

## Mainly About People

### N.S.W.

Mr Elton Wilson, director in Australia of the Christian Anti-Communism Crusade, is going to Melbourne for a brief visit on June 19 and 20. It is expected that Mr Wilson will arrange a public rally to be addressed by Dr Fred Schwarze.

★ ★ ★  
Congratulations to the Rev. B. Ward Powers, Secretary for External Studies of Moore College, Sydney, on gaining his third university degree. Mr Powers gained a B.Com. in 1961 and a B.D. in 1963. He has now been successful in the B.A. examinations.

### Victoria

Recent CMS moves have been: The Rev. L. and Mrs. Green have returned to Sabah, Malaysia; Mr E. Evans has left Melbourne for service in Tanzania; Mr and Mrs C. Baulch

## FAIR 1000

Camp Wanawong, Loftus (Sydney), is the location for "Fair 1000," organised by the Church of England Boys' Society.

To be held on Saturday, May 29, starting at 10 a.m., the Fair will be opened officially an hour later by Inspector First-class Coxhead, of the 24th Division, representing Mr Allan, Commissioner of Police.

The Police Rescue Squad will give a demonstration and featured will be a car exhibition and stalls, including cakes, clothing, plants, etc.

Free bus travel will be provided from Sutherland station every hour. A barbecue will be held in the evening.

(Directions: Cross train line at Sutherland from Prince's Highway. Follow road to left beside line and then turn right along Sixth Avenue, Camp Wanawong is at the end.)

## SYNOD CENTENARY

THIS year marks the 100th anniversary of the first Synod of the diocese of Newcastle, N.S.W.

The first Synod meetings were held at Morpeth, presided over by Bishop Tyrrell. To mark the occasion a commemorative service will be held at Morpeth on Sunday, May 30.

The service will precede Synod itself. At the service the Archbishop of Brisbane will preach. It is interesting to note that at the time of the first Synod, Brisbane had only just been detached from the diocese of Newcastle.

The service will be an open-air one, weather permitting.

## SUBSCRIPTION FORM

Rev. NAME: Mrs. \_\_\_\_\_  
Mr. \_\_\_\_\_  
Miss \_\_\_\_\_

ADDRESS: \_\_\_\_\_

STATE: \_\_\_\_\_

NEW: ☐ RENEWAL: ☐

☐ Cheque

ENCLOSED: ☐ Money Order FOR: \_\_\_\_\_ YEARS

☐ Postal Note

Subscription: Australia £1 P.A.; New Zealand 16/- (N.Z.)

P.A. Other overseas: 24/- (Eng.) P.A. or \$3.25 (U.S.A.)

## OFF THE RECORD

### EARN WITH C.E.B.S.

An advertisement in an English Church paper tells readers that "Fixed Term Deposits with C.E.B.S. earn 4 per cent." However, it is not the boys' organisation of that name which has entered the investment field, but the Church of England Building Society.

### WELL SAID

"If we are to look at the human scene within the Church, we can only say that under God the hope lies in a true, worked out and working out partnership under the Word between pastor and people. Only so will the congregation reveal that love and loyalty which will commend the Church to those who at present stand outside and see only a caricature of the local manifestation of the body of Christ."

(From an editorial in the English Churchman.)

### FEATHERED PREACHER

From a letter in the Church Times: "Sir, my late father-in-law who for many years was a country parson on Worcester-shire, liked to tell the story of a neighbouring parson who, one Sunday at Matins, moved to the lectern at sermon time, explaining to his congregation that a goose was sitting in the pulpit..."

### FIFTY YEARS AGO

From "The Church Record," May 21, 1915: "A C.M.S. lady missionary working in a large village in the Delta of the Nile, where previously the attitude of the people had not been favourable, says that the chief feature of the work last autumn was the number of calls paid by leading men, and the evident desire to appear friendly to English people. She writes: 'Some were probably sincere, but one old sheikh may have expressed the feelings of many when he said, "We remember Turkish rule in Egypt, and do not want it again." So they tolerate our religion for the sake of our politics, not realising that all that is really good in the latter is founded on the former.'"

### A FINAL THOUGHT

Matthew Henry, the famous Bible expositor, was once accosted by thieves and robbed. He wrote these words in his diary: "Let me be thankful; first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed."

### BAREFOOT.

Nazareth authorities are considering a plan to raze all the old houses in the town and lay out the cleared area so that pilgrims can walk barefoot and meditate on their way to visit holy places.

### THE CHURCHMAN, December 1964.

This well-known Anglican quarterly deserves a wide readership. The December issue contains articles on Eucharistic Sacrifice; Blessing or Blasphemy; by the Rev. John H. Rodgers, Virginia Theological Seminary, U.S.A.; Evangelicals in New Zealand, by the Rev. Maurice S. Betteridge, and The Geneva of John Calvin, by the Editor (the Rev. Philip Hughes).

## THE TRUTH ABOUT THE TREATMENT OF ALCOHOLICS

From page two

would manifest itself in other ways but his conduct would not be marred by the disastrous physiological consequences which attend alcoholic behaviour. This is a point that is frequently over-looked.

Dr Edwin H. Sutherland, professor of sociology at the University of Indiana, and his associates, have made a study of the experiments conducted during the last fifteen years that purport to show the existence of a typical pre-alcoholic personality.

They also conducted tests of their own. They state flatly that "any kind of personality—happy, sad, extrovert, introvert—can become an alcoholic... Alcoholism is not determined by personality traits... and alcoholics do not tend to be more neurotic and psychopathic than non-drinkers."

Dr Leonard Goldberg of the Karolinska Institute in Sweden has declared: "It is important to emphasise that the use of alcohol for a considerable time suffices in itself to induce alcoholism among wholly sound people. Alcoholism is determined in these cases by alcohol's own physiological and pharmacological characteristics, and can induce habit and does not depend on the person's being physically different from other people."

Dr Marvin Block, chairman of the American Medical Association Committee on Alcoholism has gone on record as saying "Many an alcoholic would literally drink himself to death if nature did not intervene by causing unconsciousness. It is difficult to recognise when social drinking ceases and alcoholism begins."

### Advertising

After all it does not require very much intelligence or perception to recognise that alcoholism is the only disease (if you are going to call it that) which we employ all major public communications media to promote. The pressure of liquor advertising surrounds us on every side invading our homes through radio and TV and conditioning

## THE AUSTRALIAN CHURCH RECORD

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

Issued fortnightly. Subscription £1 per year. Editorial and Business: 511 Kent Street, Sydney. Phone: 61-2975.

## CHURCH FURNITURE

Designs and Estimates available on request  
Seasoned Timbers in Stock

ERNEST MILLS & SONS PTY. LTD.  
108 HARRINGTON STREET, SYDNEY — 27-1849

## MOTOR FUNERALS LIMITED

30 CITY ROAD, SYDNEY — Tel.: 211-4277 (4 lines)

### BRANCHES

CARINGBAH—Kingsway, Willarong Road ..... 52-7328

EASTWOOD—8 East Parade ..... 85-1955

ROZELLE—93 Victoria Road ..... 82-1141

## Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.  
Under a Council appointed by Synod. Founded 1895.

SYDNEY: Forbes Street, Darlinghurst. NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

Printed by John Fairfax & Sons Ltd., Broadway, Sydney, for the publishers, The Church Record Ltd., Sydney.

# THE AUSTRALIAN CHURCH RECORD

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

No. 1339, JUNE 3, 1965

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

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

PRICE 9d.

## BATHURST VISIT BY DR GOUGH

THE Archbishop of Sydney, Dr H. R. Gough, will visit the diocese of Bathurst from Thursday, June 3, to Tuesday, June 8.

Dr Gough's itinerary will include the far west of the State where he will visit congregations at Brewarrina, Bourke and Cobar which are staffed by clergy of the Brotherhood of the Good Shepherd.

At Bourke he will attend a Brotherhood Luncheon on Saturday, June 5, and will preach at a parish communion on Sunday.

The Archbishop will also visit Dubbo and Nynga where he will be shown over a copper mine.

He will complete his trip to the Bathurst diocese by attending a Jubilee Dinner of the Church of England Men's Society at Orange on Monday, June 7.

## TAMWORTH MAN TO ISCF WORK

MR ROBERT N. FRAZER, a member of St. John's, East Tamworth, has been appointed a Travelling Secretary for the Inter-School Christian Fellowship in N.S.W.

Mr Frazer was educated at Maitland Boys' High and the Sydney University, where he gained his B.A. and Dip.Ed.

During his 5th year at high school, Mr Frazer captained the Combined High School XI and represented N.S.W. with the Colts cricket team of New Zealand. He is currently a member of the Emu cricket team.

Mr Frazer has been teaching with the Department of Education. His first appointment was at Sydney Technical High, during which time he was a member of St. James', Carlton.

Mr Frazer took up his appointment on June 1, 1965. There are now three I.S.C.F. Travelling Staff. They are working in nearly all the high schools in N.S.W.



• Mr Robert Frazer

## CMS MISSIONARIES



Kenneth and Janet Goodlet, graduate teachers from N.S.W., left Australia last month on their way to Sabah, Malaysia, as CMS missionaries.

Two others who left for Sabah recently are Miss Pamela Louttit, a nurse from Queensland,

and Miss Janice de Lissa, a graduate teacher from N.S.W.

Readers are reminded that this month is the last month of CMS financial year. In May it was reported by the Society that a sum of £51,000 was still needed to meet this year's record budget.

## BISHOP'S ACCUSATIONS ON BISHOPS' LETTER

BISHOP T. B. McCall, Wangaratta, has claimed that the names of a number of bishops were used without their consent on the letter about Vietnam sent to the Prime Minister on April 9.

Bishop McCall said, in a statement in his diocesan magazine, "The Witness," that their names were used falsely by "the action of some unscrupulous person."

"Some may not be aware," said Bishop McCall, "that the Bishop of Newcastle and myself were recorded in the newspapers (and over 3NE) as not having signed the first one which was sober and Christian, but the second one I could not sign largely because I felt it was unnecessary but also because it contained many facts which I doubted and of which in any case I had no knowledge."

"Naturally I did not wish to embarrass my brother bishops who felt happy to sign it."

"The scandalous thing is, however, that a number whose names appeared on that

second letter in fact did not sign it at all and refused to sign it for much the same reasons as myself."

"When their names appeared in the newspaper they refrained from comment for fear of causing embarrassment to others and because they were completely in the dark as to how the mistake happened."

"Scandalous" "No doubt they will be much misunderstood and I myself feel you should know that due to the action of some unscrupulous person this was done without their knowledge — at least the Victorian newspapers are not in any way to blame for this scandalous and quite deliberate act."

"I hope no more will be said about the matter now—my own belief is that not more than three or four bishops signed the second letter."

## Women's Christian Conventions

## A "MOUNTAIN TOP" MEETING ON A N.S.W. MOUNTAIN TOP!

THE Women's Christian Convention reaches out further and wide each year and "A Weekend on the Mountain Top" was the literal experience of all those attending the Riverina Convention at the Tumut Youth Camp, high on a hilltop overlooking the beautiful Tumut River District.

There were 60 women in residence and 120 day visitors. The messages, most satisfying and challenging, were brought by Miss Cook and Mrs N. Horn who are both from the Central Conventions Speakers' panel.

A missionary forum was an innovation, when a panel of missionaries answered questions submitted during the convention, giving a missionary's point of view about various aspects of their work, ways in which the church at home can help, and experiences of victory over the powers of darkness, through our Lord Jesus Christ.

An unusual feature at the Northern Rivers Convention held at Scotts Head was the holding of three opening meetings at Kempsey, Macks-ville and Coff's Harbour on the opening night with speakers Mrs

Chambers, Miss Sullivan and Mrs Collins respectively. Many who had never attended a Women's Christian Convention came to these meetings and afterwards to other sessions of the Scotts Head Centre.

Miss Irene Dover quickly endeared herself to all and the missionary offering was a visible indication of the way the women were inspired by her challenge.

Fellowship in "One Lord" was shared by some three hundred women who gathered at the third Westlakes Convention at Toronto during May.

### Toronto

Speakers from the Central Convention Panel brought the messages which included Missionary Guests, Miss Poldi Storer and Mrs R. Cunningham who challenged the hearers with the urgency for widening their horizons and realising their re-

sponsibility as Christians with regard to "going into all the world" in prayer and practice.

Coming Conventions: Sutherland Shire at the Baptist Church, Gymea on Wednesday July 7 commencing at 9.45 a.m.

Northern Beaches on Thursday August 5, 1965 commencing at 9.45 a.m. (A creche is provided.)

Prayer is asked for conventions, committees and speakers. "In the day when I cried Thou answeredst me," Psalm 138:3. Conventions aim to help women go back to their churches with a more fruitful ministry. The movement believes that Christians all should have a Church membership—a spiritual home.

The churches are of primary importance in God's plan, and the Women's Christian Convention is a "handmaid" of the Church.

Testimonies of the women themselves and also of their ministers have indicated that the spiritual experiences of the Conventions have enabled them to be better wives and mothers in their homes, and more valuable members in their Churches.

Recently appointed as Publicity Officer of the movement is Mrs Gladys Dillon, wife of Canon Rudolf Dillon, of Sydney.



# Why was the Lord's Supper instituted?

1 Cor. 11.26 "... as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."

In a day when so many widely varying views are held concerning the Lord's Supper or Holy Communion, it is necessary for us to understand why it was instituted by our Lord.

We will consider, then, the background, the Last Supper itself, and some practical issues which concern us as we come to the Lord's Table.

The Last Supper took place just before our Lord's death and during the Feast of the Passover. This Feast had been kept for many generations as a commemoration of a great event in Israel's history.

The night before Israel came out of Egypt, God commanded each household to sacrifice a lamb and to smear its blood on the doorposts of the house. This blood was a sign and a pledge of God's promise, so that when death came to the Egyptians on that night, it did not touch the Israelites.

For the Jew, the Passover feast was one in which he remembered the deliverance of his forefathers from slavery and death.

We don't know just how much the disciples realised about the significance of Christ's actions at the Last Supper. But we do know that some years later St. John linked our Lord's death with that of the Passover Lamb.

When he related the events which followed our Lord's death, John said (19:30): "These things came to pass that the scripture might be fulfilled. A bone of him shall not be broken." The scripture quoted is Exodus 12:46; which specifically refers to the Passover Lamb.

It is against this background, that we must consider the meaning of our Lord's Supper, as He instituted it.

The Bible says: "And as they were eating, Jesus took bread... and He said, Take, eat; this is My body." While our Lord and His disciples were eating together, He "took bread," or "He took a loaf." There was nothing noteworthy about the kind of bread: it was presumably of the same type that was used in any such meal. And when He had blessed, or given thanks for it, He broke it into pieces.

## Passover

It was our Lord's normal custom to give thanks for food, we know this from the Gospels. Also, His disciples had seen Him break loaves before, for the purpose of distribution.

But the following words signified the profound meaning of Christ's action at the last Supper. When Jesus gave the broken bread to His disciples, He said: "Take, eat; this is my body."

The breaking of the bread had special significance because it symbolised our Lord's crucifixion. The phrase "this is my body" has been, and still is, misused by many denominations.

The Roman Catholic Church, for example, teaches that during its representation of the Lord's Supper, called the Mass, the bread is transformed into the actual flesh of Christ. Although many justifying arguments have been given, it is clear that this doctrine is absolutely opposed to the plain Word of God.

It must have been obvious to the disciples that our Lord was using symbolic language, at a symbolic meal. This is why our Prayer Book service includes the words of consecration in a prayer. The bread and wine are not changed in character, but in use.

To the disciples around the Table, the bread only signified something special because of the accompanying word from Christ. And to us who come to the Lord's Supper, Christ must be central.

It is His Word which makes the service meaningful to us as a sign of the forgiveness He offers, on the basis of His death. Next in Matt., 26:27 we read: "He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it, for this is my blood of the covenant, which is shed for many unto the remission of sins."

All were invited to partake of this symbolic meal. All were invited to receive the cup as the pledge of their salvation. The Lord's Supper is not something for us to watch in a detached frame of mind.

If we are present, we are involved and invited to participate by our Lord. Exodus 24:8, tells us that after God's people had promised to obey His Word, "Moses took the blood, and sprinkled it on the people and said, Behold the blood of the Covenant, which the Lord hath made with you concerning all these words."

So, in the Lord's Supper, those who receive the cup profess to embrace the covenant, and bind themselves to obedience to the Gospel.

## Covenant

God, for His part, promises to freely give to them all the benefits of redemption. The death which we deserve because of our sin, is averted through the death of Christ.

Thus when we come to the Lord's Table we come as those who are forgiven through faith in Christ—we are a forgiven community. But this forgiveness is not just for us, it is "for many." The disciples who were at the Last Supper, were soon after commanded to go into all the world, to preach forgiveness of sins through Christ.

The promise of forgiveness which is offered to us in a special way at the Lord's Supper should be offered through us to others with whom we live and work.

Corinthians 11 shows us that it was necessary for St Paul to remind certain Christians of the meaning of the Lord's Supper. The very assembly which should have made them better, made them worse: 1 Cor. 11: 17b—"ye come together not for the better for the worse." There was division among them instead of unity and wrangling instead of reverence.

The Lord's death is central to the meaning of the Lord's Supper. The Word of God says: "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." When we understand the meaning of our service, we understand why a certain reverence and solemnity is appropriate during its administration.

Flippancy, and a light-hearted attitude is out of place in a service which proclaims the Lord's death. Certainly, we have deep joy and peace and assurance, but only because we receive God's promises and make them our own by faith.

In many places today, the service of Holy Communion is commonly associated with other activities in a way which confuses the meaning of that Service for those who participate. We hear

of Men's Society Communion, Women's Guild Communion, and so on.

The members of these organisations are urged to attend as part of their duty to the organisation, and quite often this is their only motive.

## Confuses

But the qualification which the Bible lays down for any who would come to the Lord's Table is a living and steadfast faith in Christ as Saviour.

At the Last Supper, there was one who was to betray our Lord,

and we ought to be warned that it is true faith in Him as Saviour and Lord, not just attendance, which glorifies God.

Some people participate in the service with the aim of offering to God.

This is not unnatural; everyone is likely to be tempted in this direction. However, it is the very heights of sin to imagine that we can please God by offering anything to Him, unless we first accept what He offers us. "He gave His only begotten Son" at infinite cost, and we can

Continued on page 8

## EDITORIAL

### REHABILITATING HUSS

Next month marks the 550th anniversary of the death of the Bohemian Reformer John Huss.

What happened to Huss in 1415 will forever go down in the annals of religious history as one of the most scandalous breaches of faith of all time.

It is, therefore, of more than passing interest to learn that Roman Catholic leaders in Constance (it was the Council of Constance that condemned Huss) have initiated a move to "rehabilitate" the memory of the Bohemian Reformer.

The appeal asks for the re-opening of an ecclesiastical court of law to re-examine Huss' trial "with the aim of absolving him so that his strictly moral life and courageous death may be a blameless pattern in future for all Christians, including Roman Catholics."

Well might the Church of Rome investigate the treatment of John Huss.

Arrested in spite of a safe conduct, detained in a filthy dungeon, suffering hunger and thirst, and chained to a post, Huss' "trial" could well serve as a model for some of the "trials" conducted by "people's courts" in Communist countries.

Weary and exhausted by his treatment, denied legal aid, frequently interrupted, Huss soon realised that the verdict was a foregone conclusion. His resultant lapse into silence was then seized upon as an admission of guilt and he died a martyr's death on July 6, 1415.

Huss does not need "rehabilitating" by the Church of Rome. Today his memory is honoured by his nation (Czechoslovak authorities have a number of functions in hand to mark this occasion) and he is remembered by all who value the spiritual freedom won so dearly for them by the blood of the martyrs.

### TOO MUCH SEX

The continuing slide in the moral tone of publications being sold on our streets is a cause for constant concern.

The success of one national monthly of local origin, not to mention the flood of overseas products, has been followed, in Sydney at least, by the appearance of two rival papers which are hawked on almost every city block.

In such an atmosphere it is interesting to read a comment in the Sydney University students' paper, "Honi Soit."

The Radio Publicity Officer for Commemoration Day, Mr John Whitlock, complained of "the dearth of humorous satire in the university which does not contain sex."

It is a tribute to Sydney radio stations to read that Mr Whitlock had difficulty getting publicity through them because it was "extremely difficult to get scripts for this purpose which do not rely heavily on sexual interpretations."

Recent court actions only reveal the weakness of those in authority to do much about the situation, however good their intentions. The reform needed is a more radical one, that of a revival of spiritual life in our nation.

## TAKEOVER IN BURMA

ALL Christian schools in Burma have been taken over by the Revolutionary Government as part of its social revolution.

Effective April 1, 129 private schools in various parts of the country were nationalized by the State, among them 85 Christian schools, most of them long-established institutions and some more than 100 years old.

Roman Catholic schools affected numbered 49; Baptist, 16; Anglican, 10; Methodist, 7; and interdenominational, 3. Other schools taken over included Chinese, 16; Indian, 6; Buddhist, 3; and other privately-run schools, 19.

The Methodist English High School of Rangoon, established in 1882 and one of the largest schools in the country with a student body of more than 4,400 and a staff of 123 teachers, was renamed State High School No. 1 Dagon.

The Education Ministry has announced that this move was a first step towards the ultimate nationalisation of all 883 private schools in the country. The remaining schools are mostly smaller ones run by private individuals or groups; practically all of the schools established by Christian missionaries were included in the April 1 nationalisation.

The Ministry spokesman explained that the nationalisation was effected to enable establishment of a uniform system of education in all the nation's schools. He said the State must take the responsibility of education of the working people's children in the new stage of social development.

E.P.S., Geneva.

## A SPRING SCHOOL OF BIBLICAL THEOLOGY

will be held at Moore Theological College on the Theme "The Renewal of the Church."

Date 16th-18th August

Papers will be read by:

Rt. Rev. M. L. Loane, Archdeacon G. Delbridge, Revs. F. Foulkes, D. Foord, Basil Williams.

The Chairman will be Rt. Rev. A. J. Dain and The Archbishop of Sydney will chair one session. The conference is for clergy and will be entirely Residential.

Further details from Moore College.

## 59th ANNUAL CONVENTION

AT ST. PAUL'S, CHATSWOOD (in Fuller's Road, near Pacific Highway)

on Monday, June 14, 1965 (Queen's Birthday Holiday)

1st SESSION 11.15 a.m.

Mr ALEX GILCHRIST (Director of Campaigners for Christ)

Mr MAX MORRIS (Former C.M.S. Missionary)

2nd SESSION 2 p.m.

The Rt. Rev. F. O. HULME-MOIR (Dean of St. Andrew's Cathedral)

Dr. PAUL WHITE (The Jungle Doctor)

3rd SESSION 4 p.m.

The Rev. OWEN DYKES (Rector of St. Stephen's, Penrith)

Mr GRAHAM GORDON (Sydney Evangelistic Crusade)

The Convention stands for the strengthening of the bonds of Christian Fellowship and the Deepening of Spiritual Life. Basket Lunch—Tea Provided. Afternoon Tea, Films and Talks for children in Church Hall.

We welcome the whole family. Enquiries JA2263.

## ASHFIELD BOYS' HOME BEING REPLACED

BISHOP M. L. Loane will lay the foundation stone of the new "Milleewa" Church of England Boys' Home at Ashfield.

The ceremony will take place at the home in Brunswick Parade, Ashfield, on Saturday, June 19, at 3 p.m.

"Milleewa" was established in 1918 for boys of any denomination or religion without homes, either on a temporary or permanent basis. For the past seventeen years Matron Patrick and Sister Geddes have been in charge of the present home.

The new home will cost over £30,000 and will house twenty boys. Facilities will include a sick room, a large meeting/play room and the boys will live in separate rooms, two or three boys to a room.

Architects are Wm. C. Brown and Mowbray and the builder F. L. and F. C. Sattler (Builders) Pty. Ltd.

All are welcome to attend the June 19 ceremony.

In an unusual move the Soviet Government news agency has published the text of the Easter Message of the Russian Orthodox Patriarch — also carried stories about a Russian Orthodox Easter pilgrimage to Jerusalem.

The congregation of St. John's Episcopal Church in Savannah, Ga. (U.S.A.), has voted, 700 to 45, to withdraw from the Protestant Episcopal Church rather than admit Negroes to its worship services.



The old "Milleewa" Home in Brunswick Parade, Ashfield. This building, being over 150 years old, became unusable. Since it was first put to use as a boys' home more than 100 boys have passed through its doors.

## Rector's comment on poverty

"Easier to give money than time and concern"

COMMENTING on a call for a social survey on the extent of poverty in Australia the Rev. Bernard Judd, rector of St. Peter's, East Sydney, has said that "it is easier to give money than devote our time and personal attention to our neighbour in need."

Mr Judd said that the "charitable response of the average Australian is generous but he has to be convinced that a genuine need exists. A survey could establish this."

Mr Judd went on: "Affluence tends to make us complacent. We assume everyone else is doing pretty well because most of our associates are well off."

"A survey would arouse our compassion to demand justice to alleviate the hardship of the 'invisible poor' — especially widows and deserted wives. The community does not realise the severity of their hardships."

"Apart from a survey which is time-consuming and may be costly, we could ascertain from the social welfare agencies of the Churches information as to the extent of the problem and learn much of what the Churches are doing to meet it."

## Healthy sign

"Poverty is a relative term. I doubt if we have in Australia any large groups of economically impoverished folk comparable to those that are to be found in parts of the U.S.A. We do not have the illiteracy which accompanies the U.S. hard-core areas of poverty."

"Just as it is a healthy sign that the American conscience is being disturbed by a new awareness of these areas of poverty, so it is as well for us to improve the range of our social services to meet real needs which exist here."

"Ten years ago the community was made aware of the needs of elderly people in Aus-

tralia and both Governments and people responded very well. Much more can still be done in this field but we should recognise the achievements of the past ten years.

"Counselling and guidance are often needed by people in distress of circumstances quite as much as financial assistance."

## OFF THE RECORD

### WHO FOLLOWS?

From "The Australian Baptist" comes the story of Miss Murphy, a kindergarten teacher. She was proud of having taught her class to repeat together Psalm 23. One day, however, her pride was turned to dismay when she heard one of the boys concluding with the words, "Surely good Miss Murphy shall follow me all the days of my life..."

### WELL SAID

"The best cure for shaking knees is to kneel on them." (Dr Coggan, Archbishop of York.)

### FIFTY YEARS AGO

From "The Church Record," June 4, 1915: "Sir—It is very sad that Empire Day in Sydney was marred by Public School children raising funds by raffling and other games of chance. Our children form the bulk of the children attending the schools, and they should be protected from such contaminating influences. What can be done to prevent a recurrence of this evil? I have protested here, but the Education Department should be aroused to see that the Christian conscience of the parents be not again so seriously offended. Our children are sent to school to learn to become good citizens not to be encouraged to raise funds by improper means. (Signed) A. R. SHAW."

### PARDON!

A small ad. which appeared on the London "Times" recently read: "Cheerful maiden (unmarried vicar's daughter?) to assist busy mother Kensington..."

THE CHEEKY PUPPY, by Victor Rogers. Oliphants, 80 pages, 5/6. A series of twenty-six stories for children told by a man who has had long years of work with children, through C.S.M., Youth for Christ and The Pioneers. A refreshing approach with many ideas here for those who have to speak to children often.

## THE CANBERRA

FOR FIRST CLASS ACCOMMODATION ANN STREET, BRISBANE

Phone 32 0231

Queensland's Largest and Most Popular Private Hotel. Air-conditioned Dining Room and Lounges.

Room and Breakfast from 38/-. \*

## THE CANBERRA

MARGARET STREET, TOOWOOMBA

Opposite Post Office

Phone 2 3033

Room and Breakfast 33/-.

Free Lock-up Garages

Early Morning Tea and Papers NO extra charge \*

## CANBERRA-ORIENTAL

KING'S CROSS, SYDNEY

Phone 35-3116

Room and Breakfast from 32/6

Garages on Premises \*

Rooms with private bath, etc., available at each Hotel  
HALF RATES FOR CHILDREN UP TO 12 YEARS

**THE HOME MISSION SOCIETY** IS DAILY ENGAGED IN REACHING AND RECLAIMING HUMAN LIFE. YOU CAN SHARE IN THIS MISSIONARY WORK AT HOME

reach out through your gifts.

... to help

- Boys from the Courts in Chanton Homes.
- Aged sick people in Chesalon Homes.
- Girls in the Carramar Maternity Hostel.
- Families at The Family Service Centre.
- Those in General and Psychiatric Hospitals, Courts and gaols.
- Parishes in new housing and inner city areas.

SEND YOUR GIFT TO  
THE HOME MISSION SOCIETY  
511 KENT STREET, SYDNEY. 61-8938  
CALL OR WRITE FOR A HOME MISSION PRAYER CARD.

**ABBOTTSLEIGH . . . WAHROONGA**  
CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.  
For Prospectus apply to the Headmistress:  
Miss H. E. Archdale, M.B.E., B.A., LL.M.

**BLUE MOUNTAINS CHURCH OF ENGLAND**  
GRAMMAR SCHOOL  
DAY AND BOARDING SCHOOL  
PRIMARY AND SECONDARY COURSE

For Prospectus, apply Headmaster  
Rev. A. T. Pitt-Owen, B.A. . . . Wentworth Falls 112



## THESE BOOKS WILL MAKE YOU THINK

**YOU** may not always agree with them but the new "Viewpoint Series" of books published by Jordan Books Ltd. will at least make you think . . .

**THE CHURCH OF GOD**, by D. W. B. Robinson. Jordan Books Ltd., 1965. 31 pages, 3/9.

This is the first of the new "Viewpoint Series" published by Jordan Books. It is essential that at all times opportunity should be given and indeed welcomed for a free inquiry, scrutiny and self-criticism of the various positions and interpretations in any area of theology.

Voltaire's dictum, "I disagree with what you are saying, but I will defend to the death your right to say it," may overstate the case, but nevertheless this presumably is the principle in the publisher's mind in this new series, dealing with controversial matters.

No question is receiving so much attention at the present time in all branches and divisions of the Christian Church as that of Church unity. "Yet in the welter of books, reports and addresses about it there is astonishingly little attempt to identify the object to which the term 'Church' is being applied." It is at this point of clarifying some of the issues related to the true nature of the Church that Canon Robinson's booklet makes a valuable contribution to the current ecumenical dialogue.

"There is no greater source of confusion in our speaking about the Church today than the practice of using 'Church' to mean the organised structures built up to ensure the continuance of a formal Christianity."

Other presuppositions which are keystones in the whole ecumenical superstructure are shown to be astray from Biblical categories and without Biblical foundation.

True it is that the Church always lives and works in a period of transition and our generation is witnessing a time of such rapid change that we are in danger of being stamped into drastic action simply for change's sake. Let us be presented with a **fait accompli** in this matter of Church unity, all are urged to guard against this possibility by a careful appraisal of the ecumenical movement. This book will greatly assist to that end.

—D. T. FOORD.

**THE CHRISTIAN SCHOOL — Is it Feasible?** by J. S. Shellard. Jordan Books Ltd., 1965. Price 3/9.

Mr Shellard's contribution to the "Viewpoint Series" comes at a most opportune time. Not since the passing of the various States' Public Instruction Acts in the last century would educational policy have exercised the public mind as much as it has in recent years.

"The Christian School — Is it Feasible?" is therefore a live question for the Church in Australia to face and answer.

Chapter 1 contains a salutary and Scriptural emphasis on the fundamental responsibility of parents in the education of their children and the great need to re-examine the role of the school in their total Christian education.

However, not everyone would feel that the author gives conclusive proof of his claim that "the home which, while giving some kind of Christian teaching, hands its children over to a secular educational institution for most of each week is not

what is meant by Christian education, and then to value it as it should be valued." (page 11). It is to be hoped, however, that the tone of the sentence following this significant remark in the Introduction will not get Australian parents "off side" before giving adequate and prayerful consideration to the viewpoint the author is propounding.

Whether one can agree with all his conclusions or not, Mr Shellard's viewpoint is worthy of close attention in the momentous decisions facing Christian parents in relation to the future of education in Australia.

—A. A. LANGDON.

**THE CHRISTIAN AND FREEMASONRY**, by F. G. Hanson and K. N. Shelley. Jordan Books Ltd., 1965. 48 pages, 3/9.

This new book by F. G. Hanson and K. N. Shelley, the third in the "Viewpoint Series" on controversial questions, is due for publication this week. It contains seven chapters (48 pages), five chapters being written by Mr Hanson and two by Mr Shelley. Mr Hanson writes as a layman (although since ordained) who for ten years was an active Mason. The book discusses in adequate detail the history and teachings of Freemasonry, and the relationship of these to the Christian faith.

Here is the booklet I would have liked to have read six years ago when, after more than seven years of so-called Masonic "illumination" (in both Blue and Red Lodges), I was suddenly brought into the glorious light of the Gospel of Christ.

I did not have the benefit of either a Christian or even a Church background so that till then Freemasonry was my only source of religious activity. True, as Mr Shelley says in this book, I "never joined it with the idea of joining a religion," but it was very consoling to my spiritually starved conscience to find that the Masonic ritual was based on a few verses of Scripture, and was, to quote Mr Hanson, "almost entirely concerned with theological matters."

I recommend this book as one which truthfully yet graciously makes a case for the incompatibility of Christianity with Freemasonry. The Christian young man who, by reason of family background, business influences or the pressure of social contacts, is contemplating joining a Lodge, would find it a great advantage to read this book thoughtfully though.

For the non-Masonic clergyman, who will from time to time be confronted with the question of Masonic services as well as the inquiries of prospective candidates, this book is "a must." In it he will find much helpful information which will aid him in relation to these matters.

All thinking readers will find that this book clearly presents the facts which make the Christian's attitude to Freemasonry a controversial issue. "The Christian and Freemasonry" is a valuable contribution to this whole question. It is an accurate appraisal of Masonry—its quotes from Masonic ritual are mostly from English rather than Australian "workings," but on checking them with my ritual I found the variations inconsequential. It is a book which might well be read by all Christians who have any contact, direct or indirect, with Freemasonry.

—MILTON MYERS.

## Notes and Comments

### Ordination and deaconesses

The confusion of terminology between "deaconesses" and "trained women workers" and to which Deaconess Gwyneth Hall referred in our last issue is less important than the confusion due to the use of the terms "order" and "ordination" of deaconesses.

The official formularies of the Church of England in Australia (as in England) recognise only bishops, priests and deacons as those "orders of ministers in Christ's Church" which have "been from the Apostles' time."

In the official terminology of our formularies, the term "ordain", in the sense of "admit to an order", can only properly be used of admission to the orders of bishop, priest or deacon. The right and duty of a bishop to be "faithful in ordaining, sending or laying hands upon others" (as expressed in the Ordinal) relates only to the orders of bishops, priests and deacons.

It does not belong to a bishop's office in the Church of England to ordain deaconesses any more than to ordain acolytes or church-wardens.

The "Order of Deaconesses", excellent though it is, is strictly an unofficial association within the Church of England, on the same footing as, say, the Church Army or the Readers' Association.

The Order may, if it wishes, desire that its members be set apart for their work by the imposition of a bishop's hands. If the bishop is willing to do this, it is a voluntary and unofficial act on his part.

We recall that Archbishop Mowll carefully avoided using the term "ordination" in regard to the setting apart of deaconesses for their work. He was entirely right in this. Otherwise, only confusion is caused as to the meaning of "orders" and "ordination" in the official language of the Church of England.

### "Preparation of Marriage" course

The Melbourne Church of England Marriage Guidance Council is holding a course in Preparation for Marriage beginning on Monday evening, June 7, in St. Paul's Cathedral Buildings.

The course will consist of six sessions of lecture/discussions on various aspects of marriage.

Further information and application forms may be obtained from the Church of England Marriage Guidance Council, 37 Swanston Street, Melbourne, phone: 63-7360.

### TRADITIONAL MEMORIAL WINDOWS

JOHN MARTIN

Stained Glass Studio  
138 Kenneth Rd., Manly Vale

JOHN RADECKI MARTIN  
Phone: 94 8422

### Sense on Vietnam

The Christian Church is as divided in its opinions about the Vietnam situation as is the community in general.

The much-publicised Canberra Vigil, organised by well-intentioned churchmen, drew only 400 people to assemble outside Parliament House. Similar rallies organised on the political level by the A.L.P. drew only small numbers.

The poor response of these latter meetings was described by "The Sydney Morning Herald" in a thoughtful leader of May 25 as a "tribute to the realism and commonsense of the average Australian." The poor response to the Canberra Vigil is a tribute to the realism and commonsense of the average churchman.

At this critical period in Australia's history we should not be criticising our American friends but should rather be thankful that they so involved in this area. Without the backing of the land would be in a frightening situation.

"The Sydney Morning Herald," in its leader, rightly pointed out that criticism is "generally founded on the curiously unrealistic contention that there would be immediate peace negotiations — responsibility for which is placed not on the Communist aggressor, but on the United States—without consideration of the need to create a should be immediate peace negotiations are possible. The only way to create such a situation is to demonstrate that the Communists cannot achieve their objectives by force.

**Especially suited for the use of**  
**YOUR CONFIRMATION CLASS:**  
**TO TAKE IT UPON HIMSELF**

By B. W. POWERS  
6/- from booksellers everywhere. (6/9 posted).

SPECTACULAR DRAMATIC MUSICAL

**THE TONY FONTANE STORY**

80 MINUTE FILM  
GLORIOUS COLOUR  
BOOK NOW!  
RENTAL ONLY £15

WRITE TODAY FOR

**FREE**

1964-65

MOTION FILM

**CATALOG**

152 PACKED PAGES

\*\*\*\*\*

**GOSPEL FILM MINISTRY**

LTD.

MELB: 211 Latrobe St. 321232

SYDNEY: 181 Clarence St. 29 4005

BRISBANE: 262 Queen St. 2 9062

Also Adelaide, Perth, Launceston.

\*\*\*\*\*

## A correspondent asks . . .

### WHERE IS THE GOOD FRIDAY PROCESSION OF WITNESS GOING?

I have participated in each Procession of Witness since my conversion in 1959, and, remembering my attitude to the Procession before then, each year since I have found myself wondering just what it achieves.

The problem is the more acute because at the end of this year at Moore College I expect to be ordained. Knowing that I must evaluate the Procession in terms of Scripture, the Prayer Book, and indeed, of Anglicanism in this diocese, I attempted to look at this year's Procession critically and, as far as possible through the eyes of people whose attitude is probably much the same as mine was six short years ago.

#### Robes and ribbons

The result is that I am less convinced than ever about the efficiency of this annual event, and so I suggest it is time we questioned ourselves as to its aims and effects.

**FIRST, DO WE REALISE HOW DIVISIVE THE PROCESSION IS?**

Is it really fitting that the robes and regalia of clergy, choirs, servers' guilds, readers, children's groups and college students be worn out in the public streets?

One must surely question the wearing of all sorts and conditions of robes, crosses, ribbons, badges, tippets — even a now-famous biretta which turns up each year looking as if its on the wrong side of College St.

If some desire to hold a procession to show to outsiders the glory and catholicity of the Anglican Church, let them organise it at some time other than on the day when we seek to glorify One who died in much less glamorous circumstances.

But not only does this divide us from other Christians; it also helps to perpetuate the unscriptural barrier between clergy and laity.

Thus, because the sight of a robed cleric in the midst of a group of sensibly clad parishioners would look ludicrous, the clergy now march together in their rural deaneries and this must surely lead to greater misunderstanding of the true nature of the Christian ministry.

Perhaps if the ministers of Word and Sacrament must march in groups and in robes, then ministers who teach in schools should march together shouldering chalk and duster, while those ministers who wait at table (mainly our wives) could march as a body, wearing their aprons and carrying their tea-towels.

The possibilities are numerous. **NEXT, HAVE WE EXAMINED THE REASONS FOR CARRYING TEXTS, BANNERS AND CROSSES?**

Sometime might enlighten me as to the place of the Processional Cross, both in and outside the church building.

#### Black cloth

The number of highly polished brass crosses — some covered with a black cloth, the function of which evades me (do they want people to see the cross, or not?) — was more reminiscent of those displays of ecclesiastical affluence usually associated with another branch of the Christian Church, than of a witness of humility and gratitude.

These expensive items and the richly embroidered banners might suggest to onlookers

that the Church might find better uses for its money.

I particularly noticed two young men, clad in bright red cassocks, frilly surplices, with crosses round their necks and bearing a 5ft high brass cross, during the whole of the service in Hyde Park while most others were seated, they stood, directly between the TV camera and the pulpit, holding the cross and partly obscuring the Word of God, "Christ died for our sins" as proclaimed by a printed text.

Do they really believe that a smooth, polished, brass cross is sharper than the Sword of the Spirit?

Together with this, we might consider certain un-Anglican gestures which were apparent on last Good Friday.

These same two gentlemen could be seen, as they stood like sentinels, making the sign of the Cross at appropriate times.

At least, they must have considered them to be appropriate, for there was no rubric on the printed order of service nor can I find such a rubric in the Scriptures, nor is one mentioned in our Prayer Book apart from its symbolic use in Baptism.

#### External ritual

Other people, during the reading of the Scriptures and prayers (yes, I kept my eyes open) made frequent bowings of the head, while still others genuflected.

These, surely, are disconcerting practices to those who on this day might be led to concentrate on the Word of God rather than on external denominational ritual. **THIRDLY, ARE WE AWARE THAT THIS PROCESSION CONFIRMS THE OUTSIDER'S OPINION THAT THE CHURCH IS ALWAYS AFTER MONEY?**

I refer to the matter of the "offertory," so-called, in the Order of Service.

The Moore College Students' Union recently wrote to the Procession of Witness Committee, questioning the propriety and desirability of taking up a collection at such a gathering.

The committee replied that this was necessary to defray some £400-£500 expenses which, to the casual observer, is difficult to account for.

(Incidentally, whatever expense was incurred in the erection of "The Pulpit" was wasted, for no explanation of it was offered either at the Service or in the printed sheet. Its Reformation origin must have evaded many onlookers until they read about it in the Saturday papers, for one TV viewer told me she thought it must have been a "royal box" for the Duke and Duchess of Gloucester!)

But in any case, surely the diocese can meet these expenses either from its own resources or from the parishes by means of retiring collections, rather than by collecting from not only the marchers, but from the casual passer-by whose soul we seek to touch rather than his pocket.

All else failing, perhaps the collection (why call it an offertory?) could be made among the marchers at the assembly point, or can't we afford to do without the "gifts to God" of the onlookers?

**FOURTHLY, HAS ANYONE REALLY CONSIDERED THE IMPACT ON THE BYSTANDERS OF THE DEMEANOUR OF THE MARCHERS?**

Good Friday is a day when

## Letters to the Editor

### Show service on Good Friday

On reading your paper of May 6, I was very pleased to learn that discussions are taking place concerning a combined Good Friday service at the Showground (Sydney) next year. As a worker in my church and a competitor at the Show I would congratulate both the church leaders and the secretary of the R.A.S., Mr Alexander.

(Mrs) M. SIMMONDS,  
Punchbowl, N.S.W.

the Christian's heart is heavy at the thought of the sin which caused His Saviour's death.

But surely such heaviness is alleviated by the assurance and joy that our Saviour has conquered death.

Bystanders en route might think we were more sure about a Risen Saviour if we were to sing about Him reverently as we marched, rather than to march in embarrassed silence ("in a prayerful attitude" I believe is the official description, but that just conjures up for me, a picture of people marching on their knees, with hands together in front) with occasional furtive smiles and waves at some we know as we pass by.

#### Two bands together

And while on the subject of music (Oh those bands! Have you ever marched between two bands playing different tunes at once?), while we thank the soloists for their contribution, surely thought could be given to the selection of songs which are more within the understanding of the hearers and which in their simplicity contain a more pointed message.

This is not intended to be a merely destructive criticism of what must surely have the possibility of being a really worthwhile act of Christian witness.

Our Archbishop has shown commendable insight in that he has steered the thinking behind the Procession of Witness from that of being a negative march of protest (i.e. against the Royal Show opening of this Day) to being a positive act of witness to the atoning death of Christ. But have we gone far enough?

Hasn't it now degenerated into a witness to the numerical strength of the Anglican Church in Sydney (usually by way of comparison with the R.C.'s at their Via Crucis at Campbelltown)?

If we have no protest to make and nothing but our own strength to display, "we are of all men most miserable" and would do better to stay at home and pray.

Perhaps we, as a denomination, bereft of all the externals which separate us from our brethren in Christ in other groups, ought to lead the way in a great act of witness culminating in an evangelistic challenge in the City, at which all Christians in Sydney could unite as a demonstration of their positive faith in the Lord Christ, whose Death on Good Friday we claim as our full Atonement, and whose glorious Resurrection, we claim, seals our justification.

**MILTON MYERS,**  
Sydney, N.S.W.

### Bible or Holy Spirit Church's Authority?

I have just been reading the Rev. Donald Cameron's paper on Authority in the Church.

Could we re-print a crucial paragraph: "The Bible is not the only Head, but the Scripture remains the means whereby He has chosen to exercise His authority; whilst Christ is the Lord of the Church that Lordship is exercised in and through the Bible."

I hesitate to be completely dogmatic about this, but I would feel that surely Christ's Lordship is exercised in the Church through the Holy Spirit, and this is a very different matter.

It is different even from saying that the Holy Spirit applies the Bible to each situation, that he operates through the Bible.

If we believe that the Bible is inspired by the Holy Spirit, then he will never act inconsistently with the Bible; but he may act independently of it — he is not bound to it as the channel of his authority in the Church.

Of course, this unties our moorings and sets us in free motion to be blown where the Spirit wills. And there is the danger of being blown by other winds as well. It seems to me that this is the New Testament situation.

"The Holy Spirit said . . . (Acts 13: 2. How did he say it, through one of the prophets, verse 1?) But other spirits said also, and the Church had to 'test the spirits to see whether they are of God' (1 John 4: 1. How did they test them, through one who had the gift of distinguishing between spirits, 1 Corinthians 12: 10?)

#### Dangerous and dynamic

All this is dangerous, but exciting and dynamic — and that's how the Church lived in those days.

There is the likelihood that if we moor ourselves to the snug security of a Book rather than hoist our sails to the unpredictable Wind, we shall remain orthodox but immobile, having to substitute (as we do) our own human business for the activity of the Spirit. And we shall live again under Law rather than under Grace.

Let's look where Biblical Evangelics should look — to the Bible. Let's see whether the Bible does not submit us, not primarily to its own authority, but to the Holy Spirit. Let's see whether the Spirit directed and built up the Church through people in the Church (e.g. 1 Corinthians 12, 13, 14; Ephesians 4, and accounts in Acts) at least as much as by Scriptures.

This raised problems, as we see, and it will raise problems today. But nothing compared to the problem of trying to get along without the Holy Spirit.

(REV.) DAVID CRAWFORD,  
Malabar, N.S.W.

### Moore College

Many people who have had the opportunity of seeing the new Dining Hall, Common Room and Library at Moore Theological College, which has now been called the "Hammond Wing," have expressed great admiration for the whole project.

Owing to the lack of finance, the Committee has not been able to complete the buildings in one or two matters, and it was felt that perhaps there might be readers of your paper who would either like to donate these articles or make donations towards their costs.

The articles referred to are carpeting for the stairs leading from the main vestibule to the gallery and library, and also from the Lecture Hall to the Seminar Rooms. The other item that is required is a pair of gates to be fitted to the lower entrance to the building. These gifts would be suitable as thank-offerings or as memorials.

Anyone interested in these matters could make inquiries from me either by letter or phone, as indicated below.

Hon. Treasurer to the Moore College Committee.  
(Canon) S. G. STEWART  
St. Andrew's Rectory, Roseville  
Phone 41.2553

### That M.R.I. wall!

The experiences of "Alice in Wonderland" are nothing in comparison with those of an evangelical in a "middling" parish in the diocese of Sydney which takes unto itself a "high church man" for its leader.

I was a member of the church committee but on uttering the fateful words, "It is not the usual thing to alter the services of the Church when coming into a parish," strange things began to happen. "Reverence to God was not a matter for the committee" the rector stated.

Eventually a notice on the church door appeared stating that a public meeting had been called to ratify changes already made in the services and if anyone objected would they see the rector beforehand.

At the last minute I decided to brave the wrath to come and ventured along to object to such changes. I duly wrote to the Bishop stating my reasons and later, services went back to usual.

The sequel is still going on, the theme being "off with her head." However, having given up with the name I was christened, I have developed resilience and as I do not wish to be lost in the ritual maze deemed necessary by "high churchmen," this is my protest.

What protection has this diocese to offer in preventing its churches being pushed into the maze of unauthorised service alterations and so spoil the unity and simplicity prevailing at present?

The Roman Catholics teach their children in their schools to say "Rather than oppose a Holy Father it is better for a dagger to be struck through my heart."

How many meek churches there are in this diocese will be discovered if and when that barrier or wall of protection is demolished in the name of M.R.I. Sydney.

ESTHER.

For free, friendly and courteous advice on travel anywhere, consult

**MITCHELL'S INTERNATIONAL TOURS**

Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.

Culwulla Chambers, 67 Castlereagh Street, Sydney. Phone 28-1329



## ACR CLASSIFIED ADVERTISEMENTS

### POSITIONS VACANT

**CHRISTIAN BOOKSHOP** requires Senior Sales Lady. Successful applicant will need to be actively interested in Church work. This position offers excellent opportunities for service to keen and alert Christians. Interviews after 9.30 a.m., 239 Elizabeth Street.

### POSITIONS VACANT

Applications are invited for women preferably over 21 to care for children in Church of England Homes and Cottages.

Opportunity to minister to the needs of children from broken homes. Live in. Reasonable leave conditions.

**QUALIFICATIONS:** Interest in children. Willingness to learn child-care methods. Ability to work with other people.

**ALSO REQUIRED:** Matron for Young Women's Hostel conveniently situated in East Melbourne.

**APPLY:** The Reverend Canon Guy Harmer, Th.L., The Mission of St. James and St. John, Melbourne S.C.2.

Telephone: 26-2541.

### FOR SALE

**ALL Sporting Goods.** Special rates to Church members. Hamilton Joyce and Co. 5th Floor, 147a King Street, Sydney. BW7262, BW6136.

**CHRISTIANITY TODAY.** Fortnightly magazine of worldwide evangelical work and witness. Responsible and thoroughly reliable Editorial staff headed by the world's leading theologians and evangelists. Post free to your home for only 45¢ annual subscription. Sample copy mailed on request. S. John Bacon Publishing Co., 119 Burwood Rd, Burwood, E13, Victoria.

**TRAC-PAKS.** Dynamic colourful tracts and booklets packaged in handy assortments. Each parcel chock full of different titles especially selected — 10/- each. Titles include: Soul Winners, Gospel, Keen Teen, Billy Graham, Bible Booklets, etc. Special "King Size" package 35/- POST FREE. "Good News Publishers," 119 Burwood Road, Burwood, E13, Victoria.

Classified advertisements should be sent to THE AUSTRALIAN CHURCH RECORD, 511 KENT STREET, SYDNEY. They should be prepaid. Rates: 6d per word, minimum 4/-, Replies may be addressed to a Box Number on payment of an additional 1/- to cover the cost of forwarding replies to the advertiser. Receipts will not be forwarded unless requested and such requests should be accompanied by a stamped addressed envelope.

### BOOKS

**REQUIRED,** middle-aged, Christian woman as house mother and general domestic for Anglican girls' home, Burwood (N.S.W.). Live-in, opportunity to minister to children from broken homes. Ph. 74-4228 (Sydney).

**OFFICE SECRETARY** required by Sydney Missionary and Bible College. Qualifications: Experienced Senior Stenographer, with knowledge of book-keeping. Must be a dedicated Christian.

Apply in writing, with references to the Principal, 43-45 Badminton Rd., Croydon, N.S.W.

### MEETINGS

#### The Australian Church Record ANNUAL MEETING

Notice is hereby given that the Ordinary General Meeting of the shareholders of The Church Record Ltd, is duly called for Tuesday, June 15, at 4.45 p.m., at the Company's office, 511 Kent St., Sydney. The Annual Balance Sheet will be presented at the meeting and the election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

### ANNUAL MEETING

The Annual General Meeting for all members of the ANGLICAN CHURCH LEAGUE will be held at the CENEFC Centre, 511 Kent Street, Sydney, on Friday, June 25, commencing at 7.45 p.m. All A.C.L. Members are urged to attend.

**ALL CLERGY WIVES** are advised their next Sydney meeting will be on Friday, June 2, at 11.30 a.m. in the Cathedral for a service of Holy Communion. Following this service we will gather in the Board Room at CENEFC, 1st floor, for a basket luncheon and a business meeting for election of office bearers for the next two years. Do come and join with us. Inquiries to the Secretary, Mrs. Marjorie Mills, St. John's, Camperdown, 78-2879.

### REAL ESTATE

**BRICK COTTAGE,** private sale, 20 Central Avenue, Eastwood, £6,250. Finance avail. 85-4505 (Sydney).

### WORK WANTED

**THINKING OF PAINTING?** Ring 53-5775 (Sydney) for quote. Work cleanly and properly done anywhere. Clive Freestone, 8 Karne Street, Narwee, N.S.W.

**FURNITURE REMOVALISTS.** A. R. C. THOMAS, PARRAMATTA. 635-6588. Local—Country—Interstate. MOVES AND STORE WITH THOMAS. All cons. 631-3592.

### POSITIONS WANTED

**ORGANIST** available Sunday duty only from July 4th. Phone (Sydney) 84-1556.

**ORGANIST.** Experienced organist, recently arrived from N.Z., would welcome opportunity to assist with short-term relieving work. Phone Anderson, 45-5121 (Sydney exchange).

### WANTED

**SECOND-HAND THEOLOGICAL BOOKS** bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

**TABLE TENNIS TABLE,** for use in youth group. R. Masterson, 61-7020 (Sydney).

### TO LET

**SUMMER HILL,** suit married couple. S.C. flat, buses at door. Write or call, 79 Prospect Rd., after 6 p.m. (entrance in Clissold Street).

## LETTERS (cont.)

### The Ecumenical Movement

I would join issue with Mr MacLaurin (A.C.R. May 6), when he claims that the practical difficulties of the Ecumenical Movement are being overlooked. It seems to me rather that those who desire "a reunion of the Church" (whether this is desirable is a moot point) are thwarted only by difficulties that are extremely practical.

Mr MacLaurin lists points of controversy, which he claims are losing public interest, namely: "the theories of transubstantiation and consubstantiation etc."

I find the "etc" of great importance, as I presume it would include Papal infallibility, purgatory, sacerdotal priesthood, mariology, salvation through the sacraments.

Speaking as one of the laity, I find them to be of rather more than academic or theoretical difficulty and so can not accept the position of being "side by side pursuing the same goal" as those who hold such doctrines.

The practical concessions of replacing the Latin Bible with the vernacular, worshipping with members of other faiths, etc., are microscopic by comparison.

Your correspondent claims Jesus Christ, "didn't waste much time encouraging theological controversy," yet we remember He lost His life as a result of it. Theological differences then as now are a matter of life and death.

COLIN SMITH,  
Belmore, N.S.W.

### Appeals

#### HOME OF PEACE HOSPITAL

(Deaconess Institution),

"EVERSLEIGH,"  
274 Addison Road,  
PETERSHAM,  
and  
"NERINGAH,"

North Shore Branch,  
Neringah Avenue,  
WAHROONGA.

The only Protestant Hospital of its kind in the State admitting those certified by their doctor to be in a terminal (dying) or advanced chronic condition, irrespective of age, nationality or creed.

Accommodation for 200 patients. (No TB or mental cases may be admitted.)

Your help is urgently needed for the immediate and future needs of the Hospital.

All donations over £1 are allowable deductions for Income Tax purposes.

REMEMBER THE HOSPITAL IN YOUR WILL.

For further information, phone or write to:  
The Secretary,  
274 Addison Road,  
Petersham.  
LM5621. LM8871.

### PERSONAL

**AUTHORS** invited submit M.S.S. all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England, (Est. 1898).

Italian-Japanese children. What shall we do when we have more bi-racial problems? What shall we do for men burdened with guilt for something they would not do in a normal situation? It seems to me that the prophet Jeremiah has a message for our country and we would do well to heed his God-given advice.

This is but one aspect. There is another and more serious aspect. In 1964 the War on Want Organisation in Great Britain raised a considerable amount of money to help Vietnam. It erected 14 emergency buildings to house 660 homeless and parentless students, as well as four "New Life Hamlet" Centres. Now in April 1965 it is appealing for funds for an orphanage in Saigon run by the British community in which it states that conditions in that home are revolting.

(Miss) WILLMA TERRY,  
Brisbane, Qld.

### Anglicans at Roman services?

I have just finished reading your Editorial in the Record dated May 6, 1965 and also the item "Mass of Unity" and I have a few very definite ideas of my own to state.

I'm a lay member of my Church but never-the-less I feel that we, the lay people have something constructive to offer. That Editorial was purely destructive and I don't like the "straight backed" way it was written.

I, myself, over the years, have attended, for various reasons, other recognised Christian churches and I have been amazed to find God does inhabit even churches not of our denomination.

It's surprising how humble our God is and of course there is no following in His Steps unless we too can be humble.

What would our Lord have to say about the Anglican attending and appreciating, the Roman Catholic Mass? He would be happy indeed.

Your Editorial immediately brings to mind the scribes and pharisees. Jesus had much to say about the hypocrisy of these two groups. No one came in for more telling denunciation than they did; again and again our Lord condemned them.

At the moment, I am taking a Bible Study Course and may be no expert but I seem to be getting quite a different impression of God and His loving kindness. I cannot understand how different people can read the same Book but be told different things in the reading. Therein lies the danger. You have to be sure that your impressions come from God.

Getting back to the church service, we don't have to like every part of the other's beliefs or views but any particular part at variance with our own faith must be viewed with an open mind not with prejudice.

By all means approach these stumbling stones with care but always have our Lord's approach of love and charity and with continued prayer we will all reach that wonderful pinnacle of love shining afar off at the moment but quite attainable to those who love.

(Mrs) S. CAIRNS,  
Holland Park, Qld.

### ORGAN TUITION

The Organist of the Central Baptist Church, 619 George St., Sydney, has vacancies for pupils, beginners and advanced.

3-manual, 50-stop organ. Practice available.

G. RAWSON, 61-8185 (9 a.m. 5 p.m.)

## AUTHORITY IN THE CHURCH

### — a layman's view

**L**AST in a series of extracts from addresses given at conference organised in Sydney by the Anglican Church League. The following extracts come from a paper given by Dr A. M. Bryson.

It would be fair to say that only in the darkest days of the churches decline would men have failed in some way or other to acknowledge Christ as the supreme authority in the church.

However, in many places, both today as in bygone ages His authority would be seen as something distant, veiled or remote, by virtue of a more palpable, immediate and easily recognisable authority in Pope, priest or denomination structure — this latter usually referred to as "The Church."

This observation is particularly important for us as Anglicans, conscious as we are of a long history, an elaborate denominational structure in parish, episcopate and synodical Government, and a great body of scriptural truth enshrined in our liturgy and embodied in our articles.

Our parish life often rests heavily on the ordained ministry, our episcopate rarely fails to impress us, either by scholarly utterance or dress and headgear, and our synodical government while varying from place to place usually appears ponderous and inflexible.

### Institutionalism

Furthermore our liturgy and forms of worship may carry more weight in their antiquity and beauty than the ease with which they are understood.

Where in all this complex picture do we look for an authority in belief and action?

Perhaps we will make better progress if we put our question in another form. Given that Christ is supreme in His Church, how do we recognise His authoritative will and commandments to His people?

Possibly I should ask first, how does He convey His will and

commandments to me? How do we as individuals and as a church look to Him for direction, and how do we recognise His authority?

Clearly scripture teaches us that the Holy Spirit works to glorify Christ, make Him known and transmit His commands and will to His people, and I believe that wherever we see the authority of Christ supplanted by institutionalism on the one hand or a man or men on the other, then we can be sure that there has been no attempt to understand and teach what scripture tells us about the person and work of the Holy Spirit.

Here, surely, is the solution to the problem of patently conflicting answers derived apparently from the one source.

If we know that God cannot be the author of confusion, how have men at different times and in different circumstances come to such diverse conclusions often on what we must regard as vital issues, claiming all the while that their authority is God's Word? How are we indeed to discern the true from the false?

Essentially, we have seen one answer to this—the supremacy of Christ within His Church exercising the authority which is His alone, and exercising it through His word as interpreted by the Holy Spirit in the personal and corporate life of God's people.

In concluding, we should perhaps return for one moment to one of the influences mentioned above which tends to supplant the authority of Christ, namely institutionalism.

The setting up of organisations, with their attendant committees, boards, trusts and councils has today reached such proportions that we sometimes fail to think of getting anything done in any other context. Indeed, such is the appeal of methodology and modern efficiency that if there is anything to be done, first recourse is had to the experts in planning, organisation and finance.

### Organisation

Now this may be quite in order, but the problem often is that the organisation so produced is prone either to become its own authority or to accept as its authority some presupposition which is unrelated to, and cannot be submitted to God's word. In such a context the voice of God is silenced.

God save us from the efficiency that leaves us no time to pray, from the methodology that shuts out the voice of God, and from a reliance on the authority of organisation, that precludes our submitting ourselves to the authority of Christ.

Related to this I believe we have a kindred danger in the realm of communication. We are constantly being told that we must review our presentation of the Gospel to render it understandable to the 1965 man.

This is valid for the Christian only so long as the authority on which our charter to preach the Gospel remains.

But I suspect that much of the problem lies in the reluctance of modern man, in an age of incredible freedom and technological possibility, to submit himself to the demands of a God who requires the submission of all things to Christ. The problem is often the disobedient will rather than the difficulty in communication.

## WORLD REPORT

**1000 BAPTISMS** — Longri Ao, a famed Indian Baptist home missionary, has reported more than 1,000 baptisms in the Garo Hills area of his work in 1964.

**CRITICS** — Leaders of the French Roman Catholic Action movement have criticised the hierarchy's condemnation of a Roman Catholic weekly paper for its publication of an article by a leading Communist. In their statement the leaders referred also to a recent dispute between the bishops and two student organisations (see ACR, April 22).

**TOGETHER** — Nearly 60 representatives of Anglican and Roman Catholic religious communities from around the world met together recently at the Roman Catholic Downside Abbey, England. They discussed "The Religious Life in the World Today." The Abbey is described as "one of the major Roman Catholic unity centres."

**INCREASE** — The International Catholic Information Service reports that in Cuba, since the introduction of liturgical reform, there has been an increase of 15 per cent in the number of people attending Roman Catholic services.

**JOINTLY** — Protestant and Roman Catholic Bible Societies in Hong Kong jointly sponsored a recent exhibition in that city — the first co-operative effort of its kind by the two groups.

**VOTES FOR WHITES** — The congregation of St. Thomas' Episcopal church, Philadelphia, Pa., (U.S.A.), reputed to be the oldest Negro Episcopal church in the United States, voted unanimously at a recent parish meeting to remove from its charter a clause barring whites from voting membership in the congregation.

**SCROLLS** — A shrine designed to house some of the Dead Sea Scrolls has been formally opened in Jerusalem by President Zalman Shazar, of Israel. Known as "The Shrine of the Book," the Shrine is the first completed section of the Israel Museum. The Museum itself is scheduled to be opened in May with an exhibition devoted to "The Bible in the Arts."

**DEPRIVED** — A new Salvation Army study estimates that in England there are 400,000 deprived children, 675,000 housebound old people, and 400,000 "social outcasts." Publication of the study titled "Tragedies of Affluence," marked the launching of a £3 million Army building appeal.

### INTERCHURCH STRESS AT CHATSWOOD

**A** GOOD cross-section of church and inter-church missionary societies will be represented at this year's Chatswood Convention (the 59th).

The Convention, held at St. Paul's Church of England, Fullers Road, will feature not only the work of SAMS (with a 17ft x 14ft map as the centre of their display) and CMS but also of such bodies as the Bible Society (with a display on India) and the Overseas Missionary Fellowship (CIM), with a brand new display.

The first Convention session begins at 11.15 a.m. with the speakers, Mr Alex Gilchrist, of Campaigners for Christ, and Mr Max Morris, a former CMS missionary from Africa. It is expected that this section of the program will finish at 12.40 p.m.

The program will continue in the afternoon, from 2 p.m., with the speakers Bishop Hulme-Moir, Dr Paul White, the Rev. Owen Dykes and Mr Graham Gordon.

Christian Literature Crusade will have a bookstall at the Convention (C.L.C. has recently opened a bookshop in Brown Street, Chatswood).

With Lane Cove National Park only a mile away young peoples' fellowship could well make the Convention part of a day's outing. Some fellowships each year attend the morning session, picnic in the afternoon and return for the 4 p.m. meeting, when the accent is on Christian Service.

### Furniture Removals and Storage

**G & C DREW Pty Ltd**  
66 Smith's Avenue,  
Hurstville

Local, Country and Interstate Removals

Write or phone 50-8366  
After hours 53-7377

## Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod.

SYDNEY: Forbes Street, Darlinghurst. MOSS VALE: Suttor Road, Moss Vale. Founded 1895.

NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff.

For full information, apply to The Headmistress of the school desired.

## CONFIRMATION SERVICE

As approved by the Archbishop of Sydney  
Price 3/- per dozen (postage extra)

See us when requiring

Induction Services, Parish Papers and all Classes of Church, Commercial or General Printing.

**William Andrews Printing Co. Pty. Limited**  
96 MAY STREET, ST. PETERS  
Telephone 51-2119



## Mainly About People

### N.S.W.

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

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

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

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

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

### Victoria

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

### WOOD COFFILL FUNERALS

— Phones —  
Metropolitan (All Branches) 80-0396  
Katoomba — Katoomba 41

### SUBSCRIPTION FORM

Rev. NAME: \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Mr. \_\_\_\_\_  
Miss \_\_\_\_\_  
ADDRESS: \_\_\_\_\_  
STATE: \_\_\_\_\_  
NEW: ☐ RENEWAL: ☐  
☐ Cheque ☐ Money Order FOR: \_\_\_\_\_ YEARS  
☐ Enclosed ☐ Postal Note  
Subscription: Australia £1 P.A.; New Zealand 16/- (N.Z.) P.A. Other overseas: 24/- (Eng.) P.A. or \$3.25 (U.S.A.)

## DIOCESAN MISSIONER RESIGNS

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

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

### Why was the Lord's Supper instituted?

Continued from page 2

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

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

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

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

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

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

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

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

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

### Slavery

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

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

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

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

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

## THE AUSTRALIAN CHURCH RECORD

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

Subscription £1 per year. Editorial and Business: 511 Kent Street, 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: JUNE 17: June 10. JULY 1: June 24. JULY 15: July 8. JULY 29: July 22.

### Unusual church to be opened

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

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

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

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

### University EU Mission

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

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

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

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

### WATCH OUR CLASSIFIEDS

It Pays!

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

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

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

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

### MOTOR FUNERALS LIMITED

30 CITY ROAD, SYDNEY — Tel.: 211-4277 (4 lines)  
BRANCHES  
CARINGBAH—Kingsway, Willarong Road ..... 52-7328  
EASTWOOD—8 East Parade ..... 85-1955  
ROZELLE—93 Victoria Road ..... 82-1141

# THE AUSTRALIAN CHURCH RECORD

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

No. 1340 — JUNE 17, 1965

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

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

PRICE 9d.

## LAYMEN BEING USED ON MISSION FIELD

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

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

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

a remarkable impact and Men for Missions was born.

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

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

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

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

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

### Evangelistic

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

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

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

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

### Untold opportunities

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

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

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

Continued, P. 8.

## PLAIN SPEAKING BY ARCHBISHOP GOUGH

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

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

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

### "Ridiculous"

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

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

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

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

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

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

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

"Appeasement was their

### South-East Asia

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

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

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

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

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

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

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

### Aggression

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

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

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