

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).

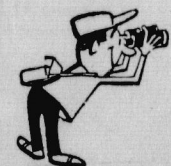
The Rev. B. W. Richardson, rector of St. Paul's, Carlingford, since 1960, has accepted nomination as rector of St. Matthew's, Manly.

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. LeHuray, 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.

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It Pays!

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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

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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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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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IN DEFENCE OF BILLY GRAHAM

If churchmen must criticise Billy Graham it is to be hoped that they will be more factual than was visiting U.S. layman Mr William Stringfellow, in Sydney recently.

After using such terms as "coercion" and "manipulation" to describe Graham Crusades, Mr Stringfellow was also reported in "The Australian" (28/2/66) as saying, "Then there is a spotter in every row who spies, and if a person does not raise his hand to commit himself after 20 or so times, the spotter goes up and has a word with him."

In fact no such tactics were used during the crusades, nor was it the usual method for Graham to ask for hands to be raised as a sign of commitment. Later Mr Stringfellow was forced to qualify his remarks, claiming they were based on observations in the U.S.

Having shrewdly removed the "evidence" out of range Mr Stringfellow was still at odds with the opinions of those who have worked closely with Billy Graham in the U.S.

He was also at odds with evidence available from telecasts in this country of U.S. crusades.

UNNERVED

Most of the criticism of Billy Graham and his message, etc., is coming from those who in theory, profess to rejoice at any closer co-operation among Christians, something remarkably evident in 1959.

Unfortunately many who claim to be speaking "the truth in love" about Billy Graham are frequently speaking something other than truth.

At a time when all Christian work is difficult it is hardly surprising that there are those within the Church who become rather unnerved at the sight of large crowds gathering, whether for a Procession of Witness or an evangelistic service. Immediately, and quite unfairly, the reaction is to suspect motives.

On hearing Billy Graham in person it is hard to find evidence

of his capitalising on emotion, although it is clear from the happenings of the Day of Pentecost that emotion has some place in conversion. Emotionalism may very easily appear in a subtle form where ritualism is carried to excess.

For Billy Graham there was no diminishing response to his preaching in India where he was assisted by two interpreters.

Whilst it is foolish to argue that one type of evangelism is suited for all situations there is no doubt that large crusades are one method being blessed of God, the largeness of the meetings being due often to massive support.

By J. S. Goldney

Graham's less constructive critics many times judge him as though he ought to be fulfilling all of the offices of the Church, as outlined by St. Paul, rather than just that of an evangelist. Some of the real benefits of the 1959 Crusade were the united witness, visitation, evangelism, counsellor training and a renewed interest in Bible study.

Apart from the many conversions and rededications there were also many inquirers, who, after counselling (often on social problems) gradually lost interest. Perhaps our Lord's Parable of the Sower has something to say to us here.

LAPSED PEOPLE

Nevertheless when one considers the large number of persons who have been confirmed, etc., who are no longer active in Church life it is plain that any problems of the crusade were not new.

Every effort was made during the crusade to integrate inquirers into the churches of their area by the operation of an elaborate follow-up procedure.

Perhaps instead of always blaming Billy Graham for the lapses inquirers we might ask whether many of those same people would have found some churches any more inspiring had they been introduced to them by other means.

Some have stated that the greater number attending the Crusade were church members whilst others have complained that Billy Graham called for decisions from people lacking adequate background knowledge. If in fact both of these claims are together true then it is surely something of an indictment on the Churches concerned.

Dr Howard Guinness commented, "Very many of those attending the meetings are well instructed. Their one supreme need is to decide."

ROMAN CATHOLIC

Many who downgrade the impact of Billy Graham overlook the wide-spread activities in which he is engaged along with his associates. These include a religious film industry, T.V. and radio programs, writing a newspaper column, and publishing a monthly magazine with 1½ million subscribers. The evangelist's latest book is currently in the U.S. best-seller list.

Those who claim that Graham has no social concern should read his book *Peace With God*, the last three chapters dealing especially with the social obligations of the Christian and the need for community service.

Billy Graham has insisted on integrated crusades and for that reason has not visited South Africa.

Concerning the over-emphasis of the social aspect of the Gospel to the detriment of the redemptive aspect, the Melbourne Roman Catholic *Advocate* commented during the 1959 Crusade, "From the standpoint of the Catholic Christian the most

notable reflection to be made about many of the evangelist's critics in the Press is that they appear never to have read the New Testament at all, and they are incapable of conceiving of salvation as something different from social betterment, or spread of humanitarianism, or freedom from nuclear war."

We are often told that the conservative theology (as held by Graham) has no appeal for the intellectual or so-called "working class." It is a fact however that of religious groups in universities here and overseas it is not infrequently the evangelical societies (such as I.V.C.F. and Campus Crusade) that are numerically strongest. Moreover one of the few places where reformed Christianity is making rapid progress and where the Churches are strongly supported by the "workers" is in South America. And it is in South America that evangelical Christianity abounds.

Some who so much stress the need for freedom of thought and the place of reason (and these can be under-emphasised) are often prepared to accept without question a Universalism in which a loving God imposes His love and disregards the reasonings of free thinkers, etc. Was Christ, Who claimed to be

the Truth, only bluffing in His warnings to us?

When a Los Angeles church spokesman charged Billy Graham with setting contemporary theology back fifty years, the evangelist replied that he intended to take it back two thousand years to coincide with the apostolic faith.

Concerning the financing of the Crusade it is worth remembering that all giving was voluntary, no person attending was obliged to contribute, and no churches were levied for support.

The published audited accounts revealed that no money left this country and that the cost per person attending per meeting was about that needed to purchase a packet of cigarettes.

Considering the large investments of many churches it is rather absurd to charge Graham with being "big business" and to deplore dedicated planning as though slovenly ways were a virtue.

From now until the 1968 Crusade we can expect the critics of Billy Graham (or, more correctly, evangelicism) to be vocal and it is surely right that evangelicals refute by all means statements that are neither reasonable nor true in fact.

EDITORIAL:

TO SPEAK OR NOT TO SPEAK

A correspondent whose letter appears elsewhere in this issue (under the title "Agitating from the pulpit") questions both the wisdom and the right of the clergy speaking from their pulpits on public issues.

Only a matter of days after this letter reached us it was publicly revealed that the three Sydney coadjutor bishops had written to fellow clergy on Vietnam and Conscriptio. Whilst the media through which the views of Bishop Moyes—objected to by our correspondent—and of the three bishops were disseminated were different, the end result was the same—wide publicity for views of Church leaders.

There is no doubt that certain clergy are altogether too vocal on almost every issue under the sun but we venture to suggest that many lay people feel that clergy, taken on the whole, are far too silent on public issues.

It seems to the present writer (who is, incidentally, a layman) that we need more leaders of the calibre of the former Dean of Sydney Dr Barton Babbage, men who are not afraid to speak out on public issues and try to bring to bear their theological insights on the burning problems of the day.

It is true, of course, that errors are often made. We confess ourselves unable to agree with the views expressed by Bishop Moyes. But we cannot accept the claim made by our correspondent that lay people are necessarily more competent to deal with such matters. Some lay people may be more competent than some clergy but surely the number of such would be fairly small.

In these days of great uncertainty lay people are surely looking for informed guidance from bishops and other clergy.

If these men, with years of theological training behind them, are unable to bring to bear Scriptural teaching on the issues of the day who then will be able to do so?

● Cont., p.8

Lack of Christian Teachers

GOVERNMENT STAFF JOIN CMS SCHOOLS

THE latest issue of "CMS News" tells of a partnership with the Government to supply teachers otherwise unavailable for the mission's schools in the Northern Territory.

An official report last year called for one trained teacher to every 25 children in Aboriginal schools. Insufficient mission teachers were available to meet this requirement and CMS then entered into partnership with the Welfare Branch to supply staff.

The Welfare Branch has supplied the entire staff for the Umbakumba school. A further partnership has been agreed to with the Social Welfare Branch accepting full responsibility for the economic, social and industrial development of Umbakumba.

The Society will continue to maintain its evangelistic and chaplaincy work and also to staff the medical work.

There will be two trained nursing sisters at Umbakumba and also the Chaplain and his wife.

As a result of these moves three of the CMS teachers there have now been located else-

where. Two Government teachers have also joined the school work at Angurugu.

This joint staffing venture is the first of its kind to be undertaken by any mission in the Northern Territory and it is also unique for the Social Welfare Branch.

Kiama debate controversial but friendly

A topical and controversial subject has been chosen for debate in a church gathering in Kiama, south of Sydney, on Wednesday, April 27.

"The Christian Denominations Should Unite" will be debated by men from Christ Church, Church of England Men's Society and the men of the United Men's Brotherhood, which links men from Methodist, Presbyterian and Congregational Churches.

But although the topic is controversial the debate will be a friendly one, in keeping with the warm spirit of co-operation evident among the churches of Kiama. Numerous joint church ventures have been undertaken in Kiama and the men themselves get together once each quarter for a united meeting.

The meeting will be held at Christ Church and will start at 7.45 p.m. All men are invited to be present.

RAMSEY ON GRAHAM

In the April issue of *Canterbury Diocesan Notes* Dr Michael Ramsey says that although "the Church of England and the dioceses in the London area had no official share in the invitation to him," people referred to Anglican churches should be welcomed and that clergy should "help them to fulfil their new resolves in the service of God and in the fellowship of the Church."

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All interested persons to hear

The Reverend Canon D. W. B. ROBINSON

Vice-Principal of Moore Theological College, and

The Reverend E. D. CAMERON

Federal Secretary of the Church Missionary Society,

at St. JOHN'S PARISH HALL, Anglo Rd., Campsie

on FRIDAY, 13th MAY, 1966 at 7 p.m.

An open question time will follow the addresses.

IF YOU WISH, COME STRAIGHT FROM WORK—HOT MEAL SERVED, 8.15 p.m. For catering purposes R.S.V.P. Mr G. Wilton, 31 Comestrow St. Drummoyne.

MANY ATTRACTIONS AT MOWLL VILLAGE FAIR

DUTCH Folk Dancers and music by Police and Youth Bands will be some of the highlights of a Village Fair at Mowll Memorial Village, Castle Hill, on Saturday afternoon, May 7.

The Village Fair is being run by a committee seeking to contribute to the Chapel building fund. The Village now houses some 400 senior citizens.

For those who have not yet visited Mowll Village the trip there is well worthwhile in itself as the Village is set in lovely surroundings in a choice part of Castle Hill.

The location of the entrance road is at 284 Castle Hill Road, 400 yards south-east of Rogan's Hill.

Those going by public transport should travel by either bus 184, which runs at 10 and 40 minutes past the hour from Pennington Hills, or bus 200, which runs from noon at 22 and 55 minutes past the hour from Parramatta (to Rogan's Hill).

Children will be well catered for as well as adults, with pony rides, train rides and stalls. Adults will be interested in examples of handicrafts made by

those living in the Village. Afternoon tea will be available.

The Fair is open from 1 p.m. to 5 p.m. and the Dutch Folk Dancers will be featured at 3 p.m.

In the event of rain provision has been made to move the stalls into the large Concert Hall.

Campaigners in South Australia

ONE of the first fruits of the recent move on the part of Campaigners for Christ to appoint a full-time director in South Australia has been the running of a Crusade at Unley.

Under the title, "Operation Combat Force" the Crusade has followed the lines of similar efforts initiated in N.S.W. The program includes extensive visitation using trained lay visitors, the meetings themselves—to be held in May—and a follow-up program. Organising the program is Mr Bruce Townsend, the new South Australian director of the work.

A team of 60 visitors have been calling on homes with specially prepared literature written by Mr John Robinson, federal secretary of campaigners, together with copies of either St John's or St Luke's Gospels.

Where people from overseas have been contacted portions of Scripture in their own languages have been left with them.

A fortnight's meeting in Unley Town Hall will climax the campaign. During the period, from May 15 to May 29, a number of special features have been arranged, such as youth nights, visits to high schools, a ladies' meeting and similar activities.

On Friday, May 27, the Crusade rally will be held in the hall of the new Unley shopping area and on this occasion Mr John Robinson will speak especially to teenagers.

Other activities involving the South Australian branch of Campaigners in recent times have been an Easter Camp for Youth at Bublacowie at which Mr Bruce Townsend spoke and the organising of the visit to South Australia of Dr J. Sidlow Baxter.

Dr Taylor on TV

On his recent visit to Australia, Dr John Taylor (General Secretary, C.M.S., U.K.) was interviewed by the A.B.C.

The thirty-minute interview will be telecast on A.B.C. channels throughout Australia on the following dates:

N.S.W./Victoria: April 24 at 9.15 p.m.
Queensland: May 1 at 9.15 p.m.
South Australia: May 8 at 9.15 p.m.
Western Australia: May 15 at 9.15 p.m.
Tasmania: May 22 at 9.15 p.m. (C.M.S. News).

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OFF THE RECORD

RECTOR'S DILEMMA

From the parish paper of St. David's, Arncliffe (Sydney) comes the following:—

Higgins was inflicted with some fluid on the chest, He rang his employer and said "I'm not the best."

His wife informed the Doctor, and gave details of his illness. The G.P. called at mid-day and prescribed some special pills.

They didn't call the Rector, for they didn't want to give Poor Higgins the impression that he wasn't going to live.

"That Doctor's most attentive. He's worth his weight in gold."

The poor old Rector never called because he wasn't told.

"That parson's a no-hoper," Mr Higgins later said.

"He'd never lift a finger, if he saw me lying dead."

He commended his physician for being on the ball.

But the underserving Rector was put up against the wall.

FIFTY YEARS AGO

From "The Church Record," April 28, 1916: "Submarines have proved such formidable weapons of warfare that it is interesting to be reminded that the first British submarine was invented in 1877 by a clergyman, the Rev. G. W. Garrett (an Anglican). . . . The "Liverpool Courier" gives an interesting account of Mr Garrett's submarine—the "Resurgam." Forty feet long by nine feet beam and of 30 tons displacement, it was launched from the 60-ton crane into the Great Float at Birkenhead in 1878. . . . Her fate, however, was a completely mysterious one. The crew went ashore one evening at Rhyl, for bed and breakfast, and when they came back the "Resurgam" had either been sunk by collision or drifted out to sea. At any rate, she was never seen or heard of again."

WELL SAID

A small girl repeating the words of Psalm 23: "The Lord is my shepherd, that's all I want."

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Books

Prophets examined

LIVING PROPHECIES: The Minor Prophets Paraphrased with Daniel and Revelation. Tyndale House Publishers, Wheaton, Illinois. \$2.25.

This paraphrase is an attempt to do for part of the O.T. (together with Revelation) what J. B. Phillips did for the N.T. and has begun doing for the Old Testament and Greek scholars have been consulted by the paraphraser in his work.

To a fair degree the attempt has succeeded. The language and idiom are certainly contemporary and this helps to lend an atmosphere of reality and assists the reader in grasping the main line of thought of each prophecy. Where the paraphraser has taken more than usual liberty with the literal meaning he informs the reader in a footnote.

Unfortunately the author's strong views on the Millennium obtrude not only in the Preface but also in the footnotes.

The volume is a very handy small size, well bound and clearly printed; though the reviewer's copy contained some pages where the printing was blotchy (88, 89, 117). There are some pages set aside for notes at the end. —J.M.

Also received:

THE CHRISTIAN FAITH, by David H. C. Read, D.D., Hodder and Stoughton, 175 pages, Aust. price 5/3. Includes sections on: The Basis of Belief, The Life of the Spirit, Jesus Christ, The Trinity, The Disclosure of God, Church and Sacraments, the Deliverance of Man, The Destiny of Man.

THE CHURCHMAN, Quarterly Journal of Anglican Theology, December, 1965. The subject of Open Communion is under scrutiny in England and this is examined in a lengthy article by Canon J. P. Hickinbotham. The Rev. Norman Hillier writes on, "The Efficacy of Baptism" and the Rev. Roger Beckwith on "Lambeth 1958 and 'The Liturgy of Africa'."

TO MAKE INTERCESSION, by Sibyl Harton, Hodder and Stoughton, 125 pages, Aust. price 6/9. Paperback edition (revised) of a book on prayer originally issued under the title, "The Practice of Intercession."

THE EPISTLES OF JOHN, by W. E. Vine, Oliphants, 128 pages, Aust. price 21/6. Concise and useful commentary of the three epistles from the pen of a well-known Brethren expositor.

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Out of Germany

THE LORD'S PRAYER by Ernest Lohmeyer. London, Collins, 1965 pp. 320, \$3.60.

This is not the first of Professor Lohmeyer's works to be translated into English (as the blurb wrongly states), but it is very welcome, nevertheless.

Lohmeyer was a very gifted New Testament scholar, Professor at Breslau until he was put into political custody in 1936. He survived the war, and was appointed Rector of the University at Greifswald in 1945, but he disappeared during the night before the reopening of the University. He is believed to have died in Russia the following year.

Lohmeyer is best known to scholars for his New Testament commentaries in the famous (German) Meyer series.

This work on the Lord's Prayer is a splendid example of his ability and careful exegesis. It is a work for the scholar, but also for the serious Christian who is willing to apply himself to thorough study.

There is not much left unsaid. Especially valuable is the relating of the Prayer to the whole context of Biblical theology.

It is interesting that Lohmeyer gives no countenance to the recently popular view that "in earth as it is in heaven" should qualify all three preceding petitions. This view has been popularised by certain commentaries, and by the 1928 Prayer Book. There is really little ground for it.

Lohmeyer also pleads strongly for an eschatological interpretation of *epiousios* (usually translated "daily"), in the light of Jesus' whole teaching on God's provision, and urges that "our future bread," i.e. the bread of the kingdom of God, is what is meant. He sees various overtones in the phrase, but sees the petition as parallel to "Thy kingdom come."

—D.W.B.R.

CARLTON CENTENARY

The year 1966 is the Centenary year of St. Jude's, Carlton (Melbourne diocese). Once a thriving church with large congregations, St. Jude's is now in the middle of a rapidly changing area of high density development.

The Centenary will be observed by having "Preacher of the Month" and a week of clerical celebrations in October.

The emphasis will be "looking ahead" as well as giving thanks for past blessings.

ACR DONATIONS

The Board of Management of "The Australian Church Record" wishes to thank the following readers for their donations:—Mr W. Howlett, \$2; Mrs D. Fratus, \$8; Rev. E. Mortley, \$2.12; Anon., \$10; Mr R. J. Young, \$2; Rev. K. McIntyre, \$2; Mr H. Young, \$7.50; Mrs T. Collings, \$1; F. M. Alexander, \$1; E. C. Kilmartin, \$2; Miss A. J. Waterson, 50c; Anon., \$2.05; Mr A. Thollar, \$2.50; Deaconess D. Brangrove, \$1.50; Rev. T. Austin, 50c; Mr P. Davies, 50c; St. Paul's, Chatswood, \$10.

From the Banner of Truth Trust

PURITAN CLASSICS.

Here are two new volumes from the Banner of Truth Trust. Volume 1 of the Select Works of Jonathan Edwards includes "A Narrative of Surprising Conversions," "The Distinguishing Marks of a Work of the Spirit of God," "An Account of the Revival of Religion in Northampton 1740-42" and some sermons. Edwards was minister at Northampton, Massachusetts, and later president of Princeton. He was one of the great American divines of his day, and one of the greatest theologians of modern centuries.

The original preface by the first editors of the "Narrative," Dr Isaac Watts and Dr John Guyse, is appended. The new volume is 157 English, pp. 243. In paperback, for 4/6 English, are two small works by John Bunyan on Prayer: "A Discourse Touching Prayer" was written in Bedford gaol, where Bunyan was put for his opposition to using the forms in the Prayer Book. It appeared in 1662. The other is "The Saints' Privilege and Profit," based on Hebrews 4:16. Bunyan's style is clear and unaffected, and these works of practical divinity are both moving and helpful, even if the reader is less disposed to condemn the use of the Prayer Book than Bunyan was.

—D.R.

Lower Portland remembers past

A MOVING service was held in St John's Church, Lower Portland (near Windsor) in March when 100 relatives and friends gathered to pay tribute to a former minister and two former parishioners.

Those present remembered the work of the late Rev. Alan Palmer, chaplain on the Hawkesbury River from 1955 to 1959 and the late Mr and Mrs George Jones, leading figures in the area's church life for many years. Mrs Jones was organist for over 45 years.

Clergy taking part were the present rector, the Rev. K. W. Campbell, the Rev. G. B. Simmonds (Cammeray), the Rev. A. W. Setchell (Hornsby) and the Rev. G. R. Harris, M.B.E.

The Notice Board and Communion Rails were given by the church itself and the Women's Guild and the Prayer Book by the family of the late Mr and Mrs Jones. Mrs Jones was actively connected with the Guild. Mr and Mrs Jones were married in St. John's in 1916, their children baptised and confirmed there and their young grandsons also baptised there.

Afternoon tea followed what had been the largest gathering at St. John's in living memory.

SIGNIFICANT INDONESIAN MOVE ON BIBLE PRINTING

CANON H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, writes of a significant step forward in the distribution of the Word of God in Indonesia:—

The official opening of the printing press of the Indonesian Bible Society took place on Wednesday, February 9.

There was a large assembly of guests, including the then Second Deputy Prime Minister of Indonesia, Dr Leimena, (now first Deputy Prime Minister) and two other Cabinet Ministers.

A number of other high-ranking Government officials were present, including the "Governor" of the Bogor district, whilst there was also in attendance a large number of church and missionary representatives.

In preparation for the occasion much care and attention were given to the arrangement of the program, the reception of the guests, and the general appointments and apparatus of a significant occasion.

The grounds had been attractively and pleasingly appointed with trees, shrubs and flowering plants, and the co-operation of the Forestry Department in this detail was most effective.

Madame Hatini, wife of President Sukarno, was present to represent her husband, and Dr Leimena was chief representative of the Government.

The latter arrived by helicopter, making, on the lawn in front of the building, a landing which was apparently as effortless to the pilot as it was exciting to the wind-swept audience!

The official opening was symbolically performed by the cutting of a white ribbon, stretched across the doorway, by Madame Leimena, and she, with the President's wife, made the first official entry into the building.

The guests being then assembled and seated in an adjacent, open-sided hall, the two main addresses were given by Dr Leimena and Dr Mulia, the Chairman of the Indonesian Bible Society.

Dr W. V. Rumambi, a Minister of the Government (and in the Church) read the Scripture (Psalm 119:1-8 and Romans 1:16-17) and offered prayers of thanksgiving for the consummation of the years of planning which the occasion presented, and of intercession for the Divine Blessing on the opportunities which it offered.

Greetings were expressed on behalf of the central and local government authorities; the Minister of Religious Affairs; the Indonesian Council of Churches and the Churches of Bogor; the United Bible Societies (Dr Inbanathan); the Netherlands Bible Society (Mr Kijne); and the American Bible Society and the British and Foreign Bible Society.

The new film from Britain, "The Long March," a vivid forty-minute account of Inter-Church Aid in action in Asia, Africa and the Middle East, was shown. This film will be available shortly from the Australian Religious Film Society.

(Canon H. M. Arrowsmith). Three Heidelberg cylinder presses, a Heidelberg colour unit, and other collating, sewing, and binding machinery were in operation.

The first book printed and published was "Surat dari Pendjara," the Epistle of the Philippians, with a 4-colour cover.

Several speakers expressed and emphasised the fact that the day's proceedings were but "the end of the beginning." The official opening will soon be followed by the installation of two intertype machines.

FOUR-COLOUR

For such is the need for Scriptures, so great the opportunities, so favourable the prevailing climate, that unless the printing press quickly fulfills its purpose and promise, there could yet be a famine of Holy Scripture amongst the 105,000,000 of Indonesia's peoples.

Behind these purposes for the future, as also behind the arrangements for that significant occasion of February 9, was the quiet, self-effacing, but efficient direction of Dr P. Sigar, the General Secretary of the Indonesian Bible Society.

He is as conscious of the responsibilities and issues which are joined to the I.B.S. in this day, as he is eager for the co-operation and fellowship of other Bible Societies in ensuring their fulfilment.

GIFTS UP

Dr W. Cumming Thom, chairman of the N.S.W. Church Aid Committee, speaking to the Annual Report Meeting in Sydney, stated that donations from churches and individuals in 1964 were \$102,000 and in 1965, \$130,000.

This represents an increase of \$28,000 or 27 per cent.

Dr Thom expressed the appreciation of the Inter-Church Aid Committee for the increased interest and generosity.

A speaker, Dr D. W. Badger, an economist of the Commonwealth Reserve Bank, stressed world need, the increasing gap of standards of living in the developed and underdeveloped countries and the urgent need of more international aid, both monetary and in technical assistance.

The new film from Britain, "The Long March," a vivid forty-minute account of Inter-Church Aid in action in Asia, Africa and the Middle East, was shown. This film will be available shortly from the Australian Religious Film Society.

ANZAC DAY AND THE R.S.L.

The Anglican Church has failed miserably in buying up the opportunities of ministry to ex-servicemen after World War II.

There is no doubt that most service chaplains were held in high regard for their work in the forces, and much goodwill was built up in those times. Moreover, after the war, a large number of ex-servicemen who had served in the forces in a combatant role, entered the Ministry, and are serving the Church today.

The tragic fact is that the vast majority of these clergy seem to have no point of contact with their former service comrades.

Why is this so? Primarily, because of the complexion which the R.S.L., the main ex-service body, has taken on. As churchmen we must admit that our clergy have stood aloof from the R.S.L., particularly in the immediate post-war years, and have thereby contributed to the pagan image which the R.S.L. is now presenting.

MEN INTO MICE

This has allowed men like Sir William Yeo to give to the R.S.L. a tone which many Christian ex-servicemen deplore.

Many people do not realise that one can be a member of an R.S.L. Sub Branch and be active in its interests, without condoning the sub-Christian activities of the clubs.

Second, there is a strange attitude among many ex-service clergy and some laymen, which makes it appear that they are ashamed to indicate that they are ex-servicemen. Many prefer to wear A.C.C., C.M.S., C.S.S.M. or Rotary badges in preference to a "Returned from Active Service" badge.

IS THERE A BIBLICAL BASIS FOR PROCESSIONS?

I believe there are other church people, who, like myself, experience a deep dissatisfaction with many aspects of the Good Friday procession of witness.

Surely it is time that the organisers gave us a clear, reasoned, and biblical rationale for the holding of such an event.

To say that the procession is a witness simply begs the question: to what does it witness?

In an attempt to answer this question I forsook my usual place in the procession this year, and watched from the side-lines.

As I observed the multifarious adornments of the marchers, including many robes nowhere mentioned in the canons dealing with the ornaments of the minister, the impression gained was that of the incomprehensibility of our denomination. If the procession was supposed to be saving something, the message did not come through.

If the procession was witnessing to the strength of the Church, it failed.

The strength of the church is not its numerical force, but the power of the Holy Spirit indwelling the believers.

Scripture does not condone the show of numbers, but on the contrary, such events as Gideon's victory with his tiny force, or the powerful witness of the small band of disciples at Pentecost, remind us that to trust in numbers is to cease to trust in God.

If the procession was an opportunity to witness to being "fools for Christ's sake," it failed.

Scripture does not teach us to deliberately make ourselves look ridiculous by parading in an assortment of odd garments.

However fitting the canonical attire of the minister may be in the context of congregational

There seems to be a strange component in the work of the ministry, as it is now constituted, which is capable of turning men into mice. Men who once ministered in times of great danger and hardship, or whose service as combatants was devoted, and in some instances distinguished, sometimes find that as clergy they are no longer dealing man-to-man in the freedom of spirit which service life afforded.

They find that their daytime ministry is largely concerned with women, and with the sick and aged, and schoolchildren. Rarely do they see their men of the parish at their daily occupations. Valuable time is spent with the ceaseless round of unimportant incidentals which must bring great frustration to many thinking clergy.

Give a man a few years of this, and he will soon find that he is ill at ease with many, especially with non-Churchmen, and no longer able to communicate with them and inspire their quiet confidence. One only has to observe some clergy at men's gatherings to see that this is so.

What a tragedy, when one realises that a power for God some manly clergy could have been if, in their status as ex-servicemen, they had thrown their weight behind the R.S.L. over the last 20 years.

There is little rapport or mutual respect between R.S.L. leaders and Heads of Churches, and the way back may be a long one. But unless we are content to see the dechristianisation of Anzac Day, and the further paganism of K.S.L.s, we need to do some solid thinking, and as Christian ex-service clergy and laymen, to take some courageous action.

CHRISTIAN SOLDIER, Liverpool, N.S.W.

Letters to the Editor

Billy Graham and New Zealand

I am sure that many of your readers would warmly support me as I commend the A.C.R. for its up-to-date news of church affairs. Particularly I refer to the item in the March 24 issue concerning the 1968 Graham Crusade in New Zealand.

It was with profound regret that I noted the attitude of various denominational representatives to Mr Graham's proposed visit to that country.

It would certainly be true to say that such Crusades are not perfect in their methods, but I do not lie and on this issue I know what I am talking about. What I have is yours for the taking but be sure to understand where you are going and what the cost is. All of what I say above involves speaking in tongues and this may well cause ostracism for you.

"There is love and joy and peace and grace in abundance but there is also persecution and hatred and misunderstanding. It is time we became children and ceased to be illegitimate."

What alternatives have the critics to offer? We have had a striking procession of congresses, projects and movements since the Australian Crusades of 1959, but with what results?

Where are the changed lives in our local congregations, the concern for souls and the increasing missionary effort which should be the outcome of a true work of the Holy Spirit?

Let us wake up before it is too late and have done with the theological flabbiness and lethargy which fogs our thinking. When we see a man uplifting Christ as Saviour and Lord before the men and women of our generation, let us stand with him in the battle for their souls.

(REV.) NEIL PROTTE, Caringbah, N.S.W.

The Holy Spirit and "Tongues"

I was interested to read your report on "Tongues" spoken at Picton Convention as this very Convention has deeply concerned me.

Some time ago I wrote to a friend in Picton and made some comments re the power of the Holy Spirit in one's life as I believe the Lord has revealed to me through His word. I received a letter back from my friend soon after the Convention.

My friend is obviously one of those who claim, during the Convention to have "received the gift of the Spirit to pray in tongues." His letter read, in part, "Your comments re the Holy Spirit are invalid. It is true that any born-again believer has the Spirit of God otherwise it is impossible to be a child of God. But does every child of God have power, and where, in the Church, is the true and wonderful love that the Bible speaks about in I Cor. 13, which is the fruit of the Spirit?"

"Where is meekness? Where is faithfulness? And where is joy in the Holy Ghost? ... Christians who try to bring out the fruit of the Holy Ghost without having received Him, put themselves in an awful bondage."

PERSECUTION

"Again your reference to 1 John 4:13 is invalid. You assume you have the Spirit in the sense that I am talking about. Well, if you have the Spirit, why do you quote this verse to me when you know well enough yourself you are as unsure of Jesus as John Wesley was before he was converted and later filled. You are a child of God (this I know) and

you quote a verse on assurance to me when you have it not yourself. You, a child, yet you are not sure of your Father. How can this be?"

"That verse clearly says we know we are children because he has given us His Spirit and we know we have the Spirit because we are able to confess to all men Jesus as Lord, and also, we love. Reading it in context that is the interpretation. Well, can I lovingly ask you—Is that true of you? Do you confess to all men Jesus as Lord by the power of Holy Spirit? and do you love? unfailingly, all men even though they persecute you?"

"What I say above is true. I do not lie and on this issue I know what I am talking about. What I have is yours for the taking but be sure to understand where you are going and what the cost is. All of what I say above involves speaking in tongues and this may well cause ostracism for you."

"There is love and joy and peace and grace in abundance but there is also persecution and hatred and misunderstanding. It is time we became children and ceased to be illegitimate."

Nowhere in Holy Scripture can I find any warrant for the inference made that there is a "gift of speaking in tongues" to be ours for the taking.

But I do find running continuously through the pages of Holy Scripture that there is a gift which can be ours for the taking and that is the gift of Jesus Christ Himself and His substitutionary death on the Cross of Calvary for our sins—that we may be partakers of His death and resurrection power in our lives. The receiving of this gift in all its fullness brings to us love, joy and peace, etc., and a life of service to our Lord and Master.

May I comment on some of the questions:—

1. Though sadly lacking in so many of us who name the name of Christ yet in many lives the fruit of the Spirit is being made manifest.

2. As we open our eyes and look around (away from ourselves) there are those who are faithful to the cause of Christ by the enabling power of the Spirit of the Living God who dwells within.

3. The Holy Spirit is indeed at work in many lives and surely these are witnesses to God's grace.

As Mr Harrison has said—"Let us not 'tarry' and wait for

the fulfilment of Pentecost (as indeed we are not supposed to be doing) but rather act upon and enter into the blessings of it."

JUNE BEWLEY, Norwood, Sth. Aust.

Overwhelming enrolments

Recently your paper carried an advertisement concerning the Preliminary Theological Course which is run by this College.

The response to this advertisement in inquiries and new enrolments has been overwhelming, with the result that our enrolment lists are full for this term and we regret that it will not be possible for us to accept any further enrolments at present.

May we bring this to the attention of your readers, and also mention that we will be able to receive enrolments in May for Second Term, which commences in June.

(REV.) WARD POWERS, Secretary, Committee for External Studies, Moore College, Sydney.

Agitating from the pulpit

I was most distressed to read a report in the morning papers of a sermon preached by Bishop Moyes at St. Philip's, York Street, Sydney, against the Federal Government's Vietnam policy.

While Bishop Moyes is entitled to have his own opinions on these matters I object most strongly to him using a church pulpit to disseminate them.

The pulpit is for the purpose of expounding the Scriptures not for agitating against the Government.

There are many other avenues open to people who disagree with the Government and Bishop Moyes and others have certainly made use of them.

I protest because of the increasing number of occasions that clergymen are speaking out on current issues. It is time the laity silenced them and I list reasons why:—

• The clergy do not necessarily represent the opinion of other Christians on these matters. However, due to their official status in the Church, it is often assumed they do, both by Christians and non-Christians.

• Many of the statements they do make are emotionally charged, based on few or no facts and not very helpful to

Cont. on page 6

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BASIS FOR PROCESSIONS?

Cont. from p. 5.

Many who doubt the value
of the procession may neverthe-
less attend out of loyalty. My
own conviction, for the reasons
given, is that the procession is
not of positive value, nor is it
even neutral, but it is positively
harmful to the Gospel. I do not
believe God will honour our
endeavours until we forsake un-
biblical practices.

The excellent evangelistic
rally in Hyde Park which fol-
lowed the procession has set a
worthy standard this year; why
must its message be clouded by

the ambiguities of the pro-
cession?

Let us have the clear biblical
witness of preaching, but let us
do without robes and banners
and cultic objects which do not
edify.

Let us do without the uncer-
tain note of some municipal
band and the uninterpreted
shuffle of feet, and let us have
the clear sound of Christ's Gos-
pel preached; the firm tread of
feet shod with the preparation
of the Gospel of peace.

(Rev.) G. GOLDSWORTHY,
Newtown, N.S.W.

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LETTERS Cont.

Cont. from page 5

intelligent discussion on the
issue. Note some of the re-
cent statements on the drought
in N.S.W. (especially your
comments in last issue) and
the poker machine contro-
versy.

There is the danger that the
Church will have an image
(if it hasn't already) of being
a body of negative obscuran-
tist busy-bodies. The scan-
dal and offence of Christianity
is the Cross of Christ, but it
seems to me that by our pro-
tests on every social and
moral issue that arises we are
erecting plenty of other
stumbling blocks for people.

My plea is that clergymen
will realise that they are in the
public eye and will keep their
ideas to themselves unless they
have clear Scripture authority
for the matter.

Let them keep to their role
of teaching the Scriptures and
allow the laity (who are more
competent to do so) translate
these into action.

HAROLD L. AINSWORTH,
Greenacre, N.S.W.

(In fairness to the clergy, it must
be pointed out that the comment on
the drought referred to by our cor-
respondent was written by a layman.
—Ed.)

Clear statements
in ACR

Permit me to tender my con-
gratulations for the content and
spirit of your paper. In these
years of confusion, it is heart-
ening to read a clear statement
of Christian principles as applied
to topical issues.

It is healthy to be unafraid
as you venture outside
the realm of the spiritual. Oh,
that more of us with Christian
convictions would bring them
to bear on matters of everyday
living.

The economic, political and
social problems we find ourselves
faced with today are with us
because the Protestant churches
have been sidetracked into
divorcing themselves from these
very fields of life. As the old
adage has it "They are so heav-
enly minded they are no earth-
ly good."

The field of battle we have
left has been occupied by satan
and his unholy cohorts. Roman
Catholicism, while outwardly and
to its own adherents a spiritual
entity, has continued to exert
pressures on the politics and eco-
nomics of the whole world.

Anti-semitic
If one dares to mention the
works of International Jewry the
cry of "Anti-Semitism" is soon
heard. The wide misuse of this
expression is itself indicative of
the confusion.

Are we of the Churches so
deluded as to think of Com-
munism existing only behind

the Iron Curtain? The brain-
washing processes of Internation-
al Communism have been
so successful that unwittingly
our pulpits are often used as
its tool in propagating its per-
nicious propaganda.

Satan has used his implements
well. One has only to view the
confusion which exists within the
Protestant churches, relative to
those principles which our
fathers regarded as basic and
unquestionable, to realise to
what extent the thought proces-
ses of our society have been
affected.

May the God of Truth con-
tinue to supply wisdom for the
task.

—GORDON TROTTER,
Gymea, N.S.W.

The Prayer Book
and natural
English speech

The Rev. Hugh Marshall
(March 24) seems to forget the
historical period in which the
Prayer Book "in the vulgar
tongue" originated.

In the mid-sixteenth century
it was the normal and familiar
thing for people to address any
others, including members of
the family, with the second per-
son singular of the "personal"
pronoun. Some Quakers still do
it, and it corresponds to the
French "tutoiement" still used for
intimate speech, but gradually
being dropped.

To the twentieth-century child
speaking the English language
the use of Thee and Thou in
prayers is puzzling and foreign.
It puts an artificial barrier be-
tween him and God, and makes
him embarrassed if called upon
to pray aloud extemporarily.

There is nothing inherently
reverent in archaic phraseology.
Our Lord did not do this Him-
self. The only name for God
which He is reported to have
used is "Father."

Mark even mentions the Ara-
maic word, "Abba." This was
the ordinary child's word for an
earthly father, almost as simple
and intimate as "Daddy." True
reverence is in the mind of the
worshipper not in making God
sound old-fashioned, and out-of-
date.

Let us get back to the sim-
plicity of the gospels, and talk
to our heavenly Father in our
natural contemporary speech, in
sincerity and truth.

H. E. L. PATTON
Kew, Vic.

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TO TAKE
IT UPON
HIMSELF
B. WARD POWERS
Foreword D. B. KNOX
A Guide to the Teaching of the Church
of England for Confirmation Candidates
and those who have been Confirmed
THIS EDITION

WORLD
REPORT

SALVATIONISTS PLAY
IN ROMAN CATHEDRAL

A stranger visiting the
Roman Catholic
Westminster Cathedral,
London, on Good Friday
night might have been
startled to see a Sal-
vation Army band pres-
ent, accompanying the
singing of "When I
Survey the wondrous
Cross".
But this was not the only
novelty, for, also present were

Dr Robert Stopford, Anglican
Bishop of London, and Dr
Maurice Barnett, a Methodist
Minister of Westminster Central
Hall.
Arranged by the Westminster
Christian Council, the service
followed a "united procession of
witness" led by the Salvation
Army band from Trafalgar
Square to the Cathedral via
Whitehall and Victoria. A large
cross was carried in relays dur-
ing the procession by represen-
tatives of different churches.
Present was Cardinal Heenan,
Roman Catholic Archbishop of
Westminster, who gave the ad-
dress and final blessing. Dr
Stopford led the congregation in
prayer and the Methodist minis-
ter read a Lesson.
The service was unique in the
Cathedral's history.

French Abbot
at Canterbury

A visitor to Canterbury Cath-
edral recently was the Roman
Catholic Abbot of Bec, in Nor-
mandy, who went there with
one of his monks to pray for
Christian Unity and was present
at Evensong on Wednesday,
March 23, the day of the first
meetings between the Archbishop
of Canterbury and the Pope in
Rome.
The Abbot had come to Eng-
land to attend a service for
Benedictines in Westminster Ab-
bey, and visited Canterbury on
his way home.
His monastery has close ties
with Canterbury Cathedral, for
between 1070 and 1160 it pro-
duced many men closely asso-
ciated with its history—Arch-
bishops Landfranc, Anselm,
Theobald and others.
During his visit he prayed in
St. Anselm's Chapel and walked
in the Cathedral procession,
wearing his white habit, with
the Dean of Canterbury (the
Very Rev. Ian White-Thomson)
at Evensong.

EPISCOPAL PLAN TO
JOIN OTHER U.S. CHURCHES

A detailed plan for the merger
of seven Protestant denomina-
tions into a 23-million-member
united church has been proposed
by an Episcopal delegate to the
Consultation on Church Union.
In a 35-page document, Dr
William J. Wolf suggested that
the divisive issues such as the
correct form of baptism and
ordination be bypassed for the
moment by permitting varying
practices and interpretations
within the new church.
Participants in the consulta-
tions are the United Church of
Christ, the United Presbyterian
Church in the U.S.A., the
Methodist Church, the Disciples
of Christ, the Protestant Epis-
copal Church, the Evangelical
United Brethren Church, and the
African Methodist Episcopal
Church. (E.P.S., Geneva.)

It rejected the argument of the
Sudanese Government that the
southern problem was a purely
internal one by pointing out
that it is causing an increased
filtration of refugees into other
East African countries.

MASSACRES CONTINUE IN
SOUTHERN SUDAN

Prayers that the Sudan may
find internal peace were offered
in the Christian churches of that
country on the second Sunday
in Lent at the request of the
nation's recently organised
Council of Churches.

Particular reference was
made to the situation in the
southern Sudan, where Chris-
tians and other non-Muslims
are reported to be undergoing
persecution, including mas-
sacre.

The new Council of Churches
is the most widely representative
Christian body in the country,
embracing the Armenian, Ethi-
opian Orthodox, Roman Catho-
lic, Evangelical and Episcopal
(Anglican) churches.

Sudanese Prime Minister
Muhammad Ahmed Mahgoub
issued a statement at Khartoum
commending the council
for its "positive line."

Meanwhile the Presbyterian
Church in East Africa has asked
the Government of Kenya to
raise the question of the "deplora-
ble situation" in the southern
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Mainly About People

N.S.W.

Three C.M.S. missionaries are being farewelled and commissioned at a service in St. Andrew's Cathedral Sydney, on Tuesday, April 26, at 7.30 p.m. They are: Miss Elsie Elliott (to Sabah), Miss Dorothy Kirkpatrick (to Tanzania) and Miss Alison Starkey (to Tanzania). Preacher will be Bishop Hulme-Moir.

Farewelled at a service in St. Alban's, Lindfield, on April 6 was Miss Joan Levett. Miss Levett has been accepted as a C.M.S. missionary for location in Peru. She has already served the Society in various capacities in both N.S.W. and Queensland and has just completed private study in Spanish. She will continue with language studies on her arrival at Cochabamba at the end of April. C.M.S. plans to establish a student centre at

Trujillo when team members have completed their language studies and Miss Levett will be involved in this work.

The Rev. Dedan Kamau has arrived in Australia from Kenya for study and parochial experience. His visit has been made possible by the C.M.S. bursar scheme. He will spend time at St. Thomas, Kingsgrove, and Christ Church, Gladesville and will study for a period at St. Andrew's Hall, Melbourne.

The Rev. T. A. Austin, Rector of Nimbin, diocese of Grafton, has accepted nomination as rector of Upper Hastings, in the same diocese, as from May 1. The parish church and rectory are at Wauchope.

Primate misses Lambeth meeting

The Archbishop of Sydney, Dr H. R. Gough, informed his Commissary, Bishop M. L. Loane, in a letter he received earlier this month that as a result of medical advice in London he had decided to cancel his arrangements to attend the meeting of the Lambeth Consultative Body in Jerusalem from April 24 to 29.

The Archbishop has asked the Archbishop of Brisbane, who is also to attend the meeting, to represent him.

It is now expected that the Archbishop will arrive back in Sydney in June.

THE SOUTH AMERICAN MISSIONARY SOCIETY ANNOUNCES

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1300 WOMEN PRESENT AT NARRABEEN CONVENTION

THIRTEEN hundred women attended the Eight Annual Women's Convention held at the National Fitness Centre at Narrabeen Lake, north of Sydney in March.

Over three hundred of these women appreciated the opportunity of living-in both at Elnora Heights Methodist Centre and the National Fitness Camp site. They enjoyed the added fellowship that this provided.

The many-sided opportunities for devotional exercise were appreciated... some enjoyed the early morning watches, others the devotional sessions conducted by the missionary guests who were leaders in each lodge and all the great central gatherings.

The theme of the program was "Power for Daily Living" and the platform personalities included well-known campaigners like Mrs A. M. Chambers, Miss F. M. Cook, Mrs F. O. Hulme-Moir, Mrs M. Fewchuck and Mrs D. MacLaurin.

The missionary rally was again a feature of the Convention where Miss Noela Elvery of Gospel Recordings and Miss Beth Anstis of Overseas Missionary Fellowship told of personal experience of their work. Miss Poldi Storfier from the European Christian Mission gave the missionary challenge.

Mrs Phyl McIntosh, missionary treasurer, made the announcement that \$2,600 had been received and distributed to 38 inter-denominational Missionary Societies since the last convention in March, 1965.

QUESTIONS

The "Woman to Woman" panel created great interest answering many questions the committee had received. "What the Bible says" session conducted by Mrs A. M. Chambers from the Question Box opened the Convention held the attention of the audience and was clearly seen to be most helpful.

The singing, inspired by the acting song leader, Mrs Phyllis Fraser, the numbers rendered by the guest soloist, Mrs Martha Nixon, the Convention choir conducted by Mrs G. Colson, were an inspiration to all.

A booklet displayed by Christian Literature Crusade and the presence of a selected group of councillors were an added feature of the convention.

Many expressed their deep appreciation of the work, thoughtfulness and preparation of the committee in making all these things available and possible to such a vast number of women.

The roll-call was revealing because representatives were present from three interstate centres, far-distant suburbs of Sydney, and many country towns. There were also 29 missionaries among the guests.

The many who spoke personally or gave public testimony to blessings received during the week-end were an obvious indication of the worthwhileness of such a ministry to women by women.

AUSTRALIAN CHRISTIAN WOMEN'S CONVENTION

The Australian CHRISTIAN WOMEN'S CONVENTION will be held in Adelaide from April 29-May 1, chaired by Mrs G. Collins. The speakers will be Mrs A. M. Chambers and Miss F. M. Cook.

The Secretary for this Convention is Mrs C. Steward, 19

Thurles Street, St Marys, South Australia. This is commended to the interest of all women, as this will be the first of these Conventions held in Adelaide.

The first of the Christian Women's Conventions will be held in Perth from July 15-July 17 and any inquiries may be made to Miss O. Hughes, 346 Harbourn Street, Glendalough Western Australia. Mrs G. Collins and Mrs A. M. Chambers will be the speakers.

PRESENT-DAY PENTECOSTALISM

Cont. from p.2

not happen at Pentecost. The phrase, "upon all flesh," in the Greek is *epi pasan sarka*; and *epi* with the accusative, as in this case, means with regard to, or upon, by direction towards. We get exactly the same construction in 2 Cor. 2:2-3, where the phrase, "having confidence in you all," might be translated "having confidence with regard to you all."

STATEMENT

The statement in Acts 2: 17 then means that the Spirit was poured out down towards all flesh.

Andrew Murray has stated the truth so well that, although I have quoted it in another connection, I give it again here, in order that it may clearly be seen that the Holy Spirit does not come upon "all flesh" indiscriminately.

In "The Spirit of Christ," note J, he says (quoting from Professor Beck), "The outpouring of the Spirit is not identical with the individual indwelling of the Spirit, but is the universal pre-supposition of the latter, for it is spoken of (see Acts 2: 16, comp. 33) as an outpouring down upon all flesh (*epi* indicates the direction) of which the being filled with the Spirit individually is only the consequence: the individual entering of the Spirit is mediated by the universal outpouring. The relation is the same as that in which the universal reconciliation, as a reconciliation of the world, stands to personal reconciliation, which is mediated by the former. Each of these, the reconciliation of the world and the outpouring of the Spirit, stands as an all-embracing fact, accomplished once for all, an objective universalisation, which in subjective realisation, but few are partakers of either. The outpouring on all flesh is thus neither the in-pouring in all flesh, nor a mere rhetorical expression for the in-pouring in a few individual men, but indicates its direction and destiny for the whole of men. And yet again, not as a mere ideal destiny, for this it was in the Old Testament. In the new it is a fact that has taken place (Acts 2: 23). "Having received the promise of the Father He hath shed forth this."

This being the true exegesis of the passage, there is not a hint that the Holy Spirit comes upon the bodies of men in order to produce the physical sensations and unholy extravagances, which characterise the Pentecostal movement.

There is no recorded instance in the New Testament where those upon whom the Holy Spirit came were ever convulsed, or

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BISHOP SPEAKS ON THE "NEW MORALITY"

It is not absurd, as some claim it is, to preach purity when 80% of the nation thought impurity both natural and right.

This is the view of Bishop Bengt Jonzon, retired Bishop of the Church of Sweden, expressed during a visit to New Zealand recently.

"St Paul met a pagan world where purity must have seemed to be still more absurd than in ours," said the Bishop.

"He did not adapt Christ's message to the habits of that world. If he had done it, there would not have been any Christianity today."

"The real reformations have never occurred that way. They have come through men, beginning often in one only who had a full and clear message, a total conviction and gave everything to life's end."

"What we need is no new morality, but such men. We need them to put an end to all that confusion and to solve the tremendous menacing problems and the equally tremendous promising possibilities of this age."

"There was never anything thought out and there never will or can be anything thought out that will go beyond what we see in Christ."

ABORTION

"In freedom's name loud voices in the North demand that abortion should be free for every woman who wants it because she must have the freedom to decide about her own body."

"Now every man and every woman has this freedom. No man is bound to make a woman pregnant. No woman

is bound to let a man make her pregnant.

"What free abortion means is freedom to dispose of the life of another human being. Where is the right and the freedom of that human being?"

"When Christianity came to the North our forefathers stopped putting undesirable newborn children out for the wolves. That was a tremendous step forward for the value of man and for humanness. Is it 'progressive' to take such a step backwards again?"

Dealing with the problems involved the Bishop went on:

"I know how much distress and suffering and hopeless problems there are connected with this whole issue of abortion and none is allowed to judge individuals involved... but there is no help in confusing and obscuring the very laws of life..."

"A morality with no absolute foundation ends in a confused mixture of individual opinions, trends and claims which finally no society can stand."

"To prevent chaos has to come police, the state, perhaps dictatorship..."

"Let us restore the majesty of conscience. There is in very many in every age, irrespective of cultural standards, a voice that commands and blames. It can be silenced, but it can awaken again. God's commandments are, in fact, written in each human heart..."

(N.Z. "Challenge")

U.K. ANGLO-CATHOLIC GROUP WANTS REUNION WITH ROME

ANGLO-Catholics in Britain have published a "Profession of Faith" for which they are seeking public support in the form of written affirmations on coupons published in the newspaper, "Church Times."

The eleven-point statement, which has been hailed by the Archbishop of Canterbury, Dr Michael Ramsey, as "admirable," expresses a desire for the "visible and corporate reunion" of the Church of England with "the great Latin Church of the West."

The Profession of Faith is being distributed widely by Sir Dominic Pyle-Bridges, 25-year-old manager of the Faith Press, who is closely associated with the Society of the Holy Cross.

SCREAMING

Claiming, in a statement made to the "Church Times," that those concerned did not seek "any betrayal of our faith" Sir Dominic continued: "It might be useful for the Archbishop to have this backing, especially after the recent spectacle of having people with white banners screaming after him when he went to the Vatican."

Sir Dominic said he would be disappointed if fewer than five-thousand replies were received.

Sir Dominic, who has been with the Faith Press for about a year, was formerly on the staff of the Society for Promoting Christian Knowledge.

Some of the major points of belief in the "Profession of Faith" include:

• The Catholic Faith is "contained in Holy Scripture, and interpreted by the tradition of the Church."

• Through the "Sacrament of the Altar" we "participate in the Sacrifice of His death."

• A priest is "principally one who has received the Church's authority through a Bishop, to teach, to baptise, to celebrate the Holy Eucharist, to absolve the faithful from sin and to bless."

• The "absolution and remission of sins" pronounced "to individual penitents in the Sacrament of Penance is an essential part of the priestly ministry."

• Holy Matrimony is a sacrament.

MARY'S PLACE

• Mary's "place in the Christian economy of redemption cannot be ignored or treated as an 'optional extra'."

• Prayer "for the faithful departed" and devotion to Saints "must have place in any reunion schemes."

The advertisement carrying this statement contained a form to be filled in, indicating agreement with the "Profession."

The Evangelical newspaper,

English Churchman," commenting on this move, said, "This action makes it more imperative still that Evangelicals make their views and their strength known." The paper is providing a form of statement to counter that issued by the Anglo-Catholic group and has asked readers to send in completed forms.

POSTSCRIPT:

A Canadian Anglican bishop, who last year had a private audience with the Pope, has urged the Pope to move to allow "intermingling" of Roman Catholic and Anglican religious orders and has suggested the presence of Roman Catholic bishops at Anglican consecrations of bishops. The participation as "co-consecrators" would, says the Bishop, "render unnecessary future debate on the validity or non-validity of Anglican orders."

MAJOR BUILDING PLAN

Application for development permission for Stage One of a scheme to re-develop church-owned land at Edgecliff, near Sydney, has been lodged with the Sydney City Council.

It is estimated that the planned re-development, stage One, will cost approximately \$4 million to implement.

The Glebe Administration Board, responsible for the scheme, says that it has no funds with which to carry out the work but abides by its earlier decision not to sell the land.

The Board says that it has given preliminary consideration to a number of methods of financing the development.

The total area, forming Saint James' Glebe, is 28.6 acres in size, falling within the area bounded by New South Head Road, Ocean Street, Jersey Road, Trumper Park and Glenmore Road. It is proposed to carry out re-development in small stages over a long period. The present application covers an area of 4½ acres.

RAILWAY

Stage One comprises a mixed development on three relatively small sites balanced between terrace houses and compact apartments; between low-rise, medium-density residential and high-rise, high-density residential; and contains the minor element of a neighbourhood shopping and office precinct along a pedestrian mall.

Stage One makes balanced provision for the traffic needs

of the surrounding community; it balances the needs of pedestrians, motorists and users of public transport.

It aims to serve the wider interests of the community not only by providing for the first stages of major road widenings and for the economical protection of the first section of the projected railway route.

The stage One areas have been sited on vacant land and which has the least density of existing buildings and residents. Stage One will take a number of years to organise and construct, and itself can be broken down into further sub-stages.

Over this period re-development will affect a total (in all three Precincts) of only 52 existing residential tenants, leaving undisturbed approximately four hundred other tenants on the Glebe.

The Board emphasised that it recognises the legal rights of its tenants.

When the time of actual construction approaches the Board will pursue its established policies in order to obtain vacant possession.

The Board gave the aged persons on the Glebe the opportunity of moving to alternative accommodation and as further opportunities allow such offers will be repeated.

The Board has offered tenants alternative accommodation in the past and will continue to do so. The Board will continue its policy of offering tenants alternative accommodation before accepting new tenants on the Glebe.

"BUILDINGLESS CHRISTIANITY" DENOUNCED BY CHURCH WRITER

WHAT he terms "buildingless Christianity" is the "final spoonful" of a large treatment of "religionless Christianity" in the view of a writer in the Reformed Church journal, "Church Herald."

The writer, the Rev. Howard G. Hageman, objected to the drastic downgrading of church buildings.

"My principal question," he went on, "is the blithe way in which such a position assumes that men, Christians included, are discarnate spirits."

"Perhaps I am an oddity, but I find it difficult really to think about the deep things of my Christian faith without thinking of them in terms of a building, the exact physical setting in

which these things became real and meaningful to me. How about you?"

"I suspect that I still have a sneaking affection for Tiffany glass and Gothic arches and carved woodwork because it happens to have been such a place with which some of my deepest religious experiences are inextricably associated."

GOTHIC ARCHES

"Now at this point the early Christians will be cited, as they always are to solve any argument. After all, they are a bramble bush from which it is usually possible to emerge with just about what one went in looking for. They had no buildings, it will be alleged, and look at them!"

"Well, we cannot look at them; that's the problem. How

do we know that they didn't use all kinds of decoration and stylisation in the dining-rooms in which they met?"

"They certainly did when they got into the catacombs. If any old catacomb would have done, why the lavish display of art and design in the catacombs in which they did meet?"

"But I think something much deeper is at stake here. I can see a buildingless Buddhism or Islam or even Judaism far more easily than I can see a buildingless Christianity, because none of these is centred in the Incarnation."

"Just because the Word has become flesh and dwelt among us, the very material stuff of creation can be ordered and arranged to speak to the glory of God. I cannot find myself so easily getting around that."