R. Maillardet, Email Limited; Mr J. Marshall, Commonwealth Aircraft Corporation; Mr G. B. Syver, The Victorian Chamber of Manufacturers.

Schools were represented by Messrs E. T. Jackson and J. L. Kept from the Education Department of Victoria; Mr G. D. Thompson, Royal Melbourne Institute of Technology; Mr C. J. Coon, Preston Technical College; Mr J. H. Lodge, Melbourne School of Printing and Graphic Art; Mr L. Wallis, Melbourne School of Painting, Decorating and Sign Crafts; Mr R. Coles, General Secretary of the Federated Municipal and Shire Council Employees' Union of Australia.

Cadets from Army Apprentices' School, Balcombe, and their commanding officer, Lieut. Col. R. Sutton, and apprentices from the R.A.A.F. School of Radio, Laverton, also attended.

Notes and Comments

AN AFRICAN'S EXAMPLE

The realistic attitude of an African Christian in the face of death, as revealed in his letter printed elsewhere in this issue, should surely give cause for reflection.

Here is no mere fatalism, nor even smirking submissiveness, but rather an expectant and triumphant assertion, "It has happened! and . . . we shall see him in heaven."

What of current attitudes to death in our Western world? It is seldom faced with any sense of triumph. At best it is fatalistically accepted — we all have to die someday.

More often the subject is studiously avoided, the very word side-stepped and other phrases substituted: a symptom of the fear of death in every heart that is without Christ, and therefore without hope.

Even among Christians this worldly thinking has infiltrated to the extent that consideration of human death becomes vaguely, or acutely, embarrassing.

The sudden ending of the life on earth of a young Christian man or woman through disease, accident, or perhaps the fighting in Vietnam, is a shocking tragedy. We speculate on the possibilities, the "night-have-beens," of the life now ended on earth, and even wonder why God allows it to happen, as if we know better than He.

Seldom is the phrase "called to Higher Service" used on tombstones or in funeral services today. We seem to forget, in our selfpity at our loss, the glory of the life beginning in heaven . . . "with Christ, which is far better."

This triumphant assertion of Christianity needs to be recaptured, for it is one of the distinctives of our faith which has made men seek to know more about the people who dare to call themselves by the Name of Christ.

"BUILDINGLESS CHRISTIANITY?"

"Buildingless Christianity" has been denounced by the Rev. Howard G. Hageman in the Reformed Theological Review.

"Buildingless Christianity" sounds a strange note in Australian Church life when millions of dollars have been spent on bigger and better barns. Often those who have sounded such criticism have been saddled with large buildings which make enormous demands on maintenance.

Many parish councils or vestries never come to grips with spiritual issues of parochial life because the maintenance of property is a time-consuming subject.

In the Diocese of Melbourne

a parish came into being without any buildings and the homes of church members were the focal points. However pressures of one kind or another soon brought demands for church buildings which were dedicated last month.

Perhaps the most important thing to grasp in "Buildingless Christianity" discussions is that so much of the church's outreach is "property-centred."

Every evangelistic campaign in our churches is aimed to get people on to our property, into our atmosphere. What campaigns are held to send Christians out where the people are and to witness and win them in their own settings and environments?

Those who have read Wilkerson's "The Cross and the Switchblade" know that an evangelistic meeting amongst youth can be held at a street corner. The "property" mentality of evangelism needs to be held under close scrutiny.

The Diocesan Board of Missions may set a new lead here, for nearly every parish only touches a few fringe people in an evangelistic mission. The outsider remains untouched.

OVERSEAS VISITOR WELCOME

Dr. Sidlow Baxter, a Baptist minister whose influence has far exceeded the boundaries of his own denomination, is visiting Australia in connection with the Belgrave Heights Convention in Victoria.

He visits Sydney from May 21, and on previous visits he has introduced many people to a deeper knowledge of God by his exposition of Holy Scripture. Any man who expounds Scripture carefully and applies it sympathetically and powerfully to our human need is welcome among us.

SELECTIVE CONSCRIPTION

Most Christians will feel some sympathy with the Congregational Union of Victoria in its opposition to the Commonwealth Government's use of chance in selecting conscripts. In a country so addicted to gambling as Australia, anything that emphasises chance in this way is unfortunate.

At the same time it is difficult to see any substantial moral objection to this method of selection.

Acts 1 shows that the early Church used this method to choose between candidates who were presumably equal in other respects (admittedly before the Holy Spirit was given, but not even the most ardent Liberal is likely to claim that the Government can expect direct divine guidance in choosing conscripts.

Resemblances between this process and gambling are superficial. In a case such as this, where a selection has to be made from a group of young men on grounds other than physical fitness, etc. (in which they are roughly equal) it is hard to imagine another method which would be fairer or less open to abuse.

Confirmation under scrutiny

Comments in two recent parish papers raise the problem of confirmation "drop-outs."

Writing in his parish paper the Rev. Alan McMahon, of Quorn, South Australia, expresses his concern at the high rate of loss recorded in those who have been confirmed.

Of 45 people presented in his church over the past 10 years only 11 are still active. "It would be far better for 11 people who know what they are doing to be admitted to the Church," said Mr McMahon, "than to have 500 who have no idea of what is involved."

"By admitting to the Lord's Table those who are not the children of God by faith and belief, means that we encourage folk to eat and drink to their own damnation, not discerning the Lord's body."

"By administering the rite of baptism to anybody who comes along to get 'done' means we are letting that sacred sacrament come under abuse."

BELIEVERS

"Before God, and from His written word, baptism is only available to believers and children of believers, and the Lord's Supper is most definitely only open to those who have declared their faith in the Risen Lord Jesus and know Him as their Lord and Saviour."

"Please do not make an occasion to give offence by putting me in a position where, under God, I must say no. The strength of any tree lies in its dead wood being cut off and allowing the good wood to grow more freely."

"Because the Church in the past and present makes it so easy to join, the Church is ineffective and we have to resort to gimmicks to get folk interested."

"If you do not take up your cross and follow, you cannot be my disciple — will you pay the price?"

In another comment on confirmation the rector of St. Alban's, Epping (Sydney), the Rev. W. N. Rook, suggests a possible increase in the age to 18.

"So very often," said Mr Rook, "the 14-year-olds are just crazy, mixed-up kids, involved in physical and emotional adjustments. Their ideals and

ambitions and desires vacillated wildly without discrimination or reason."

"On the other hand, there were other 14-year-olds who presented themselves for confirmation just because the rest of the form, or the other girls and boys in their class at school were 'being done' that year."

"In some of the country dioceses in the Province of N.S.W. the age for confirmation was set as early as 10."

There may be some good reason why candidates are presented so young, but in the Rector's opinion it is a repudiation of the whole meaning of the rite.

"An 18-year-old would have had opportunity for mature consideration of his beliefs and convictions, and would be much more likely to present himself as the result of a well-thought out decision than merely as a matter of form or as the result of pressure from home or school."

Billy Graham and "tongues"

In reply to an inquiry sent by a reader of the N.Z. Christian weekly, "Challenge," the following statement was received from the Billy Graham Evangelistic Association.

Dr Graham recently stated: "I have never at any time spoken in tongues. I believe I have been baptised into the body of Christ by the Holy Spirit."

"However, I sincerely believe that on a number of occasions I have known what it means to be filled with the Spirit of God."

"I believe in a daily growth in grace and knowledge of our Lord Jesus Christ through a study of the Word, prayer, witnessing and fellowship with the saints of God. I also believe in many infillings as we confess and yield ourselves completely to Him."

Mirboo North church

The opening of the new church of St Mary's, Mirboo North (Gippsland diocese) is the culmination of plans first laid in the early 1950s.

The church, which replaces an old building demolished last year, was dedicated recently by the Bishop of Gippsland, the Rt. Rev. David Garnsey, at a service attended by 350 people.

Built of apricot bricks the church blends traditional and modern styles of architecture. At a total cost in the vicinity of \$32,000 the church seats 135 people. Nearly \$20,000 of this amount was in hand before construction commenced.

The furniture is made from mountain ash. The pews and other items are of different shades and contrast with the light ash on the narthex screen and maple panelling on the east wall respectively.

The rector of St Mary's is the Rev. J. J. St. Clair.

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Letters to the Editor

Black mark, David Sheppard!

Black mark, David Sheppard! (A.C.R., 21/4/66). After seeing "The Greatest Story Ever Told," I would not take people within a mile of this Hollywood parody of the life and work of the Lord Jesus Christ.

Anyone knowing and loving the Bible sits squirming in his seat while he sees Christ tempted 39 days early, urged to throw himself from a cliff (of the Grand Canyon at that!) rather than a pinnacle of the Temple, and preaching part of the Sermon on the Mount under what looks like a primitive railway bridge!

We see the sons of Zebedee called to become "fishers of men" at Jordan rather than Galilee, Mary Magdalene identified with the woman taken in adultery as recorded in John 8, and the blind man of John 9 cured in Nazareth, and giving his testimony at the trial of Christ before Caiaphas!

Comic relief is provided by a John the Baptist whose sole claim to prophetic power seems to be the oft-shouted "Repent! even as the axe is descending!"

As for "minor" characters — Lazarus is the rich young ruler and the brother of Mary and Martha all rolled into one, Judas despatches himself by falling into the burning altar in the Temple courtyard, Mary goes to the tomb expecting to see Christ risen, and both Peter and John believe on seeing the empty graveclothes.

As if the Gospel accounts didn't provide enough material on Holy Week, we have the spectacle of Christ preaching earnestly in the Temple, quoting liberally from I Corinthians 13!

Easily the most sympathetic of treatment was given to the scenes at the cross, and for this at least we must be grateful. But surely we are deluded if we think that a film which shows so little respect for the facts as described in the New Testament can do any good in the cause of the Gospel. It is my own belief that such a film does more harm than good.

(Rev.) E. J. EMERY, Dundas, N.S.W.

Hollywood Bible film

I do not wish to enter the lists against Rev. David Sheppard over the film "The Greatest Story Ever Told."

However there is one aspect of his reported comment (A.C.R., April 21) on Hollywood Biblical films that needs to have another viewpoint expressed.

Mr Sheppard quotes one instance of someone who was influenced for good by one such film. Whilst we praise God for this evidence of His sovereignty, this influence is only one side of the story.

For I (and I am sure others) have had experience with young people who have been confused and, in some instances, led astray by these very same films.

Movie films are a very powerful impression-making weapon,

and the handling of such things as the miraculous by Hollywood often leaves a lot to be desired. On the other hand, Mr Sheppard's comment about such films impressing the general historicity of Biblical events upon people is a valid one.

I find the question a vexatious one, and feel that we must walk a little more carefully than we do. I wonder how many youth leaders and/or rectors make any inquiries about these films before allowing a group to attend in the name of a Christian congregation.

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

Correction

I read with considerable interest in your last issue that I was said to be acting-rector of St. Peter's, East Sydney, during the absence overseas of the Rev. Bernard Judd.

I would like to point out that my chaplaincy at Callan Park and Broughton Hall Hospitals is very much a full-time occupation and a very demanding one.

The extent of my commitment at St. Peter's is that I take one service each Sunday at times which do not interfere with my hospital services.

REV. REX MEYER, Roseville, N.S.W.

Good Friday procession

I was astonished to read many of the comments made by the Rev. J. Goldsworthy in his letter concerning the Good Friday Procession of Witness. I am afraid that Mr Goldsworthy is allowing his very obvious prejudices of churchmanship to overcloud the issue. As one who walked beside the processional cross "with an image of the undying Christ upon it" (of which your correspondent takes exception), in "multifarious adornments," and so was, I presume, "a mediaevalist parading my wares," I fail to see the relevance of the remarks made concerning Biblical condemnation of images. Such condemnation is made in Scripture with regard to bowing down and worshipping such images, not to the existence of images used as an aid to a deeper devotion to our Lord. One bows down not to a crucifix, or any other image, as such, but to the One whom it represents. Surely, this being the case, a crucifix can hardly be labelled "an idolatrous accoutrement."

In passing might I inquire whether Mr Goldsworthy would place under the same heading (as un-Biblical), stained glass windows, pictures used to illustrate Sunday school lessons,

and other such "images." I have always been under the impression that those who marched in the procession believed in the preaching of Christ-crucified and were marching in witness to this belief. This being the case what could be more natural or more helpful than to have the symbol of our belief to go before us as we witness for our faith. I was most inspired by the procession as it was a visible sign of our oneness in Christ (despite our variety of churchmanship) and it is disappointing to note that others didn't also experience a feeling of unity. Mr Goldsworthy's knowledge of Anglicanism outside our own particular diocese would appear to be very slight, if he feels that the things which he criticises are evidences of "un-Anglican cultic practices."

CULTIC?

Your correspondent feels that those of us who believe in the importance of outward symbols of our belief are "mediaevalists". Even if this were the case we would at least represent a form of Christian worship more closely connected with that of the early Fathers of the Church than the outmoded Calvinistic belief which seems to be upheld by so many of our churchmen I like to think, however, that the form of Christianity upheld by the churches of the Anglican Communion goes back a great deal further than the Middle Ages.

BRUCE A. FALCONER Paddington, N.S.W.

CHURCH MOVE OVER WATER

The Church of England Parochial Council at Wee Waa has told the Minister for Conservation, Mr Beale, that it is concerned at the disharmony which exists in the Namoi Valley as a result of disagreements over the use of water from the Namoi River last summer.

Unless rain falls before summer a heavy demand could be made on underground supplies of water.

The council said that it was concerned to see goodwill and co-operation amongst the people living in the Namoi Valley.

The vicar of Wee Waa, the Rev. M. B. Burrows, said that the council had taken up this matter because it believed that the Church had a responsibility to the people of the district, some of whom were involved in unhappy water disputes.

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MEETINGS

A SERVICE is to be held on Saturday, June 4, at 7.30 p.m. in St. Andrew's Cathedral, Sydney, to mark the centenary of the reintroduction of the office of Reader into the Church of England. The special preacher will be Bishop F. O. Hulme-Moir and plans are in hand to ensure that the Cathedral is filled. Everyone to whom this event has special meaning is asked to note the date in their diaries now.

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PRESENT-DAY PENTECOSTALISM

Dr Campbell Morgan wrote a book called "The Spirit of God," in the section entitled, "The Baptism in the Spirit," he goes through all the passages in the New Testament which refer to this Baptism, and says, (pp. 171-172), "This is a review of the whole of the passages in the New Testament which refer to the question of the Baptism of the Spirit."

In every case the reference is, not to some blessing subsequent to regeneration, but to regeneration itself — to that supernatural miracle by which a soul passes from darkness to light, out of death into life, from the thralldom of sin and of Satan into the glorious liberty of the child of God.

"This sweeps away the view that the Baptism of the Spirit is a second blessing. There is absolutely no warrant in the whole teaching of Scripture for such a view; and therefore there is, further, no warrant for the prevalent idea that the Holy Spirit must be asked for or waited for."

Referring to Matthew 7-11 he says, "The Spirit is never given in answer to human asking; but upon the ground of repentance and faith man is baptized therewith, and from that moment the

Spirit of God takes possession and dwells within.

The believer may check Him, hinder Him, thwart Him, grieve him, but from the moment of the new birth he is a temple of the Holy Spirit."

ORIGINS

Pentecostalism goes back a long way, but I am dealing with its modern rise and activities. Dr Grattan Guinness, the founder of the Regions Beyond Missionary Union, said, "The cleverest counterfeit of the Devil in the closing days of this dispensation, would be, that he would put in the soul what God wants in the spirit."

This statement was born of deep insight and discernment, for it is obvious that it is the outstanding characteristic of a vast amount of Christian work today.

Appeals are made to the senses and the emotions, instead of sword thrust in the heart by the power of the Holy Spirit.

Fifth of a series of articles by the late Rev. J. Pearson Harrison

In these days emphasis of the emotions is increasing and there is less and less dependence upon the sovereign activity of the Holy Spirit. It would seem that Evangelists and Convention speakers must have results at all costs.

I was preaching at a Baptist

Church many years ago in South London, and the people with whom I was staying for the day asked me what I thought of the tongues movement, and I said without hesitation it was a counterfeit.

They then said they were very interested because they had attended a Pentecostal meeting during the week and they had a friend with them from India. He was not a missionary, he was a tea planter.

AWFUL CURSES

After the meeting they asked him what he thought of the meeting, and he said he would rather not tell them.

When they pressed him for an answer he said one man who was speaking in tongues was speaking in the Indian dialect he knew so well, and was pouring out the most awful curses against Christ which any one could imagine.

I was relating this incident to a friend of mine quite recently and he said that he had the same experience.

He went to a Pentecostal meeting and the man who spoke in tongues was speaking the Turkish language which his friend knew very well and the result was the same as the tea planter from India.

It does not need any argument to prove that such utterances are not from the Holy Spirit because the Holy Spirit was not given to us in order that we might speak in tongues but that we might glorify Christ.

• The last article in this series will appear in our next issue.

News from IVF

A GOOD number of A Christain freshers have linked themselves with Evangelical Unions and Christian Fellowships in universities and colleges in the past three months.

This is reported by Mr Ian Burnard, general secretary of the I.V.F., writing in a recent prayer letter.

In the Arts faculty of Sydney University alone, some 42 students indicated a desire to join Bible study groups.

In the newly-opened Flinders University, Adelaide, a small group of students has begun to meet for prayer and Bible study. A young graduate, Denis Gambel of Dookie Agricultural College, spent a period visiting tertiary technical colleges in Victoria to help students desiring to establish a Christian witness among fellow-students.

The handbook "Overseas Students in Australia" prepared by Mrs Geoffrey Young and members of the I.V.F. Overseas Students Advisory Committee has proved timely and 400 copies have already been bought.

Volunteers abroad

Mr Burnard continues: "Another encouraging feature has been the movement overseas of a number of recent graduates through Australian Volunteers Abroad. These graduates have accepted short term appointments to serve in Malaysia and elsewhere."

"This reflects very real concern of students for the Gospel in countries near to Australia. This expression of concern through secular agencies is complemented by those who are commencing service through mission societies."

"To give perspective to what the challenge really is, we have been glad to accept the offer of C.M.S. to make available the Rev. Stan Skillicorn and Rev. Dr Alan Cole to visit I.V.F. branches for short periods during first and second terms."

"Dr Cole has consented to help in different aspects of I.V.F. life, and it is hoped that besides speaking for E.U.'s and taking the Adelaide University E.U. mission in June, he will address several small Theological Students' Fellowship conferences in Sydney and Melbourne."

"The 30 E.U. members from Melbourne and Adelaide, and the several recent graduates who were guests of Summer Institute of Linguistics at Ukurumpa, New Guinea, during January, report a most valuable experience."

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BISHOP LOANE ON "TONGUES"

Writing in the current issues of "Southern Cross" Bishop Marcus Loane has commented on the growth of Pentecostalism, "in certain student circles and in a few parish churches."

Bishop Loane says that his "own understanding of the Scriptural narrative is that these tongues were signs in the same sense that the wind and the fire were signs. Such signs marked the coming of the Holy Spirit on those first historic occasions. It was not the signs that were of value, but the reality of which they spoke."

"The signs have passed away; we no longer look for wind and fire and tongues. But the reality of which they spoke endures, and men may still be filled with the Holy Spirit."

"I have been asked what the Church of England thinks of glossolalia, the modern tongues movement."

"The Church's Formularies were scarcely concerned with a question which had no real currency in the Sixteenth Century unless it were among the Fanatics of Munster."

"But the Sixth Article lays down the firm principle with regard to Holy Scripture that 'whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of the Faith.'"

PRIVATE

"There is nothing to prevent a clergyman who has given assent to such an Article from pursuing a private interest in the question of tongues any more than there is to restrain a clergyman from following a private interest in, for example, British Israelism."

"But such private interest should not intrude itself on his conduct of public worship."

"One plain purpose of the Book of Common Prayer is to protect congregations from the idiosyncrasies of individual clergy and to provide a clear and well-ordered pattern of prayer and praise in all circumstances."

"We should aim at Christian charity before we try to judge clergy who pursue spiritual issues in their private lives with unconventional enthusiasm, just as they should be all the more careful to adhere strictly to the recognised forms of public worship."



TERROR REIGN IN SUDAN

"A reign of terror prevails in Southern Sudan, with 100,000 refugees fleeing into neighbouring states and an all-out military offensive expected to start with the coming of the dry season," according to The Christian, published in London, England.

The Sudan Council of Churches, consisting of Roman Catholics as well as all Protestant groups, issued a solemn appeal to all Christians in the Sudan to unite in a special day of prayer early in March, "for the restoration of peaceful conditions throughout our beloved country."

A large part of the Sudan Army is in the Southern provinces, in violent conflict with the Southern "freedom fighters." The Church Missionary Society reports "mass burnings, executions, and pillaging of villages" by the Government.

In reply to the World Council of Churches resolution that steps be taken to help remedy the suffering of the population and to ensure the exercise of religious freedom, Prime Minister Mahgoub declared that there had been no such persecution!

However, the president of Sudan's ruling party, speaking on the subject "Africa Should Embrace Islam," declared recently that there is a "conspiracy in East Africa alleging that Sudanese Southerners re different from Northerners and as such must project their own way."

In reply, the Southern Sudan-

MORE ISLAMIC EDUCATION IN EAST PAKISTAN

The Governor of East Pakistan has declared that religious education, presumably Islamic, is to be made compulsory in secondary schools all over the province from the next academic year.

Addressing a conference of leading Moslem religious heads in Dacca recently, Abdul Munim Khan also said his Government has a plan to set up a mosque in each district headquarters to serve as an "ideal seat for the spread of Islam."

The Governor did not clarify whether non-Moslem students and schools conducted by minority communities will be exempted from the proposed classes in Islam.

(EPS, Geneva)

CHURCH PHOTOGRAPHY AUSTRALIA
307 Sussex St., Sydney
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Church promotion—public relations, press release portraits

CONVERSATIONS WITH CONSERVATIVES

Quiet, unpublished conversations between those involved in councils of churches and members of conservative evangelical groups opposed to the ecumenical movement have been going on for the past five years in the U.S.A.

The unofficial conversations, which were initiated in 1961, include conservative evangelicals from three categories: Churchmen active as individuals in the National and World Council of Churches, churchmen whose organisations participate in the councils of churches at some point but refuse at other points, and those with no relationship at all to the ecumenical movement.

"While there has been no attempt to minimise the deep doctrinal differences that divide us," a report states, "there has been considerable success in discussing these differences within the context of a common faith."

ese newspaper "Vigilant" commented that his statement "confirms what we have always believed, that the North Arab Sudanese and the Khartoum Government want to Arabise and Islamise the South." This is undoubtedly the case, and this is the real issue and crisis in Sudan, says "The Christian."

WORLD NEWS IN BRIEF

The Church of England in New Zealand plans to change its name to the Anglican Church. The official title has been the Church of the Province of New Zealand.

Some part of the Bible has now been translated and published in 1,250 languages and dialects, reports the United Bible Societies organisation. The remaining 1,000 distinct languages in which no part of the Bible exists are spoken by 3 per cent of the world's population.

208,000 students are in Protestant schools in Japan. A further 132,000 are in Roman Catholic schools.

The Roman Catholic Church is participating in a new national Bible Society of Nigeria, inaugurated recently.

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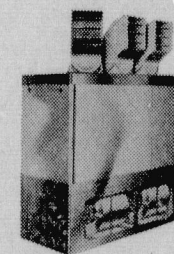
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Personal

The Rev. Gerevazi Rutibinda, an overseas bursar from Tanzania, has arrived in Australia for study and parochial experience.

Mr Rutibinda is a Muhanga from the extreme western borders near Rwanda and has been a worker for the Church for many years.

The Rev. Edwin H. Robertson, a Baptist minister who is executive director of the World Association of Christian Broadcasting, arrives in Australia this month to become national leader of the Church and Life Movement, being run by the Australian Council of Churches. Mr Robertson has spent more than 20 years in radio and TV work, six years of which time he was study secretary of the United Bible Societies, working in conjunction with the World Council of Churches.

Dr M. H. McKay, at present associate professor in the School of Mathematics at the University of N.S.W., has been appointed foundation professor of mathematics in the new university of Papua and New Guinea. Dr McKay is chairman of the Australian Teachers' Christian Fellowship and on the executive council of IVF in Australia.

Canon H. N. Powys is to be locum tenens in the parish of St James', Turramurra (Sydney), following the recent resignation of the rector, the Rev. R. W. Bowie.

Returning to her work at Alexander Girls' School, Eluru West Godavari District, South India, this month is C.M.S. worker Deaconess Lucia Koska. Deaconess Koska left Melbourne on the "Orades" on May 14. Also leaving at the same time was the Rev. B. Vijayarao, from the Church of South India, who has been studying in Australia for 12 months as a C.M.S. bursar.

Mr J. Oswald Sanders, general director of the Overseas Missionary Fellowship, has arrived back in Melbourne, via Singapore, after a visit to Europe.

The Rev. K. P. Goodison, at present vicar of St. Peter's, Murrumbidgee (Melbourne), has been appointed vicar of St. Agnes', Glenhuntingly, in the same diocese.

Archdeacon L. E. W. Renfrey, Archdeacon of Adelaide, has been appointed Dean of St. Peter's Cathedral in succession to the Very Rev. A. E. Weston, who resigned recently. Archdeacon Renfrey is at present organising chaplain of the Bishop's Home Mission Society. Evangelist Billy Graham is to go to Poland in September to preach at the invitation of the Baptist Churches in Poland. The invitation has come as part of the country's celebrations to mark the establishment of Christianity there 1,000 years ago.

C.M.S. News reports that New Zealand has seen the biggest exodus of C.M.S. missionaries from the country in a short period on record.

Between January 6 and March 28, 21 missionaries (including 9 new recruits) with 17 children, will have left for overseas service. Three candidates have also left for their final year's missionary training at St. Andrew's Hall, Melbourne.

Archdeacon Robinson's Funeral BISHOP LOANE'S SERMON

The funeral of the Venerable R. B. Robinson was conducted in St. Andrew's Cathedral, Sydney, by the Dean of Sydney, the Rt. Rev. F. O. Hulme-Moir. The Cathedral was full, and many clergy were amongst the mourners. The lesson was read by Canon D. B. Knox, and the prayers taken by Canon A. E. S. Begbie. The Rt. Rev. M. L. Loane preached the sermon. Bishop Loane said:

Archdeacon Robinson died on Tuesday morning while he was sitting in his room: his Bible was open at Psalm 73; he had taken off his glasses; he was quietly engaged in prayer as his custom was when his heart failed him. Among the last words that he would have read were the words of faith and triumph which are an epitome of his life from Psalm 73: "Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever."

Richard Bradley Robinson was born in Waverley in 1888, but the great turning point in his life came some fourteen years later. The Rev. D. J. Knox became Curate-in-charge of a new Provisional District at Mill Hill in 1901, and began to hold services in a large marquee. A year later, he invited the Rev. H. S. Begbie to conduct a Mission, and in response to an appeal, the fourteen year old lad yielded his heart to the Son of God. It was a whole-hearted surrender and he never looked back. As he grew up towards manhood, his one desire was to live for Christ and to serve Him in the Ministry.

ARCHBISHOP MOWLL

"Robbie" as he was affectionately called was in the last group of students at Moore College to complete their training under Canon Jones and it was one of the strongest missionary-minded groups of men the College has known. He was ordained at the end of 1911, and after several minor appointments, he served as Rector in the parished of Lithgow, Leichhardt and Chatswood in turn. Archbishop Mowll's arrival in Sydney was to bring a great change in his career, for the Archbishop determined to make him the General Secretary of the Home Mission Society. The Archbishop rang him late at night to offer to offer him this appointment in 1935 and would not hang up until he had secured his consent. Then for thirteen years he held this office, and almost every year saw the Society make some fresh advance. Robbie visited every parish in the Diocese, became the friend of all, and loved the work which he represented. He always had something fresh to tell of Happy Valley, or the Children's Court, or the Hawkesbury Mission. He lived first at Moore College and then at the Rectory of St. Barnabas', Broadway, and his home was always open for the College men who loved to avail themselves of its hospitality. And during those years, he became one of the closest and most trusted friends of the Archbishop who leant on him more perhaps than on any other for such friendship.

It was a great wrench for Robbie to leave the Home Mission Society, but in 1948 he became Rector of St. Stephen's Willoughby. Eight very happy years followed until he was compelled through ill-health to retire in 1956. He became an Honorary Canon in 1939 and a member of the Cathedral Chapter in 1948. He became an Archdeacon

during 1949 and a Trustee of Thomas Moore's Estate in 1952. He was the Senior Canon of the Cathedral Chapter during the last four years and he served the Diocese to the close of his life in an endless variety of ways. He had been a member of almost all its committees at one time or other, and he had a vast range of more personal interests. He was a life-long friend of the Australian Church Record and Deaconess House and the Church Missionary Society. He was for many years Chairman of the Katoomba Convention and of the Scripture Union. He was actively interested in many inter-denominational Missionary Societies such as the Egypt General Mission, the China Inland Mission and the South Sea Evangelical Mission. His heart was always in Moore College, and he was closely connected with students and ordinands for twenty five years. He was the friend of all, the servant of all, and a great encourager of all.

Robbie loved the Church of England, and the Diocese of Sydney and the Evangelical cause in all its manifold forms of outreach. But this was all rooted in his love for Christ and His Gospel and he rejoiced in nothing more than pointing men to the goal towards which he himself was travelling. He had done a great deal of open air preaching in his earlier life and he had a voice with splendid qualities of resonance and relaxed control. Those who only knew him in his latter years when he was shadowed by much ill-health can perhaps form little idea of his sunny, winning, friendly spirit in the days of his strength. If one would sum up what he was by nature, it is the word "merry."

He was merry-hearted, with a great love of fun, a rich sense of humour, and an endless store of anecdotes. He was a great lover of cricket and from his boyhood days on the Hill to the season that has just ended, it was always a joy for him to be at a Test Match. He read continually to the end of his life, always on the watch for new books of the kind that he liked, and always generous in his gifts to others. He was not a theologian, but he had a sound instinct for true theology. He was a man who had laid out all his talents in the service of his Divine Master, and those talents increased and multiplied as they were used for God.

Robbie was like Nathaniel, a man in whom there was no guile. His life shone with single-hearted simplicity, and this was true in every area of interest. It was a great joy to him that his only son was ordained and that his three daughters were married to clergy. It gave him great pleasure when his son was elected to a canonry, and for the first time in Sydney, father and son sat side by side as members of the Chapter. His capacity for friendship with men much older or much younger than himself was remarkable. As one of his younger proteges, I could never have wished for a friend more generous, more loyal and affectionate, more given to encouragement in the things of God. The strong personal convictions of a

(Continued at foot of next column)

Archdeacon R. B. Robinson

• From Page 1

In 1948 he became rector of St. Stephen's, Willoughby, where he stayed until his retirement in 1956.

Archdeacon Robinson was a third generation Australian. Both his grandfathers emigrated from England in the 1840s. His father was born on Church Hill, Sydney, and his mother was born at Ballarat, in the year of the Eureka stockade. He himself was born in Randwick, where his father owned and trained race-horses.

He grew up in the Waverley district. He left school at 14, and was employed in the Wool-lahra Post Office and in a grocery business. Neither of his parents was an Anglican, but he was attracted by the services held in a tent by the Reverend David Knox in the new district of St. Barnabas' Mill Hill. Here he was converted at a mission conducted by the Reverend H. S. Begbie. Nurtured by Mr Knox in the faith, he was led to enter Moore College in 1909. The Durham L.Th. enabled him to begin studies at Sydney University, but duties as a curate in three parishes in the early years of World War I made it impossible for him to complete a degree.

His interests and activities were multifarious. Few men have had closer contact with successive generations of young clergy. He lectured in Pastoralia at Moore College for 17 years, and resided at the college for some years of this time. For many years he was an examining chaplain. He was also for 30 years chaplain to Deaconess House, and took a very active part in these duties until his death. He became a Trustee of Thomas Moore's estate in 1952.

MISSIONS

He had a great love for missionary and evangelistic work. He was associated with the Open Air Campaigners in early days, and was on the first committee of the Scripture Union and C.S.S.M. when it was formed in 1923. His connection with the latter was continuous, and he had been chairman of the N.S.W. Committee for 20 years at the time of his death. Another long association was with the Katoomba Convention, of which he was for some time chairman, and with the South Seas Evangelical Mission from 1924 to

life-time were in full play to his last day on earth. He had gone to stay with his son at Moore College so as to share in the Autumn School of Theology and he had closed the first day's sessions with prayer on Monday evening. The end came as he would have wished. He had often spoken of how David Livingstone died on his knees. And so in effect it was in his own case. He died in the College home where he had lived and which he loved. He died with the Bible open at the Psalm he had been reading. He died while his heart was engaged in prayer: he was in the very act of fellowship with the Lord whom having not seen he loved. His heart suddenly failed; but God was the strength of his heart, and his portion for ever.

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MAY 19: May 12
JUNE 2: May 26
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1966. He was an original member of the Egypt General Mission Council in N.S.W., and was still chairman of this (now Middle East General Mission) till his death. This is not to mention long years of devoted service to the work of C.M.S., on whose Federal Council he served for many years, and other societies and missions.

CHURCH RECORD

Another unremitting involvement was in the work of the "Australian Church Record" for nearly 50 years, and in the Anglican Church League. And who can number those to whom he gave hospitality and friendship and prayer support? His home was always open to such, and those who counted him a personal friend and father-in-God were innumerable. God gave him a gift of transparent friendliness and sympathy, and his ministry in this seemed only to increase in the 10 years of his retirement from parochial work. He had a stroke in 1956, and a subsequent coronary occlusion, but with wonderful resilience he remained vitally interested in almost all his former activities. He was diligent in attendance at his parish church at Northbridge twice on Sundays, and at the Bible class on Wednesdays. Robbie was small of stature, and seemed to grow smaller in his last years. But he travelled regularly about, and the end came without warning while staying with his son in the Vice-principal's residence at Moore College, where he had enrolled for the Autumn School of Theology—"to encourage the younger men," as he said.

R. B. Robinson was a humble man of God. He was nourished on the teaching of Canon Nathaniel Jones and of his own life-long mentor, D. J. Knox. He enjoyed the close and inspiring friendship of men of the calibre of Bishop S. J. Kirkby, Bishop Chambers, Hugh Corish, Harry Howe, R. B. S. Hammond, Edgar Langford-Smith, S. M. Johnstone and, in a special way, Archbishop Mowll. It is not perhaps surprising that he was himself the inspirer of many of his younger brethren and sisters, to whom his spirit seemed as young as their own.

He married Gertrude Ross, of St. Clement's, Mosman, in 1916. Their three daughters are married to clergymen and their son is a clergyman. He is survived also by two brothers.

THE AUSTRALIAN CHURCH RECORD

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

No. 1364—June 2, 1966

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

ILL HEALTH FORCES ARCHBISHOP'S RESIGNATION

AFTER seven years in office, to the day, Dr Hugh Rowlands Gough, seventh Archbishop of Sydney, has resigned owing to ill health.

The Archbishop's resignation came after a long period of ill health and follows on the advice of his medical consultant who recommended at least six months further absence from duties.

The Archbishop's resignation, which has received wide publicity throughout Australia, was announced in a letter to Bishop Marcus Loane, Dr Gough's Commissary and senior coadjutor bishop in Sydney diocese.

In his letter to Bishop Loane, Dr Gough said: "It would be quite wrong for me to delay my return for so long; Sydney and the Church in Australia need leadership now without such delay."

A statement from Dr Gough's medical specialist in London accompanied the letter.

This said that, because of very low blood pressure, Dr Gough should not undertake any duties for at least six months.

PHONE CALL

The official statement disclosed that Dr Gough had sent a letter of resignation to Bishop Loane as early as March 26 for submission to a meeting of the standing committee of the diocese on March 28.

However, Bishop Loane had received a telephone call from Dr Gough on the morning of March 28 asking for the letter to be withheld.

WOUNDED

In the meantime Bishop Loane will become Administrator of the diocese as from May 30, the official date from which the resignation becomes effective.

The election of a new Primate can not take place until General Synod, scheduled for September 20 determines the manner of election and terms of office.

The Archbishop wrote in April to make known publicly that he expected to return to the diocese in June. But a special meeting of Standing Committee of Sydney synod was called on Tuesday, May 24, to consider a letter of resignation communicated on the weekend before.

Dr Gough left Sydney on February 20 to attend a meeting of Anglican bishops in Jerusalem last month.

On medical advice he travelled to Britain by sea but had planned to fly from London to Jerusalem. Doctors warned him against the proposed flight.

A special meeting of Standing Committee of Sydney diocese was called together on the evening of Tuesday, May 24, to consider the resignation. It was received "with deep regret."

Standing Committee was due to meet again on May 30, as this issue of "A.C.R." went to press, to consider the question of procedure for the election of a new Archbishop. A special session of Synod will be called to elect a successor to Dr Gough.

Hugh Rowlands Gough was born in 1905 and educated at Trinity College, Cambridge, and the London College of Divinity. He holds an M.A. degree. He was ordained deacon in 1928 and in 1929 married the Hon. Madeleine, eldest daughter of the twelfth Baron Kinnaird. They have one daughter.

He served a curacy at St. Mary's, Islington, from 1928 to 1931. This is the home of the famous Islington Clerical Conference, an annual meeting of Evangelical clergy drawn from all over England. Later, from 1946 to 1948, he was vicar of the same church.

In the years between his curacy and incumbency at St. Mary's the Rev. Hugh Gough served successively as vicar in Walcot, Carlisle and Bayswater, and then as chaplain in the Territorial Army, 4th Bn. (1937-39) and 1st Bn. London Rifle Brigade (1939-43).

He served in the Western Desert campaigns and in Tunisia in the 8th Army, was wounded at El Alamein, and was mentioned in despatches. He was Senior Chaplain, 1st Armoured Division, Tunisia, from 1943 to 1945, and Deputy Assistant Chaplain-General, 10th Corps, Italy, from 1943 to 1945. He was appointed Honorary Chaplain to the Forces in 1945.

He was awarded the O.B.E. in 1945. In 1948 he became Suffragan Bishop of Barking, a position he held until after his election as Archbishop of Sydney.

Throughout his time in England Dr Gough was closely associated with such Evangelical movements as the Christian Union at Cambridge University, the Scripture Union and the Crusader Union. He has had a long association with the Evangelical Alliance and in recent years has been closely associated with the Fellowship of Evangelical Churchmen in the Anglican Communion.

It is widely believed that his support for Billy Graham's first English Crusade cost him the opportunity of further preferment in the Church of England, as large sections of the Church were not in favour of the American evangelist's visit.

Prior to the election of Bishop Gough as Archbishop of Sydney he had visited the diocese at the invitation of then then Archbishop, Dr Howard Mowll.

At the time of his election it took Sydney Synod seven hours to decide from a final list of four candidates—three Australians, Bishops Loane, Kerle and Hilliard, and Bishop Gough. Bishop Gough was elected with a good majority.

He was enthroned on May 30, 1959.

ELECTION

The Archbishop was elected Primate in succession to Archbishop Mowll in 1959. When the new constitution of the Church came into force in 1962, he was again elected Primate, this time directly by canon of General Synod, not as formerly by the bishops. The Archbishop has travelled widely and visited Anglican work in every part of Australia and overseas.

Later last year, accompanied by the Chaplain-General to the Forces, Canon A. E. S. Begbie,

he visited Australian troops serving in Vietnam and Malaysia. Throughout his journey he worked tirelessly, visiting and talking to as many people as he possibly could, and it is believed that these efforts added materially to his growing ill-health.

Throughout his time in Sydney Archbishop Gough was a controversial figure. He was outspoken on social issues and his public pronouncements often brought him into conflict with one or another section of the community. At times it brought him into conflict with the members of his own Church.

Among these controversies were those centring around his action in declaring in 1961 that some university lecturers were advocating a philosophy of free love, his publicly expressed views on Sunday observance and the drink question, and his action in seeking to establish friendly relations with Cardinal Gilroy, Roman Catholic Archbishop of Sydney.

More recently he was the subject of many attacks from pacifists and others in his support for Australian Government policy on Vietnam.

In a statement following public announcement of the Archbishop's resignation, Bishop Marcus Loane, the Archbishop's Commissary and senior coadjutor bishop in Sydney, said he would always be remembered "for his gaiety and friendliness, which won him a firm place in the minds and hearts of many people in and beyond Church circles."

Bishop Loane said: "He will be remembered also for his outspoken utterances on public issues, in spite of criticism and opposition."

Continued page 7

THE HOLY SPIRIT IS THEME AT CHATSWOOD

THE 60th Annual Convention will be held at St. Paul's Church, Fullers Road, Chatswood on Monday, June 13 (Queen's Birthday Holiday).

The theme of the Convention this year will be "The Holy Spirit—Neglected Member of the Godhead," and instead of having a variety of Speakers, Mr J. Oswald Sanders, general director of the Overseas Missionary Fellowship, is coming from Melbourne to address each session. The Convention will commence at 11.30 a.m. and afternoon sessions at 2.30 p.m. and 4.30 p.m. will follow. This year an evening session has been introduced, to commence at 7.45 p.m.

Mr Sanders will deal with the subjects:

Who is the Holy Spirit? What does He do? What was the significance of Pentecost?

How do we grieve and quench the Holy Spirit?

How can we know the fullness of the Holy Spirit?

Children

Those who come for the day are invited to bring a basket lunch, and tea will be provided. Cups of tea will be provided between the afternoon sessions. Tea will also be available for any who plan to stay on for the evening session.

During each day session arrangements have been made to provide talks and films for the children in the Church Hall.

A large number of people are expected to attend each session as there has been a resurgence of interest in the Person and Work of the Holy Spirit in recent days.

This Convention will provide an opportunity for young and old to receive sound biblical teaching on this important subject.



* Dr Gough caught in a happy moment with Canon Max Warren during the latter's visit to Australia.