

# Mainly About People

## N.S.W.

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

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

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

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

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

## Primate misses Lambeth meeting

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

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

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

## THE SOUTH AMERICAN MISSIONARY SOCIETY ANNOUNCES

The opening of its new office in the City at

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## 1300 WOMEN PRESENT AT NARRABEEN CONVENTION

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

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

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

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

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

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

## QUESTIONS

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

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

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

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

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

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

## AUSTRALIAN CONVENTION

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

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

## THE AUSTRALIAN CHURCH RECORD

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

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

MAY 5: April 28  
 MAY 19: May 12

## PRESENT-DAY PENTECOSTALISM

Cont. from p.2

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

## STATEMENT

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

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

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

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

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

made to writhe, or cry out suddenly.

The reason for this lies in the fact that the Holy Spirit does not come upon the body, but always upon the regenerated spirit. Mind touches mind, and spirit touches spirit.

The Holy Spirit dwells in the regenerated spirit; it is there that He works, inspires, enlightens, moves, and speaks, prays and praises. Many seem to think that the Holy Spirit falls upon a meeting like a shower of rain. This, however, is far from being the case, because the Holy Spirit dwells within the regenerated spirit, and is released into a meeting from the centre of our beings.

So that as we open our lips in praise, prayer, preaching, adoration, and worship, these things which are in our spirits are released into the atmosphere and it becomes full of spiritual power, and in such an atmosphere the Holy Spirit can work in a way which is not possible in any other place.

It cannot be too emphatically stated, or too constantly stressed, or too urgently repeated, that all this depends upon a daily experience of the crucifixion of the flesh.

## STRESSED

If only the Pentecostal assemblies would enter into a real and continued experience of Romans 6 their strange behaviour, their "going down under the power," and their wild excitements would soon cease.

When Christ died, He died not only to take our sins away, but to take us away.

This does not mean the eradication of the old nature, but it does mean the gift of a new nature, in which the Holy Spirit dwells, and in the power of which all the desires of the old nature can be overcome, as the Holy Spirit applies the death of Christ to them.

Had the Pentecostal assemblies known and taught this fundamental fact of our salvation, they would not have come under the deception of believing that they could not be deceived.

It seems to me to be the deepest and worst kind of deception, for the Pentecostals to say, as they do, that God is too good and kind to allow any of His children to be deceived. They might as well say that God is too good and kind to allow any of His children to get ill, or meet with an accident.

In the next issue Mr Har-rison discusses "The Truth of I Cor. Chapters 12 to 14."

# THE AUSTRALIAN CHURCH RECORD

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

No. 1362—MAY 5, 1966

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

Printed by John Fairfax and Sons Ltd., Broadway, Sydney. Price 10 cents

## BISHOP SPEAKS ON THE "NEW MORALITY"

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

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

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

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

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

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

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

## ABORTION

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

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

is bound to let a man make her pregnant.

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

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

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

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

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

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

(N.Z. "Challenge")

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

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

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

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

## SCREAMING

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

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

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

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

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

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

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

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

• Holy Matrimony is a sacrament.

## MARY'S PLACE

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

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

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

The Evangelical newspaper,

## MAJOR BUILDING PLAN

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

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

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

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

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

## RAILWAY

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

Stage One makes balanced provision for the traffic needs

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

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

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

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

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

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

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

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

**A meditation on the Ascension of our Lord by the Rev. R.W. Hanlon,  
rector of St Paul's Chatswood, NSW.**

**"BUT WE SEE JESUS . . ."**

**HE ASCENDED INTO HEAVEN. So runs the Apostles Creed  
Yet we think little about the significance of His Ascension.  
It is probably the most neglected day in the calendar.**

We hear few sermons on the subject. Yet it was an amazing, supernatural phenomenon which is invested with deep meaning. Its significance is so great that if one were suddenly to receive a vast fortune, the splendour of it would pale before the unspeakable glory of the Ascension.

**MIGHTY VICTOR**

The Almighty God had entered the world which He had made. In the womb of the Virgin Mary He took our flesh, and God was with us. He wrapped His God-head within the frame and brain of a little child.

Then He lived a spotless life for thirty three years as the only truly obedient man the world had ever seen. Then upon the Cross He took upon Himself our sins, and God was for us.

Then, having satisfied completely the demands of a holy and just God by bearing in His own body the penalty which our sins deserved, He shouted triumphantly from the Cross "IT IS FINISHED." His body was taken down from the Cross and placed in a tomb. But the grave could not hold Him.

God . . . hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world; who, being the brightness of His glory and the express image of His Person, and upholding all things by the word of His power, when He had Himself purged our sins, SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH." (Hebrews 1:1-3) After His Ascension Christ is described here and elsewhere as "seated", a sign that His atoning work is complete and final, and never to be repeated.

**AN HISTORICAL FACT**  
The New Testament speaks with assurance of Christ's bodily Ascension. It tells us that on the fortieth day after His Resurrection, Jesus took His disciples outside the city of Jerusalem to a place not far from Bethany, and there He first spoke a few words of farewell in which He promised to send the Holy Spirit upon them in a few days.

**A COMPLETE VINDICATION.**

Yes, in a sense the Ascension of our Lord was the necessary completion of the Resurrection, but it also has its own independent significance. It is the blossoming of the Redeemer's work.

If the Resurrection is the bud, then the Ascension is the rose in full bloom. He who came down from heaven ascends to

the glory which He had with the Father before the world was. Without the Ascension His claims to Divine Sonship, His miracles, His teaching, even His bodily Resurrection, would lack a complete vindication.

Our confidence that this man Christ Jesus has finally settled the sin question for us our certainty that He was not mistaken about the efficacy of His suffering and death in the removal of human guilt; Our knowledge that the redemptive work of Christ on Calvary is sufficient for the sins of men, springs from the fact that God

raised up His Son from the dead, and that He ascended into heaven and sat down at the right hand of God.

There is something as natural about the Ascension as about a ship which sails for strange lands across the seas and having completed its mission, returns to the port from which it set out.

The Ascension of Christ should no more surprise us than the return of a bird to its nest. How naturally it comes in response to the Saviour's prayer: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." (John 17:4)

And then a most amazing thing happened. Here is the simple, biblical record of it—"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; Which also

said, Ye men of Galilee, why stand ye here gazing into heaven? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11

At the close of the forty days during which "He showed Himself alive by many infallible proofs" (Acts 1:3), Mark states the fact of His Ascension with characteristic brevity and precision: "So then after the Lord had spoken to them, He was received up into heaven and sat down on the right hand of God." (Mark 16:19)

Look at the incident which must have been in Paul's mind as He thought of all that Christ had won for His Church. It is recorded in Psalm 68 : 18. A crowning event of Israel's history was the capture of Zion from the rebel Jebusites. King David victoriously entered Zion's gates, ascended Mt. Zion, took his place on the throne, and enriched his people with the spoils of victory.

He said, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." (John 14:19.) The invisible Christ is not out of sight spiritually.

Faith is the sight of the soul, and is far better than that of the senses. The eye does not always grasp what it sees. But faith sees and grasps. Sense may deceive, but faith, founded on the Word of God, cannot deceive.

By faith we can pierce the heaven to behold Him who has redeemed us by His blood, and is now preparing a place for us in the mansions of God. He is now invisible to the eyes of men. And yet by faith the blind can see Him, the deaf can hear His voice, and the dead can live with Him.

claims the sovereignty of Jesus Christ.

His Lordship cannot be ignored. We must take His claims seriously. Listen to what the Bible says about Him: "God hath raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fullness of Him that filleth all in all." (Ephesians 1 : 20-23.)

**GIFTS FOR THE CHURCH**  
St. Paul writing to the Ephesians wrote concerning Christ: "When He ascended up on high, he led captivity captive, and gave gifts unto men." (Ephesians 4 : 8.)

Look at the incident which must have been in Paul's mind as He thought of all that Christ had won for His Church. It is recorded in Psalm 68 : 18. A crowning event of Israel's history was the capture of Zion from the rebel Jebusites. King David victoriously entered Zion's gates, ascended Mt. Zion, took his place on the throne, and enriched his people with the spoils of victory.

**EDITORIAL:**

**VIETNAM AND CONSCRIPTION**

Opposition to Australia's fulfilment of its treaty obligations to South Vietnam has been further complicated by the conscription issue.

Some who had previously been silent now feel that they must protest against the Federal Government sending conscripted national servicemen to Vietnam. Evidently they feel that the use of conscripts raises some vital issues for the first time. It is not at all clear what these issues are. Bishop Moyes is reported to have said: "It is unethical of the Government to take young people who have no vote and send them to fight overseas where no war has been declared." It is not clear to us what questions of ethics are involved in the use of servicemen under 21 or in their use to fight an enemy overseas rather than in Australia.

Apparently, the ethical point at issue is that we are giving defence aid in a theatre of conflict where there has been no formal declaration of war.

The history of the past 21 years clearly indicates that the forces of international Communism have always hoped that the free world would feel bound by the "formal declaration of war" concept.

Malaysia and South Korea are free today just because we did not feel so bound. And Australia sent forces to both these lands. As we understand the Christian ethic, it is our duty to aid the weak when they are unprovokedly attacked by the strong, whatever the cost to us and whatever regrets we may have in being involved in conflict.

On the other hand, while supporting in general the circular letter of the three Sydney coadjutor-bishops (quoted in full in our last issue), we are not greatly impressed by the bishops' statement: "We are bound to recognise that the decisions of the Federal Government are based on knowledge and information to which ordinary citizens have no access."

Public concern over the issues involved in the Vietnam war and the use of conscription, requires the utmost frankness from the Government, consistent with security. Any suggestion that far-reaching decisions may be made on grounds which must be veiled in secrecy, ought to be abhorrent to a free people.

The Bible makes it clear that war is endemic to the present world order. The Christian is commanded to be a soldier of Christ, with all its implications of service, self-denial, sacrifice and possible death. His life is lived out within the framework of contemporary society, be it in the home, the workshop, the office or the armed services.

While the Christian is dedicated to the regeneration of fallen man through the Holy Spirit's power, his utmost hope for man lies in the Coming Again of our Lord and Saviour. Only in that blessed hope lies the promise of "war no more."

The resources which victory had placed at his disposal provided the store from which to build the Lord's house. Just so Christ builds His Church. With the spoils of His battle He adorns His bride.

He had come to the Virgin's womb and the manger cradle, down to the contradiction of sinners and the level of their scorn; down to the death of the Cross; then in glorious victory came forth from the grave and went up through the rent clouds and ranks of shouting angels, and under the lifted heads of the everlasting doors, until He took His seat at the right hand of the Majesty in the heavens, there to dispense the endless resources of His victory in providing gifts for His Church.

He gives gifted men for the "equipping of the saints for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of the stature of Christ . . . (Ephesians 4 : 12, 13.)

The Ascension tells us that on the throne of God is the Man Christ Jesus. The restoration of man is complete. For all who truly believe there is a present sharing in His powerful life from heaven. We are joint-heirs with Christ. We are seated in heavenly places with Him. We are more than conquerors through sharing the throne-life of our Redeemer.

**BISHOP LOANE OPENS REDLANDS HALL**



**MORE than 600 parents, friends and Old Girls attended the opening of the new assembly hall at Redlands, Cremorne, last month.**

The building, which cost \$62,000, was built with money raised by an appeal.

The official ceremony was performed by Bishop M. L. Loane, M.A., D.D., Bishop Coadjutor of Sydney diocese.

An address was given by the Rev. C. S. Begbie (past chairman of the school council) who returned this month from four years' missionary work in East Africa.

He said the assembly hall of a school was the status symbol of the school and made the pupils realise it really was their school. This conception is of even greater significance as the pupil continues on at the school. It has many uses, and is sometimes even used as a chapel if none exists.

**TOGETHERNESS**

"The school community is gathered here today," he continued. "It is a privilege to be here, sharing the common life of the school. Mistresses, pupils, friends, parents and members of the council are here united in a display of togetherness."

The official party then entered the hall where Bishop Loane drew aside the drape of school colours which covered a plaque inscribed: "To the glory of God, this Assembly Hall was opened by the Rt. Rev. M. L. Loane, M.A., D.D., on 15th April, 1966. Gifts of Parents, Friends and Old Girls of the school made possible the erection of this building."

The official party included Archdeacon H. G. S. Begbie, Archdeacon of Cumberland and chairman of the school council; the school chaplain, the Rev. T. F. McKnight; the headmistress, Mrs I. Humphrey. Other headmistresses present were Miss D. Knox, P.L.C., Pymble; Miss P. Evans, Ravenswood, and Miss B. Chisholm, S.C.E.G.G.S., Darlinghurst.

**YOUTH EMPHASIS IN FAMILY WEEK**

"Teenagers in the Family" is the theme of this year's National Marriage and Family Week observance, being held from May 8 to May 14.

Organised by national and State committees drawn from Christian Churches, the Jewish community and other organisations, the Week was first observed in 1961.

Organisers draw attention to the current "sex obsession" of society as one of the many problems facing teenagers today. Teenagers and parents are facing many problems in the rapidly-moving world of 1966.

The Week emphasises that a strong and secure family life is essential to the welfare of Australia. It is hoped that various Church bodies and other organisations will conduct programs to tie in with the observance.

The organisers say that modern life in the suburbs "has many disturbing effects on home life." Men often work long distances from their homes, mothers often work at least part-time, cars whisk people in all directions away from the home and TV acts in some respects as a means of separating people within families.

New ways must be found to keep the family relationships meaningful and it is to focus attention on this need that the National Marriage and Family Week is held.

**SCOUTS IN CATHEDRAL**

A big attendance was recorded at the annual service for Scouts and Guides in St. Paul's Cathedral, Melbourne, on April 22.

Speaker was the Governor of Victoria and the service was led by the vicar of Christ Church, Mitcham, the Rev. Vernon Cohen. The lesson was read by A.S.F. Eric Hahn. Attending were Scout and Guide Commissioners and senior members of both organisations.

Also present were some 150 flag-bearers from the two movements. At the conclusion Scouts and Guides formed a guard of honour for the Governor as he left the Cathedral.

**Wiseman Ferry marks 125 years**

The historic church of St Mary Magdalene, Wiseman's Ferry (Sydney diocese), will be celebrating its 125th anniversary in June.

A special service to mark the occasion will be held at the church on Saturday, June 4, at 3 p.m. Preacher will be Bishop M. L. Loane, coadjutor bishop of Sydney.

The Wiseman's Ferry church is part of the parish of St James', Pitt Town. Rector of the parish is the Rev. K. W. Campbell.

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**ABC's "Beyond the Walls" talks**

ON Wednesday evenings, commencing May 18, the A.B.C. will present a series of four talks under the title "Beyond the Walls."

It is often claimed that the parochial system of church management is largely unsuited to the rapidly changing conditions of twentieth century society.

Although largely unnoticed by the general public, various chaplaincies and specialist ministries have been developed to meet some of the new demands of the present industrial and scientific era.

Ross Saunders talks to small groups of clergy involved in this way, in order to discover something of what is being done "Beyond the walls." Among the ministries spotlighted are: Prison Chaplains, Mental Hospital Chaplains, Industrial Chaplains and the Australian Council of Churches.

**Prison chaplains**

1. The first program on May 18, features the work of the full-time Prison Chaplains at Long Bay Gaol — Rev. Keith Marr, Rev. Clyde Paton, and the Rev. Father John Taylor.

2. In this program on May 25 the work of the Inter-Church Trade and Industry Mission is examined. The Chaplains are Rev. Ken Child, Rev. Noel Goodsell and the Rev. Chris Stolz.

3. On June 1 the work of the Australian Council of Churches is discussed with the Rev. John Neale, the Rev. Bob Sprackett and the Rev. Clive Norton.

4. The final program in this series on June 8 deals with the work of Psychiatric Hospital Chaplains. Those taking part are the Rev. Rex Meyers, the Rev. G. J. Stewart, and the Rev. Dr C. McKay.

Each of these programs will be broadcast on the A.B.C.'s Second Network at 10.15 p.m. (9.45 p.m. in South Australia).

**Scripture teacher training classes**

During the second term of the school year, the Board of Education, Diocese of Sydney, will be conducting its annual Introductory Religious Instruction Training Courses at a number of centres throughout the diocese.

Twelve sessions will be held at each centre. Each session will last about one and a half hours. The first session will be in the week commencing May 30.

The Introductory Course is open to all men and women helping now or willing to make time to help in the work of Religious Instruction in Public Schools.

No previous experience is required, although for trained teachers the lectures have proved valuable as a Refresher Course. Persons unable to teach at present, but who hope to do so later on, are also invited to join the course.

Further information may be obtained from local rectors or direct from the Diocesan Board of Education—phone 26-6428-9.

**OFF THE RECORD**

**COME UP HIGHER**

Recently, the South American Missionary Society in Australia opened its first city office — in what was once Cowells White building, a well-known landmark for city shoppers. The building has now been modernised and let out. The full significance of just what such a move meant did not dawn on us until we saw an announcement in the official diocesan News Bulletin. There the move was hailed with the words: "From Back Room to White House!"

**FIFTY YEARS AGO**

From "The Church Record," April 28, 1916: "We have got the men, we have got the guns, we have got the money, what we now want is a nation on its knees"—Lord Roberts.

"Our soldiers have been able to see God through the cloud of smoke raised by shot and shell, and the presence of the Divine has not been obscured by the horrors of war"—Bishop of Birmingham.

**WELL SAID**

Recently Quaker philosopher Dr Elton Trueblood, of the U.S.A., called "mild Christianity" one of the greatest hazards of the Church. He said: "Our heresy is not that we deny our Lord, but that we make small what is intended to be large—a little attendance, a little money, a little prayer, and that's it."

**RECTORY WANTED**

Recently the BBC advertised in "The Times" for a rectory. It should be, said the advertisement, "of moderate size and some dilapidation" and it should date from the 1830s. The rectory is needed for a film of "Alice in Wonderland" to be made in July and August for future transmission. Asked the "Church of England Newspaper": "Does your rector know about this?"

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# PRESENT-DAY PENTECOSTALISM

## — is it of God?

That Pentecostal people are deceived is proved by the truth of I Corinthians, Chapters 12 to 14.

There is urgent need for constant warning against the grave danger of building up doctrine upon isolated texts. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is a solemn obligation, therefore, which rests upon us, to know the whole Word of God in order that we may live thereby.

A common error in this respect is that of grafting our opinions on to the Word of God and making them the rule of faith.

This is exactly what the Tongues people have done in saying that speaking in tongues is the initial evidence that a believer is baptised with the Holy Spirit.

Where does any such statement occur in Scripture? Nowhere at all. It is an invention, absolutely unwarranted by Scripture and is not altogether man-made. Its origin is to be looked for in the supernatural realm.

If it be true that speaking in tongues is the initial evidence that one has received the Baptism of the Holy Ghost, then we are to conclude that Christ did not receive the Baptism, because at Jordan He most certainly did not speak in tongues.

The Pentecostals try to get over this insuperable difficulty by saying that Christ spoke in tongues when he said "Ephphatha," and "Eloi, Eloi, lama sabachthani." If this were not such an awful display of colossal ignorance, one would find it really amusing.

### WELSH REVIVAL

There was a great row years ago in South Wales as to who was the head of the Pentecostal movement, the apostle or the prophet! A clergyman who had joined the Pentecostal movement and who was present at this great meeting where the grave issue was to be decided, sensed that things were not as the Pentecostals had represented them.

When the meeting got going, and many were speaking in tongues pretty freely, he thought to test both tongues and interpretations.

He quietly rose and quoted John 3 : 16 in Greek. A man on the other side of the room got up and gave the interpretation, which was that the missionaries in China were suffering great persecution, and needed prayer!

Twenty minutes later, in the same meeting, he again quoted John 3 : 16, in Greek. This time the interpretation was that the missionaries in Africa were in trouble! He tested a third time with the Greek of John 3 : 16, and the third interpretation was as ludicrous as the other two!

In the face of this, my readers will not be surprised to learn that one of the leaders in South Wales confessed to me that speaking in tongues was largely dropping into the background,

and "healing" meetings being adopted instead.

Far from speaking in tongues being the initial evidence of Baptism in the Holy Spirit, they might be put forward as the initial evidence of insanity.

Let not anyone accuse me of writing or speaking against, or blaspheming the Holy Spirit, but let anyone who is inclined to do so weigh very carefully the words of the Holy Spirit Himself as He gave them to the apostle Paul in I Cor. 14 : 23. "If, therefore, the whole Church be come together, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?"

How very necessary the warning of the apostle was, which we find in I Cr. 12:2, "Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led." He had already told them that the things which the Gentiles sacrifice (to idols) they sacrifice to demons, and not to God (I Cor. 10:19-20).

In effect he is saying that these evil spirits behind the dumb idols are capable of producing counterfeit experiences in the spiritual realm.

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

What does the apostle mean by the phrase "carried away?"

The late W. G. Rutherford, formerly headmaster of Westminster, and, therefore, nothing at all to do with the present-day Rutherfordism, translates the passage thus: "You remember when you were Gentiles you drifted, just as the stream took you, to the dumb gods, your idols; and because you did so then, I caution you now, that none speaks by God's Spirit when he says 'Jesus be accused,' and none can exclaim 'Jesus is the Lord,' unless he be possessed by the Holy Spirit."

The apostle is, therefore, warning the Corinthians that they are in danger of being carried away in the same way as before.

Let the whole Church be warned of the insidious working of evil spirits in the realm of spiritual things. Such being the case, these demons can produce a counterfeit speaking in tongues, and they can and do counterfeit all the activities of God.

Unfortunately, the tongues people are not the only ones who either will not acknowledge this solemn fact, or else ignore it. Such attitudes do but bring the children of God more deeply into the grip of the deceiver.

How can speaking in tongues be the initial evidence that we are baptised with the Holy Spirit, when there are nine gifts? Why not say that the gift of discerning the spirits is the initial evidence? For if ever there was need for this particular gift in the Church it is today. The answer which the Pentecostals make to this is:

So they are, but not a sign of

baptism in the Holy Spirit. It is a strange thing that these people who say that God is too good and kind to allow any of His children to be deceived should themselves be so deeply deceived that they can actually say that tongues are a sign to believers that they are baptised in the Holy Spirit (I Cor. 14:22).

Let us read verses 21 and 22: "In the law it is written, with men of other tongues, and other lips, will I speak unto this people; and yet for all that they will not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe."

It is impossible for any statement to be made which more emphatically disproves the Pentecostal positions. They say that tongues are a sign (the initial evidence) that a believer is baptised in the Holy Ghost, the Scripture says the exact opposite. Who are we to believe, the Pentecostals or the Scriptures? Personally, I prefer the Scriptures.

Not only so, the 21st verse makes the position perfectly clear, and shows the whole reason for speaking in tongues.

"With other tongues and other lips will I speak unto this people."

As this is a quotation from Is. 28:11, "this people" can be no other than the Jewish people. Tongues are a sign then to the unbelieving Jews, and in the New Testament are not used for any other purpose.

The moment this is seen it will become perfectly clear that tongues are not a sign to believers, but to unbelieving Jews, and if we are to be perfectly Scriptural we are not to speak in tongues in any other connection.

### FOR A SIGN

There is no gain saying the plain fact that there is no recorded instance of anyone speaking in tongues in the New Testament except in the presence of, and as a sign to, unbelieving Jews.

There were only four places Jerusalem (Acts 2), Caesarea where this gift was exercised: (Acts 10), Ephesus (Acts 19), and Corinth (1 Cor. 14). At Jerusalem it is said there were Jews and Proselytes, etc. Concerning Caesarea, it is said that Cornelius was of good report among all the nation of the Jews. This outpouring of the Spirit, therefore, upon him would be a nation-wide testimony to them, especially in view of the fact that Is. 28 is fulfilled in his own house.

At Ephesus, Paul testified in the Synagogue, and afterwards in the school of Tyrannus. At Corinth Paul preaches in the Synagogue, but when the Jews opposed themselves and blasphemed, Paul, Silas, and Timothy go into the house of Justus, next door.

It is clear, then, that speaking in tongues has nothing to do with anything or anybody, except as a testimony to unbelieving Jews.

For this reason, Paul says, in I Cor. 13:8, tongues will cease; that is to say, they will come to a dead stop, and when the final testimony to the Jews is given, in Acts 28, there is no further reference to speaking in tongues, nor any recorded instance of it, for 1st Corinthians was written before the close of the period covered by the Acts of the Apostles.

Continued next issue.

# Notes and Comments

### PRAYER BOOK ENGLISH

Many readers will agree with our correspondent—H. E. L. Patton (A.C.R. 21/4/66) that archaic phraseology is not inherently reverent.

"Here begins . . ." and "Here ends . . ." are often heard in broadcast services in the place of "Here beginneth . . ." and "Here endeth . . ." So also is the use of a modern version of the Bible for these lessons.

However, the frequent misuse of "bishops and clergy" for "bishops and curates" clearly indicates that the clergy are all too often not competent to remove archaisms.

It highlights the need for scholarly Prayer Book revision and the exercise of restraint until it comes.

### SYDNEY OPERA HOUSE

The Opera House got off to a bad start when the Cahill Government decided to build it partly on park land. Parks should be sacrosanct.

Then it was an undoubted act of public immorality to award a prize to a design which did not conform to the advertised conditions. Those architects who spent time in designing a building to conform, and which could, in fact, be constructed, were unfairly treated.

The community has been misled by the alteration of the design after it had been accepted. It cannot be maintained that the present design is as attractive aesthetically as the plans published when the prize was awarded.

It is topsy turvy to award an architectural prize to a building that cannot be built.

Nor will the future be able to blot out the fact that the costs are being met by the exploiting of greed. Gambling is based on an appeal to greed and covetousness, and so long as the Ten Commandments are with us covetousness will be recognised as a base motive. The Opera House, erected in the process of gambling, will stand as a witness against this generation.

### God and Mammon

An enterprising manufacturer in the United States is marketing a game called "Merit," modelled on Monopoly and, according to advertisements in Roman Catholic journals, guaranteed to teach children and adults Roman Catholicism the "easy, fun way."

Each player gets seven hundred "merits" to start with, a card indicating that he or she has been baptised, and a plastic statuette—for example Mary, Joseph, an angel or Jesus.

The purpose of the game is to acquire property, build churches, and "get home" with six of the seven sacraments.

Various questions give the players a chance to learn what makes a "Good Catholic." If the card asks, "Is there more than one true Church?" the player must answer: "No, there is only one true Church, and that is the Catholic Church." ("Church Times")

### ELECTING THE PRIMATE

The Standing Committee of General Synod has drawn up a draft canon to provide for the election of the Primate, and has sent a copy of this, together with its members of General Synod.

For various reasons, changes in the present method of election have been suggested.

The Standing Committee, after consideration of various possibilities, now proposes that the Primate should be elected from among the four metropolitans, plus the bishops of Tasmania, Adelaide, and Canberra and Goulburn. The method of election in the draft is by a Board of Electors, consisting of all members of the House of Bishops, and 12 members of the House of Clergy, and of the House of Laity, respectively.

The method of election probably matters little: the voice of presbyters and laymen is added to that of the diocesan bishops, and somewhat more machinery is needed, but that is all.

What is more questionable is the suggestion that the occupants of three other sees should be now eligible for election.

The obvious anomaly here is that the situation could arise in which the Archbishop of Sydney would have as his Primate one of his own suffragans (the Bishop of Canberra and Goulburn) who is subject to his metropolitan jurisdiction.

Even this would not matter much if the duties of the Primate were clearly understood to be confined to the presidency of the General Synod and certain of its instrumentalities.

Unfortunately, the Standing Committee's report, under the heading of "The Powers and Duties of the Primate," gives a list of activities which go well beyond anything what has so far been prescribed. Admittedly, the report says that these duties are only apparent. One wonders whose "consent" has been sought, or given, to the duties which are here listed as those which "appear" to be "partly prescribed by consent." This is the weakness of the whole project.

Before any change is made in the method of election to the primacy, there should be a clear and agreed understanding of the duties of the office.

### New prospectus for Bible courses

A NEW prospectus of courses has recently been published by the Church of England Bible College. It sets out details of its two courses and its teaching method.

In the whole Bible course, every book of the Bible is covered over two years' study. Students may enrol at any time of the year and continue for six terms after enrolment.

This course can be done by attending lectures each Monday night in Sydney from 6 p.m. to 8 p.m., or by correspondence anywhere in the world.

The Advanced Course covers three great books of the Bible (Genesis, St. Matthew, Romans), and three great Bible subjects. This course is for those who have a good knowledge of the Bible and is available only as a correspondence course. Students may enrol at any time of the year.

The new prospectus can be obtained from the Registrar, the Rev. Rex Meyer, 1 Belgium Ave, Roseville, N.S.W.

# FRANCE — A VAST MISSION FIELD

ROMAN Catholicism in France claims only 7 per cent to 11 per cent of the population as regular attendants at Church services. This means there are from 3 to 6 million practising Roman Catholics in a total population fast approaching 50 million.

This fact comes from an article in "Assembly Links," Victorian journal of the Christian Brethren Assemblies, through whose courtesy the following extracts appear.

France is a mission field, says the article, one of the neediest on earth!

Half its population is under 25 years of age. Posing the question as to what the so-called Christians of France are doing about the new generation, the article points out that the teachings of Rome are seldom Evangelical or Christ-centred.

But the situation is little better in the official French Protestant Church, descended from the Huguenots.

Their latest statistics are 757,580 registered members of whom 460,530 are classed as Calvinists and 297,050 as Lutherans.

It sounds a lot, but only 10 per cent ever attend worship, amounting to 60-80,000 practising Protestants.

The number of born-again souls is, of course, far less than this. Although the population of France has grown in the past 100 years French Protestantism has in fact receded.

### PARALYSED

The influence of ecumenism, with the subsequent fear of proselytism, has paralysed the spirit of conquest and evangelisation in this Church.

In France a distinction is made between Protestants and Evangelicals. By Evangelicals is meant the "Free Churches." How do their statistics compare? There are approximately 17 denominations: Exclusive Brethren (two kinds), Salvation Army, Pentecostals, Baptists, Open Brethren, Free Churches of various kinds, various Missions and others.

All these can muster about 50,000 to 70,000 members. In a population of nearly 50 millions, there are only some 300 to 500 French full-time workers, and between 150-200 foreign workers!

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# Letters to the Editor

### Missionaries to Vietnam?

A few days ago I had a conversation with a gentleman who had spent 13 years of his life as a missionary in the Sudan and Ethiopia.

He remarked, "All the churches seem to be backing the Government over its Vietnam policy but what is any Australian Church doing to help spread the Gospel in Vietnam. Nothing."

All the missionary work there is supported entirely by the Methodist Church in the U.S.A. or a non-denominational mission, also with H.Q. in the States.

According to figures recently sent to me by the Minister for External Affairs, Australia has poured over \$A16 million in economic aid under the Colombo Plan into Vietnam.

But what have any of the evangelical Churches in Australia done to give the Vietnamese something far more important, and that is the Good News of the Gospel of Jesus Christ?

**DOUGLAS TILGHMAN.**  
Berry, N.S.W.

### "Tongues" at Picton

I would like to say how pleased I was to see you have taken up the "Tongues Movement" story in Picton parish. Many parishioners here have been trying to fight the movement for the past 18 months with no results.

It is indeed a very worrying time for those in the parish who have resisted the Rector and his group in this movement. I do hope and pray that something may be achieved for us.

It is good to see that other clergy are trying to fight the battle for us here. Parishioners are often at the mercy of those in charge in such cases. Although so far I have had no open conflict with the Rector, I am hopeful that something will be done soon to meet the situation.

"WORRIED PARISHIONER"

### "Tongues" were received

Is the Pentecostal movement of God or is it a delusion? I feel that I am able to give an answer to that question from personal experience.

I am a Baptist and have been a born-again believer for over 30 years and am, I believe, a balanced Bible-believing teacher of the Word of God. Like most other sound Christians I have always been wary of such people as the Pentecostals.

But I have for some time been seeking a deeper infilling of the Holy Spirit. I was not satisfied with my experience although dedicated to Christ. I became increasingly aware of my lack of Holy Spirit power in my work.

I read with interest the report of happenings at Picton in "The Sydney Morning Herald" and decided to make inquiries. Another minister of your denomination, one whom I greatly respect, assured me I could trust the minister at Picton so I wrote to him.

Mr Schofield replied in a way that set all my fears over the Baptism of the Holy Spirit at rest, indeed, increasing my hunger for this "gift." I accepted

his invitation to go to Picton on the weekend in question, upon which your criticism was based.

I did not go forward at any of the meetings conducted by Mr Du Plessis, and was counselled by him at a small gathering of "seekers" on a Saturday afternoon. Nothing untoward took place. Indeed I felt rather confused. With all my heart I wanted this "gift" according to Acts 1 : 8, etc. I was too physically weary, however, to give it any more thought for that day.

But on Sunday morning, in the lounge-room of my host, I received this baptism and spoke and prayed in tongues. No excitement or rolling on the floor, just quietly, reverently, worshipping the Lord. A sense of joy, peace and overwhelming love filled my heart.

This is of God. My heart is very humble. I do not merit any of His favours, it is all of grace. But it is for all those who with the whole heart seek His face in sincerity and truth as I did.

God set His seal on the work. A week after this experience, when I spoke at a Baptist women's meeting I was ended with "power." Many women came to me deeply convicted and thanked me, saying, "That message was for me. Tell me more. We don't hear this teaching."

I have no intention or desire to join a Pentecostal group and desire only to serve Christ as He leads and live a life that brings honour and glory to His Name.

"W.E.C."

Manly, N.S.W.

### Agitating from the pulpit

Like Mr Ainsworth (April 7) I am distressed at recent agitation from the pulpit, but for different reasons.

Opinions have not been thought out on the Vietnam issue and more often than not represent an emotional right-wing attitude. Sanity and truth are often sacrificed to alarm people about an intended Communist aggression against Australia, etc.

This reflects how out of touch evangelical clergy, and often laity are with the working man and the decisions which confront him. These statements by clergy often embarrass evangelicals who are against conscription and an extension of the war in Vietnam.

This is a plea for silence in the pulpit. But only the silencing of emotional shop opinion. If anything is said (and I suggest something must be) may it have a theological basis and contain a clear evidence of penitence and identification. The Christian faith is being judged on what the Church says about issues of today.

R. L. JAMES  
Belfield (N.S.W.)

### To speak or not to speak?

Your paper this week was surely a Tower of Babel.

Neither is your editorial or Harold Ainsworth right in their views concerning to speak or not to speak. I suggest the reading of Philippians might be well worth while.

The tragedy for the Church is

Cont. on page 6

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ORGANIST required for St. Thomas' Church, Kingsgrove. For details: Phone (Sydney exchange) 50-9417.

### MEETINGS

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

### WORK WANTED

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### Far East trip for churchmen

The New South Wales Inter-Church Aid Committee plans to arrange for a group of 12 Church leaders to meet Christians in Japan, Taiwan, Hong Kong and Manila and to visit Inter-Church Aid projects.

The group would leave Sydney on December 17, 1966, on the Aramac (E. and A. Line) and return on January 27, 1967. The Aramac is a one-class, air conditioned ship of 13,500 tons, carrying 345 passengers.

The return fare (Sydney to Sydney) is \$434 on B Deck and \$474 on A Deck.

"We would welcome enquiries about this opportunity to visit Asian Churches and to see something of Asian countries," said the Rev. Robert Sprackett, New South Wales Secretary for Inter-Church Aid. "For fuller information, please write to us at 511 Kent Street, Sydney."

### The Leichhardt Methodist Mission (N.S.W.)

is bringing to completion 100-Bed GERIATRIC HOSPITAL to be opened mid-June. They require the services of a **Qualified and Experienced Matron** A Deputy Matron and additional Trained Staff will also be required.

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### PERSONAL

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## 2,000 STUDENTS TAKE MOORE COLLEGE COURSES

During the current term enrolments in the Correspondence Courses conducted by the Dept. of External Studies of Moore Theological College, Sydney, reached — and passed — the figure of 2,000 students at present engaged in these courses.

The heavy influx of new enrolments necessitated the temporary closing of membership lists during the term.

Enrolments have now opened for Second Term and the Dept. will accept up to 100 new applicants for membership of its Certificate in Theology Course. Applications close on May 28. However the Dept. of External Studies reserves the right to close membership lists for the term earlier than that date if the 100 vacancies are filled beforehand.

In India and Taiwan and some other Asian countries there were good increases also.

And some of the South American countries returned figures that revealed sensational advances, including Bolivia 105 per cent, Brazil 70 per cent, Ecuador 180 per cent, El Salvador 57 per cent, and Guatemala 44 per cent. Mexico showed an increase of 127 per cent.

### SCRIPTURE CIRCULATION INCREASES IN VIETNAM

Despite the growing severity and penetration of the war in Vietnam, Scripture circulation for the first six months of 1965 increased by nearly 30 per cent.

In India and Taiwan and some other Asian countries there were good increases also. And some of the South American countries returned figures that revealed sensational advances, including Bolivia 105 per cent, Brazil 70 per cent, Ecuador 180 per cent, El Salvador 57 per cent, and Guatemala 44 per cent. Mexico showed an increase of 127 per cent.

## LETTERS Cont.

Cont. from page 5

that it is on the horns of a dilemma. We are living in a secular civilisation. Christianity is no longer the religion of the West. It is one of several contemporary religions. Christians are a peculiar people, a minority group.

The clergy must give value-judgments from the pulpit, but because we believe we must "propagate the Gospel" we make use of the Press toward this end.

The vast majority of the people do not listen to what the Church is saying, and in any case throughout world history the Church has had some very funny ideas as to what it should do, under God.

The American magazine "Time" recently published its paper with a cover in black and the query "Is God Dead?". This is an insult to Christians. Men are dead in sin, but God is alive. I have seen no protests on this.

The secular world will use the Church, it is for the Church to isolate itself for a time just as long as needed for its silence to be felt. In the silence if it consciously listens to the voice of God we shall hear it, and make the right responses. There is little hope for us until we do.

God is surely in everything over-ruling Man.

W. TERRY  
Hawthorne, QLD.

(We are not sure whether our correspondent wants us to keep silent about the article in "Time" or to protest. In any case published letter in "Time" subsequent to the article "Is God Dead?" quite effectively stated the Christian viewpoint.—ED.)

### Clear authority needed

I refer to your editorial in last issue which comments on my letter re the place of the clergy and note that you have overlooked my key phrase—"unless they have clear Scriptural authority for the matter."

Not many public issues on which clergy speak have this. Vietnam and Sunday Observance are just two. (The latter usually based on the false assumption that Sunday equals the Jewish Sabbath.)

Also how can anyone say with Biblical basis that the drought is God's judgment on our pagan society? It may well be, but this is only speculation and is better left unsaid.

You also question my point re the competency of the laity but if such issues are not clear from the Scripture then all the clergy's theological training gives them small advantage over the discerning layman.

The wide divergence of opinion on this matter shows how clear the Scriptures are about them. These divisions are only magnifying peripheral issues out of all proportion since they are not the essence of Christianity.

For example Roland Allen in "The Spontaneous Expansion of the Church" shows the harm done by missionaries entering a polygamous culture with a "one wife only or you can't be a Christian" attitude. The Cross of Christ is the centre of Christianity and the stumbling block to unbelievers but I'm sure we have convinced many people that being a Christian consists in not doing certain things as drinking, gambling, etc.

The layman is, generally speaking, more capable of translating Christian principles into action and "God's Frozen People" by M. Gibbs and T. R. Morton, while not the complete answer, presents a good case for this.

The authors question the place of the laity and suggest

that at present they are limited to assisting the clergy, e.g., lay readers. But the number of people who can do this is governed by problems of efficiency and organisation.

It would be interesting to know where are today's counterparts of the N.T. lay elders.

To say churchwardens is not sufficient though with training and opportunities they may one day fulfil this concept.

It is long overdue that our denomination made the "priesthood of all believers" a practice rather than a catchy slogan.

We may then also be able to overcome the other problem I raised, that of the clergy's "official" status which tends to imply they speak on others behalf.

Your editorial also contends that clergy have some special insights and that many laity want them to be more vocal. Perhaps these laymen want this because they have never been taught otherwise.

One illustration of clericalism is seen in the Church Missionary Society where key positions are filled by clergy. Is this because they also have special insights into missionary work? Or perhaps their theological training makes them good administrators? The same might also be said of Church House and some other diocesan departments.

The laity have abdicated their role and the clergy have filled it much to the detriment of their role as teachers and pastors of the flock.

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

### Tasmanian comment

Your correspondent, R. J. Young, of Launceston, is right in saying that there are "pre-Reformation practices going on"—in some places in Tasmania (as in other Australian dioceses) and it would also seem that he is right in feeling that there are forces at work endeavouring to achieve an easy re-union with Rome.

However, he is mistaken in laying the blame for what might be happening in this regard in Tasmania on the Bishop.

In the interests of truth I write to say that this is not at all the case and that the Bishop of Tasmania could not be more fair in his attitude to convinced Evangelicals who treasure "the Light of the Gospel that shined 400 years ago."

The Bishop has made it abundantly clear that he thinks Evangelicals have a contribution to make, some have been appointed by him to Diocesan committees and we are not compelled to worship the Lord in the "holiness" of beauty rather than the beauty of holiness. It is wrong to hold a bishop responsible for all that individual clergy do.

With regard to the participation with Tasmanian Roman Catholics in the "Church and Life Movement," aren't we really wanting to work and witness together when possible? Isn't it a good thing that all can join together for carols or on Anzac Day?

It doesn't mean that we have changed our position or have been fooled into thinking that all that separates us is "mixed marriages" or that we intend to unite without some dropping of superstition and serious doctrinal changes!

Many of us have qualms, of course, about the C.L.M. but look upon it rather like the World Council of Churches and don't feel we can stand aloof. A lot depends on what is put into it, not forgetting prayer. If it becomes a platform for South Bank stuff then I for one will say goodbye to it.  
(Rev.) F. S. INGOLDSBY.  
Claremont, Tas.



## WOMEN TO PLAY BIGGER PART IN DUTCH CHURCH

WOMEN will be given a greater share in the official work of the Reformed Churches in the Netherlands as a result of a declaration made recently.

The General Synod of the Reformed Church, with only two negative votes, has declared that it is in principle ready to admit women to church offices.

The Synod declared agreement in principle with the following statements:

1. The Spirit of Christ restores the woman fully in her true position of work as a child of God (Gal. 3:28) and as such integrates her completely in the service to the edifying of the congregation;
2. It could mean an impoverishment of the life of the con-

### RUSSIANS CLAMP DOWN ON RELIGIOUS ACTIVITIES

According to the Agence France Press, the Praesidium of the Supreme Soviet in Russia passed a decree in March imposing a number of restrictions on freedom of worship throughout the U.S.S.R.: collections are strictly prohibited, both inside churches and outside them.

The publication and distribution of tracts, letters, religious information, and other documents will be severely repressed. The organisation of religious meetings, processions and other religious manifestations which might "disturb" public order is strictly forbidden.

In the future severe measures will be taken, the decree stresses, to repress the teaching of religion to minors, and against citizens who refuse to enter a certain form of work or a certain school owing to their religious convictions.

The decree modifies Article 142 of the Penal Code which merely states that "violation of the law on the separation between church and state and education" is liable to be punished by six months' re-educational labour and a fine of 50 roubles. A new clause has been added to this Article: "In case of repeated offences, the persons concerned are liable to be deprived of their freedom for three years."  
(EPS, Geneva).

### SUNDAY SCHOOL TEACHING COURSES—1966

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### WORLD NEWS IN BRIEF

Known as the Jerusalem Bible, a translation of the Scriptures in modern English, the work of Roman Catholic scholars, is to appear in October.

Membership of the 90 Baptist churches in Cuba has shown a decline of 1,000—to 8,780—in recent times. Some Baptists have left Cuba, some pastors are imprisoned, but the Church is reported to be "in good spirits."

To be the sixth largest cathedral in the world, the Washington National Cathedral is expected to be completed about 1985. Architects claim it should last 2,000 years without major repairs.

Communicant membership of the Dutch Reformed Church in South Africa grew by about 10,400 last year with 10 new congregations formed. Baptised membership showed an increase of about 14,600. Total baptised membership of the Dutch Reformed Church and daughter Churches in South Africa is now nearly 2 million.

The weekly news bulletin of the Roman Catholic Archdiocese of Atlanta, Georgia (U.S.A.) has upheld the right of the State of Georgia to enact legislation providing for voluntary sterilisation and family planning, although stressing that both are contrary to Roman Catholic teaching.

Fifteen Protestant places of worship were established in Spain during the last quarter of 1965, according to Government sources in Madrid. Eight of the new places of worship were established by Evangelical church groups, five by Baptists and two by the Plymouth Brethren.

### SOUTH AFRICAN MOVE CRITICISED

South Africa's major Dutch Reformed Churches have been criticised for failure to speak out against a Government policy which will transform a coloured section of Capetown into a white-only area.

Dr C. F. Beyers Naude, director of the Christian Institute of South Africa, assailed Dutch Reformed silence on the plan which will remove all coloured residents of the city's "District 6."

A former moderator of the Dutch Reformed Church of the Southern Transvaal, Dr Naude charged that the churches' inaction was proof of "a deadening of our sense of fairness and the suppression of the voice of conscience".

Dr Naude noted that the Government had described its plans for District 6 as part of a slum clearance project. If this were true, he said, the area would have been cleared and rebuilt for its traditional coloured residents.

Dr Naude questioned whether the Government would have acted in the same way if District 6 residents had been predominantly white or if they had been as stonily opposed to the intended move as the coloured residents are.

"I have spoken of the matter with devoted Afrikaans churchmen and I am convinced that thousands of Afrikaans are unhappy about the move," he said, "but their voice will not be heard because they fear this would be regarded as a political action".

## NEW EVANGELICAL PARISH NEWS INSET

Mr Gervase Duffield, of the Marcham Manor Press, England, has sent the following to ACR:—

Does the name NEWS EXTRA mean anything to you? Well, if it does not, let me explain. NEWS EXTRA is an Evangelical parish magazine inset. It was launched in January, 1965, and already its circulation has risen to over 50,000 in less than a year.

This inset is going into parish magazines up and down England, and already it has started to go overseas—to Europe and to Australia and New Zealand.

The significance of NEWS EXTRA is that it is the first ever wholly and unashamedly Evangelical inset there has ever been. Previously Evangelical parishes have had either to do without an inset to their parish magazine or they have had to use one that is not Evangelical.

Already—before it is one year old—NEWS EXTRA is reaching more people each month than any other Evangelical periodical produced in the British Isles, and in times when the Evangelical faith within Anglicanism is under attack, that is no unimportant medium of public communication.

NEWS EXTRA is sponsored by the new Evangelical publishing house, THE MARCHAM MANOR PRESS, and edited by Gervase E. Duffield, a layman, member of Church Assembly and a Church historian. Mr Duffield has recently edited the works of both Cranmer and Tyndale. He has also been active in Church affairs, and is a member of the Anglican-Presbyterian Conversations team, and the

Those who would like details and sample copies should write to NEWS EXTRA, Marcham Manor Press, Appleford, Abingdon, Berks., England.

## BURMA OUSTS MISSIONARIES

Anglican, other Protestant, and Roman Catholic missionaries are preparing to leave Burma in compliance with a recent edict of the country's Government that all foreign missionaries who have entered the country since 1948, leave by May 31 at the latest.

"The departure of these missionaries from Burma marks the end of an era, but not the end of Christian work in the country," said Addison J. Eastman, a director of Missions for the National Council of Churches in the U.S.A.

"There is now in Burma a Christian church of approximately 600,000 members, and it is growing rapidly in some parts of the country. This church has itself become a missionary community and has developed a strong indigenous leadership."

Missionaries throughout the years had founded educational, medical and social service institutions in Burma. Most of these have been taken over by the Government within the past few months.

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# Mainly About People

## N.S.W.

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

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

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

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

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

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

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

## Victoria

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

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

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

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

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

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

ducted the Rev. N. Cockings as vicar.

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

## Overseas

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

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

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

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

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

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

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

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

# JUBILEE OF OLDEST INTERCHURCH COLLEGE

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

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

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

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

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

## OPEN DAY

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

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

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

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

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

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

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

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

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

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

# THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues: — MAY 19: May 12 JUNE 2: May 26 JUNE 16: June 9

## News in brief

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

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

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

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

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

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

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

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

# THE AUSTRALIAN CHURCH RECORD

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

No. 1363—May 19, 1966

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

Printed by John Fairfax and Sons Ltd., Broadway, Sydney. Price 10 cents

## KINGS CROSS PROJECT



Seeking further to develop its ministry in the King's Cross region, St. John's, Darlinghurst, has embarked on the construction of a \$110,000 War Memorial Community Centre. Saturday, May 7, saw the laying of the Foundation Stone for this project by Bishop M. L. Loane, which took place before a large group of church people.

Archdeacon C. A. Goodwin read the Lesson and Mr Justice A. R. Richardson gave the address. It is planned that the centre will contain a modern auditorium, a Senior Citizen's lounge, a youth lounge, Sunday school rooms, secretarial and welfare offices and other facilities. The rector of St. John's is Canon A. W. Morton.

## DR MORRIS TO LECTURE AND WRITE IN THE USA

California Dr. Morris hopes to spend some time with the Rev. Dr. Frank Andersen, formerly of "Ridley," now on the staff of Berkeley Divinity School. From there he will go on to Fuller Theological Seminary at Pasadena to deliver the Baccalaureate Address and meet the Alumni Association.

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

## Death of Bishop Barrett in Tasmania

THE death has occurred of Bishop W. R. Barrett, formerly Assistant Bishop of Tasmania, who had been living in retirement in Launceston.

William Rothwell Barrett was brought up and educated in Sydney and attended Sydney University, where he graduated in Arts.

He was ordained in Tasmania and worked with the Rev. (later Canon) H. W. Baker, in Launceston and subsequently was Rector of Penguin and Queenstown in Tasmania.

## PROPOSAL TO LEASE CHURCH LAND WITHOUT SAFEGUARDS

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

Standing Committee amended the ordinance to include these safeguards.

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

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

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

## LONG TERM

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

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

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

## POLICY

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

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

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

## Alcohol and Sunday trade

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

The ordinance, titled, St. Philip's Sydney, York Street Property Leasing Ordinance, did not include the necessary safeguards in its original form.

## PASSING OF BELOVED EVANGELICAL LEADER

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

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

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

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

## ADELAIDE

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

Moore Theological College. He was ordained in 1911. After serving curacies at St. Matthew's, Botany, and St. Barnabas', Broadway, he became curate-in-charge of Earlwood with Undercliffe in 1916.

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

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

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**TO TAKE IT UPON HIMSELF**  
B. WARD POWERS  
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• The late Archdeacon Robinson seen in happy mood talking with the late Archbishop and Mrs. Mowl.